

**ANALYSIS OF CODE MIXING BY LEARNER
IN THEIR DAILY ACTIVITY**

THESIS

Presented to

State Islamic Institute of Palangka Raya

In partial fulfillment of the requirements

For the degree of *Sarjana* in English Language Education



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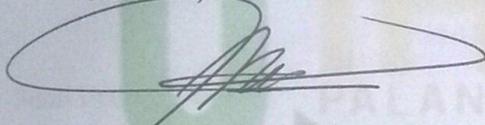
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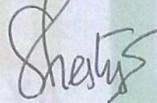
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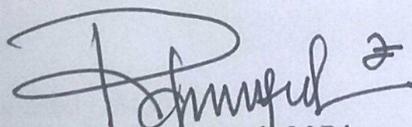
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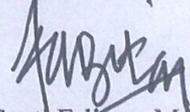
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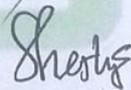
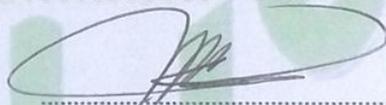
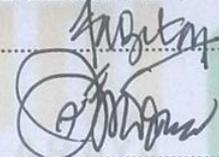
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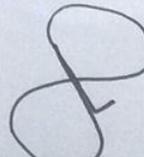
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MOTTO AND DEDICATION

The more we share, the more we have

This Thesis is dedicated to:

My beloved Father Alian Nurdin and Mother Kulmah
for their valuable endless prayer, sacrifice, and support.

My beloved brothers Robby, Hudha, Aldy and Qusyairi
for their support. All my beloved friends who always
encourage me.

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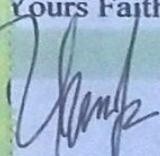
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Yours Faithfully,


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ABSTRACT

Umratul Janah. 2017. *Analysis of Code Mixing by Learner in Their Daily Activity*. Thesis, Department of Language Education, Faculty of Teacher Training and Education, State Islamic Institute of Palangka Raya. Advisors: (I) Luqman Baehaqi, S.S., M.Pd., (II) Hesty Widiastuty, M.Pd.

Key words: code-mixing, EFL students, daily activity

This study was aimed in analysis of code mixing English-Indonesia in learner daily activity at Ma'had Al-Jami'ah IAIN Palangka Raya. Two research questions were formulated in this study. (1) What kind of code mixing used by students in their daily activity; (2) What are the reasons behind mixing English-Indonesian by EFL students;

This study was case study with qualitative approach. For the data collection, it was used the instruments such as documentation by using audio recorder, then it was transcribed to be analyzed, questionnaire equipment with questionnaire guidelines, and interview equipped with interview guideline. To analyze the data, it was through the techniques: data collection, data display, data reduction, and conclusion/drawing. For the data endorsement, it was used triangulation technique.

The result showed that: first, among five kinds of code-mixing , words insertion code mixing is often used by EFL students in ma'had Al jami'ah then others, because it depends on how their dominance in mastering both languages, because they dominance to their first language (Indonesia) they have some problems to utter it in English also, students are forget about the will be said. Then, hybrid insertion, it happened because when they speaks English their mother tongue is the most problem to produce the sentences, so when they speak it will be affected their utterance in English.

Second, There are some reasons that make students used code-mixing in their daily activity. First, because language dominance factors would be the most influential factors for the reasons why students mix their languages. Second, they used code mixing based on the situational and their roles in community, in this case, the often use code mixing depends on they talk to.

ABSTRAK

Umratul Janah. 2017. Analisis Pencampuran Kode oleh Pelajar dalam Kegiatan Sehari-hari Mereka. Skripsi, Jurusan Pendidikan Bahasa, Fakultas Keguruan dan Ilmu Pendidikan, Institut Agama Islam Negeri Palangka Raya. Penasihat: (I) Luqman Baehaqi, S.S., M.Pd., (II) Hesty Widiastuty, M.Pd.

Kata Kunci: Campur kode, Pelajar Bahasa Inggris, Aktivitas harian

Penelitian ini bertujuan untuk menganalisis pencampuran kode bahasa Inggris ke Indonesia dalam aktivitas harian mahasiswa di Ma'had Al-Jami'ah IAIN Palangka Raya. Dua pertanyaan penelitian dirumuskan dalam penelitian ini. (1) Jenis pencampuran kode apa yang digunakan oleh siswa dalam kegiatan sehari-hari; (2) Apa alasan dibalik pencampuran bahasa Inggris-Indonesia oleh Mahasiswa.

Penelitian ini merupakan studi kasus dengan pendekatan kualitatif. Untuk pengumpulan data, digunakan instrumen seperti dokumentasi dengan menggunakan perekam suara, kemudian ditranskripsi untuk dianalisis, peralatan kuesioner dengan pedoman kuesioner, dan wawancara dilengkapi dengan pedoman wawancara Untuk menganalisis data, digunakan teknik antara lain: pengumpulan data, display data, reduksi data, dan penarikan kesimpulan. Untuk pengabsahan data, digunakan teknik triangulasi.

Hasil penelitian menunjukkan bahwa: pertama, di antara lima jenis kode pencampuran, penyisipan kata-kata sering digunakan oleh siswa EFL di ma'had Al jami'ah, hal ini dikarenakan, karena tergantung pada bagaimana mereka dalam menguasai kedua bahasa (Inggris-Indonesia), karena pengaruh bahasa pertama mereka (Indonesia) mereka memiliki beberapa masalah untuk diucapkan dalam bahasa Inggris, siswa terkadang lupa kata-kata yang akan dikatakan. Kemudian, penyisipan imbuhan, hal itu terjadi karena ketika mereka berbicara bahasa Inggris, bahasa ibu mereka adalah masalah yang paling banyak dalam membuat kalimat, jadi ketika mereka berbicara, hal itu akan mempengaruhi ucapan mereka dalam bahasa Inggris.

Kedua, Ada beberapa alasan yang membuat siswa menggunakan pencampuran kode dalam aktivitas kesehariannya. Pertama, karena faktor penguasaan bahasa akan menjadi faktor yang paling berpengaruh karena alasan mengapa siswa mencampuradukkan bahasa mereka. Kedua, mereka menggunakan pencampuran kode berdasarkan situasi dan peran mereka dalam masyarakat, dalam hal ini penggunaan mixing kode sering bergantung pada lawan bicara mereka.

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Her appreciation is addressed to:

1. Dean of Faculty of Teacher Training and Education of the State Islamic Institute of Palangka Raya, Drs. Fahmi, M.Pd., for his invaluable assistance both in academic and administrative matters.
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Palangka Raya, October th 2017

The writer,

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CHAPTER I

INTRODUCTION

A. Background of Study

In the era of globalization and modernization, language has an important part in human life, since it is mean of communication. Language is mediator used by people with they have in their mind to others. According to Wardhaugh, the definition of language is a system of the arbitrary vocal symbol used for human communication (Holmes, 1992, p. 2). The conversation between humans should be done, in Collin English dictionary the meaning of the conversation is the through speech of information, ideas, etc.; spoken communication (Oxford, 2003). According to Chair, view from sociolinguistic, language has a characteristic of social interaction and self-identifying (Poplack, 2004, p. 14). In language, there is a communication between the sender and receiver. From here it can occur mixing and switching language from one language to another language. Mix and switch code is result of language culture development, and from there we can see the person able to communicate.

The phenomena of code switching and code mixing of languages have long intrigued scholars who have examined what triggers such occurrences Muysken (2000) and Wei (2005). However, most research has been in face-to-face communication and in bilingual communities Chan (2004), Muysken (2000), Myer-Scotton (1992), and Wei (1998). Developing communicative competence in two or more languages gives individuals opportunities to express their feelings and thoughts and shape their identity. It also helps them satisfy their individual and social needs in the different contexts of the languages used. People can

choose one of many languages he or she mastered in oral and written communication. The more languages they mastered, the more flexible they are in the communication. Besides, the people will get more pride from other people because of their special capability in using many languages. In the multilingual community, speakers tend to distract one language to another, in different sentences. Sometimes the speakers speak clearly using the one language in one sentence and different language in another sentence, which is commonly called as code mixing. It may be suggested that code-mixing can be used for self-expression and is a way of modifying language for the sake of personal intentions. They mix and switch code on speak because sometimes the speaker will more understand the word or sentence which they say.

The phenomenon of code mixing happens not only between local language and Indonesian but also among local languages, Indonesian and English. On the phenomena's, occasionally we would see the switch of foreign languages or mix with other foreign languages in a country. In Indonesia, we would often meet him once at a boarding school that has a standard of foreign language. So, many students can speak on code over unintentionally. Hence, the researcher is challenged to find out the use of code mixing when they tell about their activity on the scope of students who ever stayed at boarding school.

Commonly, mixed and switched languages in Indonesia occur between mother tongue and foreign language. In this context, mother tongue is Bahasa Indonesia or local language, whereas the foreign language is English. Generally, many people speak in Bahasa Indonesia. However, the different situation happened in Ma'had Al Jami'ah Islamic boarding school where many students

speak English mixed and switched Indonesian. In this place all of the students required to speak with two languages. There are English language and Arabic language.

Furthermore, student mix and switch languages when they communicate with others. Sometimes they mix code English language and Arabic language with Indonesian. From this phenomenon, the researcher wants to research about this. How to switch will occur naturally on the student's utterance when they tell something or story. Mix between the English with Indonesian especially when they express about their daily activity.

Based on researcher's experiences when she stayed at Ma'had Al-Jami'ah as a member and also as a musyrifah, it is found that there were many cases where the members of Ma'had mix their languages. Meanwhile, as the policy of Ma'had Al-Jami'ah, it is a must that the EFL students speak English. Thus, if they speak or mix their languages, they will get a punishment. In fact, they often mix their languages over time, so is not appropriate with the policy of Ma'had. From that information, it is concluded that we cannot take it for granted because what was happening to them is not suit the policy of Ma'had Al-Jami'ah.

B. Research Focus

The researcher restrict her study to describe of English-Indonesian code mixing's in telling daily activity spoken by 5 EFL students on academic year of 2017 who are staying at Ma'had Al Jami'ah Islamic Female Boarding School, Palangka Raya, Central Borneo with qualitative study.

C. Research Questions

1. What are the types of code mixing English-Indonesian by EFL Indonesian learners at Ma'had Al Jami'ah of IAIN Palangka Raya?
2. What are the reasons behind mixing English-Indonesian code by EFL Indonesian learners at Ma'had Al Jami'ah of IAIN Palangka Raya?

D. Objective of the Study

1. To know what are the types of code mixing English-Indonesian by EFL Indonesian learners at Ma'had Al Jami'ah of IAIN Palangka Raya?
2. To know what are the reasons behind mixing English-Indonesian code by EFL Indonesian learners at Ma'had Al Jami'ah of IAIN Palangka Raya?

E. Significance of the Study

The significances of this proposal that expected by the researcher as in below:

1. Theoretically
 - a. The researcher can use this thesis paper as an additional source to develop the sociolinguistic study, especially in code mixing topic.
 - b. The readers are able to understand the types of code mixing.
 - c. It hopes that this thesis will help other researchers to do some related researchers in deeper, further and better techniques.
2. Practically
 - a. The research can be as English department student's additional information of code mixing that occurs in bilingual community, especially in Modern Islamic boarding schools.

- b. The research can help lecturer to know students' reason why they often mix their language, so teacher can diminish the mix language by giving the material which is concern at expression in context for daily life for beginner specially in speaking class.
- c. Researcher hopes, this research can help seniors in Ma'had to face members' problems in mixing their languages, so the seniors can make new policy to help members, such as make workshop or specific activity program there.

F. Definition of Key Term

1. Code Mixing

Code-mixing is the mixing of two or more languages or language varieties in speech. Code-mixing is the use of two languages or more by putting linguistic elements without changing the meaning and the situation of the sentence.

2. Daily Activity

Activities of daily living is a term used in healthcare to refer to people's daily self care activities. According to Garb, daily living activity is set of activities necessary for person self-care.

3. EFL Students

EFL is an abbreviation for "English as a Foreign Language". This is mainly used to talk about students (whose first language is not English) learning English while living in their own country. According to Sarah Bardack, EFL students is non-native-English-speaking students who are in

the process of acquiring English proficiency in a country where English is not the primary language.

4. Boarding School

Islamic boarding school is an educational institution of Indonesia Islamic characteristic of "traditional" to explore the science and practice of Islam every day. Boarding school is a place for a student to learn and explore all of about Islam. In this case, boarding school means a place where students stay, they learn about Islam and languages. They get some vocabularies every day from their instructors to increase their English vocabulary as well as Arabic vocabulary.

CHAPTER II

REVIEW OF RELATED LITERATURE

A. Related Studies

The researcher reviewed some reports of related researchers to strengthen the data about code mixing and uses some related studies, such as

1. Then, other study is a study by Andaleeb Ehsan and Syed Abdul Aziz, done in 2014, titled "*Code-Mixing In Urdu News Of A Private Pakistani Channel: A Case Study*" suggested that code-mixing is an integral part of Urdu news. It was noted that only outer code mixing occurred in the recorded news item. Furthermore, it was noticed that code mixing was at word level mostly and at phrasal level rarely. It was also noticed that mostly the nouns were code-mixed. This study has differenced with the study that will be done by researcher because the study was about Urdu language while researcher will be done it in Indonesia.
2. The next related study was conducted by Surismi (2014) "*The Use of Indonesian English Code Mixing in Social Media Networking (Facebook) by Indonesian Youngsters*". The researcher investigated the use of code-mixing in social media networking, in order to describe the types of code-mixing and the reasons of using code mixing in social media networking by Indonesian Youngsters. Based on result finding, there were six types of code mixing, while the researcher will analyze the types and reasons of code mixing which is spoken by EFL students.

3. Another paper written in 2014 by Afroza Aziz Suchana titled "*Code Switching of Bilinguals in Content Area Classrooms At Tertiary Level*" found, "though using mother tongue is not encouraged at tertiary level as the target language is English, it is an undeniable truth that sometimes a few topics require the use of L1, especially when the topics are associated with socio-cultural context. When conveying a message becomes the ultimate goal, switching may not be discouraged".
4. Next, Zulfikar Hanafi (2010) in "*A Brief Description of Code Switching and Code Mixing in Novel "Divortiare" by Ika Natassa*". In his thesis, he found that the writer of the novel used Indonesian language and English, the most dominant code switching in the novel is intrasentential code-switching (40.50%) and for code-mixing (68.18%). This study of course difference, she just used book as the subject and did a library research, while researcher will do both of library research and also field research.
5. Then, Dian Marisha Putri (2010) has done a research about language choice in her thesis entitled "*(Indonesian – English) Code Switching and Code Mixing Found in The Novel "Kamar Cewek" Written by Ninit Yunita & Okke Sepatu Merah*". In her thesis, she found that code-mixing (74.76%) is the most dominant used in the novel. And for the code-switching, there were two types: Situational code-switching (23.64%) and metaphorical code switching (1.60%). And it is the result of the presentation found by the writer of the thesis. This study has different subject with the study which is done by researcher.

6. Another previous research was written by Henny Widhi Astuti (2010) entitled "*A Descriptive Study of Code Mixing and Code Mixing Used in Andrea Hirata's Novel Entitled Maryamah Karpov.*" She identified the code mixing and code mixing on the novels. She only divided sentence between code-mixing and code-switching in that novel. While the researcher will research the utterance from students.
7. Other previous study is Shen in 2010 studied "*Chinese-English Code Switching in Chinese Sports News Reports*". The study was based on an "influential and comprehensive sports newspaper of China." It was found that the 'switched constituents' vary from single lexeme to phrases and sentences. Same results were concluded in a study on the comments of readers of Herald in Zimbabwe. The researcher selected seven days stories per edition for the analysis. It was observed that the phenomenon of code switching and code mixing were common in reader comments, it was also explored that the phenomenon was at all levels that is 'intra-word, intersentential and intrasentential level.' This study used newspaper as subject and analyzed the code-mixing and code-switching found in the newspaper. Whereas, the researcher will analyze the types of code-mixing. This research uses people comments to the newspaper as the subject of the study, while the research takes EFL student as the subject.
8. Next study is from Adisti Aulia Maryam (2010) has done a research about language choice in her thesis entitled "*A Brief Description of Code Switching and Code Mixing in Informal Conversation Used by 2009 Batch Students of English Department University of Sumatera Utara*". In her thesis, she found

that there were two types of code-switching used by 2009 batch students of English Department University of Sumatera Utara, namely intersentential Switching and Intra-sentential switching. And it's used most dominant is Intracentential Switching (82.8%). The types of code mixing found were words insertion, hybrid insertion, phrase insertion, and reduplication insertion. And the most dominant that used is word insertion (55.7%). This study may has the same theory to solve the problem, but they have difference in subject, place, and the technique in collecting data.

9. Then, Emmy K. Sinulingga (2009) in "*Code Mixing and Code Switching in 'Smart Business Talk' of Smart Radio 101.8FM in the Theme 'How To Become a Superstar Sales Person'*". In her paper, she analyzed about the using of code switching and code mixing used by the presenter of the radio to broadcast directly. She found and differentiates the words into code-mixing or code-switching. In this study, the researcher only differentiates the words into code-mixing or code-mixing. While the researcher will identify the reasons and the types of code-mixing.
10. Next research is from Booni Tauhid (2008) in "*Analisis Campur Kode Pada Mahasiswa Jurusan Manajemen Perhotelan dan Manajemen Pariwisata Akademi Pariwisata (Akpar) Medan'*". He analyzed code mixing which occurred in a bilingual/multilingual communication network in Medan Tourism Academic and identified the factor that influenced the code mixing. He applied both library and field researchers in finishing his paper. In this study, he just identify the factor that influence students use code-mixing,

while the researcher not only about the influence factor but also types of code mixing itself.

11. Next is the research on title “*Code Switching and Code Mixing in Relation to Politeness Principle*” by Widyashanti Kunthara Anindita (2008). Widyashanti found out the types and the factors of code switching and code mixing usage that is stated in the Reader’s opinion column of *Kedaulatan Rakyat*. In her study, she explained about external and internal code-switching that occurred in the Reader’s opinion column of *Kedaulatan Rakyat*. She found that the external code-switching in the data was switching from Indonesian to English and switching from Indonesian to Arabic. On the other hand, the internal code-switching in the data is switching from Indonesian to Javanese. While the researcher will explain about code mixing refers to smaller units such as the insertion of alphabet letter, short form, proper noun, lexical word, phrase, incomplete sentence, and the insertion of single full sentence and two sentence units.
12. Then, other research is by Muhammad Husni Mubarak done in 2007, under the title “*Code Switching and Code Mixing in KH Zainuddin MZ’s Sermons*”. The study of code-switching in KH Zainuddin MZ’s sermons is the study which tries to reveal the types of code switching and the factors that may underlie the code switching occurrences. He analyzes the data by using the theory of code switching and mixing by Hudson (1980) and Soewito (1985). He finds that in the three of KH Zainuddin MZ’s sermons there are main code and second code. The main code is formal Indonesian and the second codes are Betawi dialect, Arabic, Informal Indonesian, Sundanese, and Malay. Due

to the high frequency of Betawi dialect and informal Indonesian use, 42,69% of 178 codes switching in those three analyzed sermons belongs to internal code-switching. The use of many axioms of the Hadits and The Holy Quran in Arabic causes the number of external code-switching is higher than internal code-switching. It is about 53,7% of 178 code-switching in the sermons belonging to external code-switching. He also makes an analysis about the factors influencing code-switching, i.e. participant, purpose, and place.

13. “*A Descriptive Study Of Code Mixing Demonstrated by Becak Drivers in Malioboro Street Yogyakarta*”, Sri Setyaningsih (2005). She used the community of pedicab driver’s communications in Malioboro Street. The most phenomenon code mixing occurs, they shifted their language to English for talk to the tourists on the Malioboro street. She took some becak drivers as the sample of her research to know their satisfying when they mix their language. This research is not relevant with the title, the title talk about analysis, but the result is about he satisfied of pedicab driver use English to talk with tourism although they mix their language. While the researcher will analyze the types of code-mixing used by students.

B. Sociolinguistic

According to Chaer and Agustina (2010, p. 5) Sociolinguistics is a developing subfield of linguistics which took speech variation as its focus, viewing variation or its social context. Sociolinguistics is concerned with the correlation between social factors and linguistic variation. The study explored the functions and the varieties of language, the contacts between different languages,

attitudes of people towards language use and users, changes of languages, as well as plans on language.

In reference to the difference, the term sociolinguistics is used more to refer to the study of language in relation of society, whereas, sociology of language is used mainly to refer to the study of society in relation of language. Thus, in sociology of language, the emphasized object of study is societies, whereas, in sociolinguistics, the focus of study is language. Although the different emphasis seems to make a sense, in practice in discussions inevitably overlap. (Jendra, 2010. p. 9).

According to Hudson, that sociolinguistics is the study of the language in relation to society. This is consistent with Noam Chomsky theory that sociolinguistics focus on differences in the use of language in society so that an object can be the object language learning another language. Fishman defined sociolinguistics is the study of the characteristics of language varieties, their functions, and their speakers as these three constantly interact, change and change one another within a speech community.

As Holmes claimed sociolinguistics refers to the study of the relationship between language and society, and how language is used in multilingual speech communities. Sociolinguists are interested in explaining why people speak differently in different social contexts. The effect of social factors such as (social distance, social status, age, gender, class) on language varieties (dialects, registers, genres), and they are concerned with identifying the social functions of language and the way they are used to convey social meanings.

According to Dewi (2012, p. 31) The focuses of Sociolinguistics are language phenomenon:

1. Investigating the relationship of language and society.
2. Focus on language use.
3. Social context such as topic, people interacted, and social background.

Sociolinguistics used for practical life very much, because the languages as a tool of human verbal communication, of course, have certain rules on its use. Sociolinguistics provided knowledge how to use language in a certain aspect or social terms. Sociolinguistic guide us in communicating with show language, variety of language or style of what language should we use when we talk to a certain person.

Wardhaugh state that sociolinguistics concern with investigating the relationships between language and society with the goal being a better understanding of the structure of language and of how languages function in communication.

Finally, the writer concluded that Sociolinguistics is a branch of linguistics focus in language that used in human life. Human did not as individuals but as a social community. Therefore, people got interaction adapt with their region to influence the surrounding situation.

C. Bilingual and Multilingual

According to Birner (2013, p. 1) a bilingual person is someone who speaks two languages. A person who speaks more than two languages is called 'multilingual' (although the term 'bilingualism' can be used for both situations).

Multilingualism isn't unusual; in fact, it's the norm for most of the world's societies. It's possible for a person to know and use three, four, or even more languages fluently. People may become bilingual either by acquiring two languages at the same time in childhood or by learning a second language sometime after acquiring their first language. Many bilingual people grow up speaking two languages.

Monolingualism, that is, the ability to use only one language, is such a widely accepted norm in so many parts of the Western world that it is often assumed to be a worldwide phenomenon, to the extent that bilingual and multilingual individuals may appear to be 'unusual.' Indeed, we often have mixed feelings when we discover that someone we meet is fluent in several languages: perhaps a mixture of admiration and envy but also, occasionally, a feeling of superiority in that many such people are not 'native' to the culture in which we function. Such people are likely to be immigrants, visitors, or children of 'mixed' marriages and in that respect 'marked' in some way, and such marking is not always regarded favorably.

However, in many parts of the world, an ability to speak more than one language is not at all remarkable. In fact, a monolingual individual would be regarded as a misfit, lacking an important skill in society, the skill of being able to interact freely with the speakers of other languages 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 that people speak several languages: perhaps one or more at home, another in the village, still another for purposes of trade, and yet another for contact with the 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.

People who are bilingual or multilingual do not necessarily have exactly the same abilities in the languages (or varieties); in fact, that kind of parity may be exceptional. As Sridhar (1996, p. 50) says, ‘multilingualism involving balanced, native-like command of all the languages in the repertoire is rather uncommon. Typically, multilingual have varying degrees of command of the different repertoires.

The differences in competence in the various languages might range from command of a few lexical items, formulaic expressions such as greetings, and rudimentary conversational skills all the way to excellent command of the grammar and vocabulary and specialized register and styles.’ Sridhar adds: ‘Multilinguals develop competence in each of the codes to the extent that they need it and for the contexts in which each of the languages is used.’ Context determines language choice. In a society in which more than one language (or variety) is used you must find out who uses what, when, and for what purpose if you are to be socially competent. Your language choices are part of the social identity you claim for yourself.

Multilingualism is a norm in this community. It results from the pattern of marriage and the living arrangements consequent to marriage. Communities are multilingual and no effort is made to suppress the variety of languages that are spoken. It is actually seen as a source of strength, for it enables the speakers of the various linguistic communities to maintain contact with one another and provides a source for suitable marriage partners for those who seek them. A man cannot

marry one of his 'sisters,' i.e., women whose mother tongue is the same as his. People are not 'strangers' to one another by reason of the fact that they cannot communicate when away from home. When men from one village visit another village, they are likely to find speakers of their native language.

There will almost certainly be some women from the 'home' village who have married into the village being visited, possibly even a sister. The children of these women, too, will be fluent in their mothers' tongue. Many others also will have learned some of it because it is considered proper to learn to use the languages of those who live with you.

Somewhat similar attitudes toward multilingualism have been reported from other parts of the world. For example, Salisbury (1992) reports that among the Siane of New Guinea it is quite normal for people to know a number of languages. They choose the most appropriate one for the particular circumstances in which they find themselves. Moreover, they prize language learning, so that, when someone who speaks a language they do not know enters a community, people in the community will try to learn as much as they can about the language and to find occasions to use their learning. Salisbury specifically mentions the interest taken in pidgin English when a group of laborers returned from service on the coast; almost immediately a school was established so that the rest of the village males could learn the pidgin.

We have no reason to assume that such situations as these are abnormal in any way. In many parts of the world people speak a number of languages and individuals may not be aware of how many different languages they speak. They speak them because they need to do so in order to live their lives: their knowledge

is instrumental and pragmatic. In such situations language learning comes naturally and is quite unforced. Bilingualism or multilingualism is not at all remarkable.

D. Definition of Code

In everyday interaction, people usually choose different codes in different situations. They may choose a particular code or variety because it makes them easier to discuss a particular topic, regardless where they are speaking. When talking about work or school at home, for instance, they may use the language that is related to those fields rather than the language used in daily language communication at home. A code is a system that is used by people to communicate with each other. When people want to talk each other, they have to choose a particular code to express their feeling.

Code is a system of words, letters and number of symbols that represent a message or record information secretly or in a shorter form (Oxford, 2000:79). In communication, code is a rule for change of information for example; word or phrase and thus we have been focusing on the level of word. In communication and information code is that process by which an object performs this conversation of information into data. In semiotics, the concept of code is a fundamental importance. A code is a method used to transform a message. Romaine (1995, p. 22) the term code is a relatively neutral conceptualization of a linguistic variety or a dialect. However, to define precisely what a dialect is, and in fact, the term has come to be used in various ways. The example of dialect is the regional dialect.

According to Stockwell (2002, p. 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.” Similarly, Ronald Wardaugh (1986, p. 101) also maintains that a code can be defined as “a system used for communication between two or more parties used on any occasions.” When two or more people communicate with each other in speech, we can call the system of communication that they employ a code. Therefore, people are usually required to select a particular code whenever they choose to speak, and they may also decide to switch from one code to another or to mix codes, sometimes in very short utterances and it means to create a code.

E. The Differences of Language and Code

Languages used for daily activity of human in their conversation, therefore definition of language as communication between human. Language as one of many different system of communication, a system that unique to human beings and different from, for instance, the system of communication that animals employ. Language exists in three modes: speech, writing, and sings, but in human language most frequently through two primary modes: speech and writing.

Language is basically oral and that the oral symbols represents meaning as they are related to real life situation and experience (Oka I. G. N, 1994:6). Therefore, language is highly related to code but they are has a different form. Language is code and code is kind of languages. Human communication to

express their ideas, fillings it is languages and in communication, a code is rule for converting of information into another form or representation.

F. Code-Mixing

Code mixing refers to the transition from using linguistic units (words, phrases, clauses, etc.) of one language to using those of another within a single sentence. It is to be distinguished from the better known.

According to Muysken (as cited in Lau et al., 2011), “Code-mixing is a process in which lexical items and grammatical features of two or more languages exist in the same sentence. According to Wardhaugh (1992, p. 107), “Conversational code- mixing involves the deliberate mixing of two languages without an associated topic change.”

Code mixing found when a speaker mixes two language or more to achieve a particular purpose. Wardhaugh said that code mixing occurs when speaker use both languages together to the occurrence that they change from one language to the other language in the course of a single sentence. It means that they insert some pieces or elements of another language while they are basically using a certain language.

Jendra, (2012, p. 78-79) The concept of code mixing is used to refer to a move general form of language contact that may conclude cases of code switching and the other form of contacts which emphasizes the lexical items. Code mixing can be used to identify almost any linguistic mixed forms resulting from language contacts.

There are three forms of language contacts defined, namely *alternation*, which is roughly similar with code switching, insertion, which refers to the use of lexical items or entire constituents from a *foreign language*, and congruent *lexicalization*, which refers to a situation where the two languages share a grammatical structure which can be filled lexically with elements from either language.

Code mixing distinguished from code switching. With an emphasis on the different grammatical items involved as well as the association with the situation and topic found in case, a theoretical difference between code mixing and code switching. In code mixing, pieces of one language are used while a speaker is basically using another language. Conversational code mixing involves the deliberate mixing of two languages without an associated topic situation change.

In some situation, clauses although phrases that used consist of clauses and phrases mixing hybrid clauses, hybrid phrases, and each clauses and phrases did not espoused that each function, so it called code mixing (Chaer, 2010, p. 115). The table below present summarized differences between code mixing and code switching (Jendra, 2010. P. 78-80) :

Table 2.1. Differences between Code-Switching and Code-Mixing

No.	Point of View	Code-Switching	Code-Mixing
1.	Grammatical and item involved	Sentence and Clause	Phrase, word, morpheme, phoneme.
2.	Base language	Clear	something unclear
3.	Topics	May change	Maintained
4.	Situations	Formal and informal	More likely informal
5.	Bilingual fluencies	Partial	Total

According to Jendra theory that one of the effect of using two or more

languages are mixing. Wardhaugh explained that code mixing is a symptom of language usage in which a mixing or combination of different variations within the same clause.

Code mixing are well known traits in the speech pattern of the average bilingual in any human society the world over. Code as a verbal component that can be as small as a morpheme or as comprehensive and complex as the entire system of language. It has been variously termed code alternation, language mixing or language alternation. Several scholars have attempted to define code-mixing. Code mixing as change of one language to another within the same utterance or in the same oral or written text.

Ayeomoni said code mixing is the mixture of two languages which involves one word from one language in the syntax of another, with the majority of words coming from the latter language. Spardlin asserts code mixing showed how language is represented in the bilingual mind. They talked about functional lexical code mixings as constituents formed by a functional morpheme from one language and a lexical morpheme from the other (Ayeomoni, 2006. p. 1).

Based on some theories above, the researcher conclude that code mixing is the mixing of pieces of a word or phrase from a language into the other language.

G. Types of Code-Mixing

Code mixing is accure in bilingual community, when students mix hteir languanges they have some ways to express it. Code mixing also has some types. Suwito (1983) in Umar and Napitupulu (1994, p. 14) divided code mixing into two: innercode mixing and outercode mixing. Innercode mixing is sourced from

the native language with all its variations (formal, standard, informal or non-standard). While outercode mixing is sourced from foreign language. In this thesis, because the scope is clear that the writer only focus on Indonesian and English language, automatically the only type of code mixing here is the outercode mixing.

Code mixing is usually occurs in the middle of a sentence. According to Suwito, based on the unsure of language that involve in it, there are some forms of code mixing, such as:

1. Word insertion

The insertion of words here means inserting words from another language into a dominant language that used in a conversation.

Example: “Because I am a student, it is okay if I ask my teacher to help me for *menyelesaikannya.*”

2. Phrase insertion

A phrase is a group of words without a verb, especially one that forms part of a sentence. Phrase insertion here a sequence of words, which used to refer to a sequence of words functioning as a single unit.

Example: “*Iya,.. room breakfast only yaa.. karena itu dari BNN, jadi Others nya personal account.*”

3. Idiom or expression insertion

Idiom is phrase or sentence whose meaning is not clear from the meaning of its individual words and which must be learnt as a whole unit. While expression is a word or phrase or term from particular field. It means inserting

an idiom or a term from particular field from another language into the conversation.

Example: “If the situation is like this, it means we will *duduk salah, tegap salah (serba salah)*”.

4. Hybrid insertion

Literally, hybrid is a thing made by combining two different elements. In this case, hybrid is the combination between native and foreign form. Such as, combine prefix from one language with a word from another language.

Example: “I don’t know-*lah* what happen to her”.

5. Reduplication insertion

Reduplication is a repetition of word.

Example: “I am sure I have checked it *berklai-kali*, but there is nothing...”

H. Reasons of Code Mixing

Bilinguals often do code switching and code mixing when communicating with another person who also bilingual. It happens of a number of reasons. Bhatia and Ritchie (2004) in Kim Eunhee’s article state that there are some factors influence someone do a code switching and code mixing such as with whom, about what, and when and where a speech act occurs, bilinguals make their language choice. they state:

1. Participant Roles and Relationship

Participant roles and relationships play a very critical role in bilinguals’ unconscious agreement and disagreement on language choice. That is whether bilinguals code-mix or not, depends on whom they talk to.

2. Situational Factors

Some languages are viewed as more suited to particular participant / social groups, settings or topics to other. They also postulate that social variables such as class, religion, gender, and age can influence the pattern of language mixing and switching both qualitatively and quantitatively.

3. Message-Intrinsic factors

There are some factors which generate code-switching and code-mixing such as :

- a. Quotations: direct quotations usually make a bilingual mix or switch their language. In Indonesia, most of quote come from a well-known figures from some English-speaking countries. So, they usually switch their language when they have to say a quotation.
- b. Reiteration: when a bilingual wants to clarify her speech to someone, he tries to find another word that has a same meaning through switch or mix his language and make the listener understand it.
- c. Topic-comment / Relative clauses: sometimes, people can start a conversation with a language then comment on it or end it through another language.
- d. Hedging: when bilinguals do not want their speech is understood by other, they usually mix or switch their language.
- e. Interjections: inserting sentence fillers or sentence connectors. People can sometimes mark an interjection or sentence connectors. It may happen unintentionally or intentionally.

- f. Idioms and deep-rooted cultural wisdom: it has same function with direct quotations, but it is about idioms, a very common words or wisdom words.

4. Language Attitudes, Dominance, and Security

Language Attitudes, Dominance, and Security determine the qualitative and quantitative properties of language mixing. Attitudes means the frequency of mix and switch depends on whether a society considers it positively or not. Dominance means how often people mix or switch their language depends on how much they mastering those both languages. Security means when people do not feel secure, they tend to mix language more.

I. Ma'had Al-Jami'ah IAIN Palangka Raya

Ma'had al-Jami'ah IAIN Palangka Raya is an Islamic boarding school. It is located at Jl. G.Obos, Islamic center. It is a place where the news students in IAIN Palangka Raya stay for two semesters. In this place students are supposed to speak English or Arabic as daily in use. It is one of the visions of Ma'had Al-Jami'ah.

Ma'had Al Jami'ah IAIN Palangka Raya any one of complement existing systems in IAIN Palangka Raya. Among the things that need to be completed in the management of the existing university system in IAIN Palangka Raya is a synergy between intellectuality, emotionality and spirituality. In order to realize the synergy need edacontainer in which to establish the characteristics of the occupants and hammered into one in which the characters blend into one fundamental elements. Mahad Al-Jami'ah is one of choices to realize that in itself contained intellectual, emotional and spiritual. Therefore, Ma'had Al Jami'ah has

accessories not only college but as an academic sphere-forming Islamic personality, even as a medium for developing students' potential as a foundation that fosters the lecture. Ma'had also serve as solutions to shortages caused by lack of inputs that go into IAIN Palangka Raya, either in terms of the ability to read the Koran, the ability to master the language and basic understanding to Islamization.

Ma'had al-Jami'ah derived from the Arabic language; ma'had means boarding and al-Jami'ah means university or college or high school ma'had al-Jami'ah built in IAIN Palangka Raya to make a better than before the goal in developing the Arabic and English language skills, knowledge of Islamic materials, improving reading and or memorizing al-Quran and morality, 1 in addition also to improve academic achievement and spiritual, besaide it the are Factors of Ma'had Al Jami'ah IAIN Palangka Raya as follows.

1. Management

Advisory: Mr.Sabarun, M.Pd tasked to provide input to the board for more better. The leader of Ma'had is Mr.Sabarun, M.Pd, as the policy holder for any interest ma'had and is responsible for managing and evaluating activities in Ma'had. Luqman Baehaqi, M.Pd as Secretary Ma'had Al-Jami'ah STAIN P. Ma'had that helps leaders in part of administrative, he also financial management and evaluation activities as well as coordina. and Sri Fatmawati, M. Pd as treasurer, she hold and manage the financial money in Ma'had, in the process for runing the progam is planed by Ma'had, administrators are helped by Musrif and Musyrifah.

2. Musyrif and Musyrifah

Musyrif is male advisor of active student. Musyrifah is female advisor of the women active student. The criteria be mushrifs or musyrifah is active student minimum 3 semester and maximum 6 semesters, the must mastering one of foreign language; English or Arabic at least passive, able to read the Qur'an properly and never got an academic sanction or severe violations. they conducted tests for qualification into Musrif. Their duty are guided students to diligent prayer congregation Maghrib, Isha and dawn, guiding students follow the activities, the board held Ma'had Al-Jami'ah IAIN Palangka Raya. keep safety and environmental hygiene in Ma'had Al-Jami'ah of IAIN Palangka Raya, and encode for processing all activities held in Ma'had.

3. Rules of learning Activity and Language in Dormitory

There are several activities in order to improve the English skill of the students. In the morning, they will get 'vocabulary morning' activity. They can practice it with their tutor. The activity is about speaking, reading, games, debate, conversation, evaluation and weekend learning. Students should be following all activities in Ma'had Al-Jami'ah to encourage, learning achievement and to improve ability. And according to letter of rektor of IAIN Palangka Raya about rules of dormitory in 2014, there are several rules of dormitory. The rules is made in order they can improve the students' skill. The rules as below :

- a. Students must speak Arabic and English in communicating.
- b. Students oblige to following activity in supporting the ability of an increase in Arabic and English language.

- c. Students require having a small book containing a collection of daily vocabulary as an increasing part of the language.
- d. Students require bringing a small book or dictionary vocabulary in area of dormitory to facilitate communication of dormitory official languages (Arabic and English).
- e. Students forbid speaking local language in dormitory area, except in the time has been scheduling. The time is from 05.00-07.59 they must speak English/Arabic, 08.00-11.59 they may speak in Indonesia, 12.00-03.00 p.m they must speak in English/Arabic, 03.01-04.59 p.m Indonesia, 05.00-08.30 p.m English/Arabic, and from 08.30-04.59 they may speak in Indonesia.
- f. Students' errant official language (Arabic / English) may be brought into Language court and sanctioned language and linguistics.
- g. To get the best results in the aspect of improving the language, the students is required to have high motivation to strive.

4. English Language Development Program in Ma'had Al-Jami'ah IAIN Palangka Raya.

- a. **Checking Vocabulary:** Checking vocabulary has purpose to add vocabulary for students in order to they can speak English well. Musyrif or musrifah will give vocabulary to memorize the vocabulary, they make sentences and mention them orally. In this activity will begin about 05.00-05.30 a.m.
- b. **Language Performance Night (LPN):** In this program has purpose to improve the communication fluency in public. Students will step forward in front of audiences then perform English speech, song or drama. The

activity of male members held on Saturday night at 20.00-21.30 pm. In unit 2 hall (two) and female members is on Saturday night at 20.00-21.30 p.m.

- c. **Watching English Movie together:** in this program has suppose to improve students skill in understanding the movie. This activity of male members held on Saturday night at 20.00-21.30 pm. In unit 2 hall (two) and female members is on Saturday night at 20.00-21.30 pm. This activity is turn by turn with LPN program. Language Court: this program has purpose to maintain dicipline of offical language (English and Arabic) and a certain time to keep the language. Musrif will give punishment to members who do not talk in English or Arabic in Ma'had area.

CHAPTER III RESEARCH METHOD

This chapter explains, research type, research design, subject of the study, source of the data, data collection procedure, endorsement of data, data analysis procedure.

A. Research Design

In this study, the design is descriptive qualitative research which use a case study and with the data analysis. Case study research is a qualitative examination of a single individual, group, event, or institution (Ary, 2010, p. 537). As indicated, case studies provide an in-depth description of a single unit. The unit can be individual, a group, a site, a class, a policy, a program, a process, an institution, or a community. It is a single occurrence of something that the researcher is interested in examining (Ary, 2010, p. 454). Situation in the qualitative approach, it focuses with the problem demand researcher with the systematic system.

This study used qualitative design. It is because the study analyzed the problem of EFL students in mixing their code language. Thus, it is qualitative since the analyzing involves natural setting, verbal data, and authoritative, human instruments, many different sources of data, many different techniques of instruments, circular and inductive way of drawing conclusion (Ary, et al., 2010, p. 25).

In this study, researcher also use document analysis research to analyze the data.

Donal Ary defines that document analysis can be of written or text-based artifacts (textbooks, novels, journals, meeting minutes, logs, announcements, policy, statemens, newspaper, transcripts, birth, certificates, marriage records, budgets, letters, e-mail, message, etc. (Ary, 2010, p. 442).

The analysis may be of existing artifacts or records, or in some cases the researcher may ask subject to produce artifacts or decumens, for example, asking participants to keep a journal about, personal experience, to write family stories, to draw picture to express memories or to explain thinking aloud as it is audio tape.

Based on Creswell (2012, p. 16) he explained that the key concept is a central phenomenon. Thus, the research problem of the problem in mixing code languages of students who are staying in Ma'had Al-Jami'ah as the phenomenon that is happening as Ary, et al. (2010, p. 420) elaborated that qualitative figures out, comprehend, and social behavior. It is kind of personal; admit subjective perceptions and biases of both researcher and subjects of the study.

The data is naturalistic approach and will not be statistic data. The researcher physically goes to people, setting, site, or instution or observe or record behavior in it is natural setting. (Cresswel, 1994, p. 145).

In this study the researcher uses qualitative data research because the data will be conveyed by verbal data with description or in the form of words from people, orally or in written and their attitude. The researcher emphasized the process and the result.

Furthemore, in analyzing the data, the researcher applied content or document analysis. Content or document analysis is a research method applied to

written or visual materials for the purposes of identifying specified characteristics of the material. Since the study attempted to analyze the kinds of code-mixing used by EFL students in Ma'had A-Jami'ah. (Cresswel, 1994, 457).

In collecting data, the researcher uses transcription of verbal outputs. The recorded overall performance transcribe into spoken text. Also, the researcher need interview and questionnaire data to analyze source of English-Indonesian Code-Mixing spoken by students to find the reasons using English-Indonesian code-mixing. The interview data by recording the result of interview between researcher and students and then transcribe into written text. All in all, the transcribed oral production data, transcribe interview data to be document analysis.

B. Subject and Object of the Study

The subject in this of the research has five students in English Education Program on academic year of 2017 who are staying at Ma'had Al Jami'ah Islamic Boarding School who has got the highest level in English pre-test in Ma'had Al-jami'ah. They are students who were staying in Ma'had Al-Jami'ah are EFL students. The researcher choose them because they were getting some language course, such us get some vocabularies every day, they should be able to speak English in boarding environment there and they have got an intensive course and also some vocabularies from their senior.

According to Ary, et al. (2010, p. 425) he stated, "Qualitative studies more typically use nonrandom or purposive selection techniques based on particular criteria". In this case, to determine informants in this research, the

researcher select using purposive sampling. The sample will be taken from the criteria of the students. The criteria was students in 2017 academic years who were in English Education which are staying in Ma'had Al-Jami'ah as the members of ma'had and follow all of ma'had activities. The researcher used five female students of Ma'had Al-Jami'ah (female dormitory) as the sample of the thesis.

C. Source of Data

1. Primary Data

In this research, the researcher used primary data and secondary data. Primary data is data that is retrieved directly from the informant. In this research, here are two primary data will be used. Such as:

- a. Primary data obtained through utterance by the students which were gotten from observation and documentation. In this stage, the researcher with the informant, then record their conversation in naturally. The data which have been gotten will be transcript. This data will be the primary data.
- b. Primary data obtained through questionnaire determination of informants using purposive sampling. The informant will take are EFL students in first semesters. The interview conducted to 5 students.

2. Secondary Data

- a. Secondary data contained to support the primary data, it was obtained through interview with informants. Determination of informants using purposive sampling. The informant took EFL students in first semesters.

The interview conducted to 5 students and the interview came with type recorder or handphone for record the interview.

D. Research Instrument

1. Observation

Based on Lincoln and Guba (1985) the three autors explained that they introduced the concept of human as instrument because qualitative research studies human experiences and situations, researchers require an instrument flexible enough to catch the complexity of human experience, an instrument capable of adapting and responding to the environment. Qualitative inquiry uses some methods such as interviewing, observation, and document analysis (Aty et al., p. 424).

According to Cresswell (2012,p. 214) “observation is the process of gathering open-ended, firsthand information by observing people and places at research site” In this case, it indicates that observation is the first stage that can be applied before doing research, but since it is about past experience, researcher can only do the pre-observation. There are a number of approaches to interviewing and using open-ended questions on questionnaires... A popular approach in educational research, the one-on-one interview is a data collection process in which the researcher asks questions to and records answer from only one participant in the study at a time” (Creswell, 2012, p. 217)

Observation is the basic method for obtaining data in qualitative research is more than just “hanging out”. The qualitative research goal is a complete description of observed behaviors. Qualitative observation usually takes place

over a more extended period of time than quantitative observation. Also, qualitative observation was more likely to process without any prior hypotheses. Pre-observation is considered to be used when they stayed in Ma'had al-Jami'ah.

In this study, the researcher only pre-observe the data were taken from Ma'had Al-Jami'ah and the students as the sample of case study in the following techniques (Ary, et, al., 2010, p. 435).

a. Choosing observation site

Researcher must seek to gain access to a particular site or group of people in which the topic of interest can be studied and then negotiate entry by adapting a role as a full participant observer, just an observer, or some combination of two. In this case, participant will be considered, and pre-observation is suit the situation as it is about past experience that will be correlated to the daily understanding about phenomenon.

b. Determining researcher roles

Marshall and Rossman (2006) provide advice to consider related to the researcher's role in a study. In this research, researcher is the key instrument. The teacher will assist other instruments, that it observation and interview guidelines.

2. Documentation

The term documents here refer to a wide range of written, physical, and visual materials, including what other authors may term artifacts (Ary, et, al., 2010, p. 442).

Documents represented a good source for text (word) data for a qualitative study. They provide the advantage of being in the language and words

of the participants, who have usually given thoughtful attention to them. They are also ready for analysis without the necessary transcription that is required with observational or interview data (Creswell, 2012, p. 223).

In the documentation, the researcher used tape recorder/phone recording and data field. In the process of documentation, the researcher stayed in Ma'had Al-Jami'ah for two weeks to get the data. The researcher stayed there as member. She followed all of the activities in ma'had like others members and kept her identity as a researcher. She kept pay attention to the some EFL students, she disguised as a member and begun to record them when they were speaking silently.

Some places become a target of the researcher, such as canteen, kitchen, corridors, bath room, places around the pool, parking area and in the back of dormitory. Sometime, the researcher followed them to go where they were going to keep closer with them.

To get the data in male dormitory, the researcher was helped by a senior/mushrif to do the documentation. The musyrif got the data by recording. Sometime, the mushrif asked the members to speak with him to get the natural data.

3. Questionnaire

According to Beiske (2002, p. 16) questionnaire is a structured technique for collecting primary data. It is generally a series of written questions for which the respondents has to provides the answers.

In this case, the researcher used open-ended question as the instrument to collect the data. Open-ended questionnaire is offering a wide range of responses

that help to capture the flavor of people's answer, while not influencing the outcome of the question by pre-determining possible response. On the down side, answers are often difficult to evaluate and depth (Beiske, 2002. p. 16).

In questionnaire, you may ask some questions with open-ended questions. In the open-ended question the researcher may explore the question to get more data. (Creswell, 2011. p. 220).

Interview was used to get data of the reasons of the students in using code-mixing. The researcher gave the students some question with open-ended questions technique to get more data.

4. Interview

Interviews were used to gather data from people about opinions, beliefs, and feelings about situations in their own words. They were used to help understand the experiences people have and the meaning they make of them rather than to test hypotheses. Interviews can provide information that cannot be obtained through observation, or they can be used to verify observations (Ary, et, al., 2010, p. 438).

An interview has the advantage of supplying large volumes of in-depth data rather quickly. Interviews provide insight on participants' perspectives, the meaning of events for the people involved, information about the site, and perhaps information on unanticipated issues. One of the most efficient ways to collect interview data is to use an audio recorder. (Ary, et, al., 2010, p. 439).

Researcher interviewed to obtain important data they cannot acquire from observation alone, although pairing observations and interviews provides a valuable way to gather complementary data. Interviews can provide information

that is inaccessible through observation—observation cannot provide information about past events. In addition, interview questions can derive from observational data—you may see something and want to ask follow-up questions to understand the reasons behind particular events (Gay, et al., 2012, p. 386).

In this study, the researched interview their reasons why they mix their languages. In interviewing, Creswell (2012, p. 220), he mentioned there are some techniques that can be used:

- a. Identify the interviewees.
- b. Determine the type of interview you will use.
- c. During the interview, audiotape the questions and responses.
- d. Take brief notes during the interview
- e. Locate a quiet, suitable place for conducting the interview.
- f. Obtain consent from the interviewee to participate in the study.
- g. Have a plan, but be flexible
- h. Use probes to obtain additional information.
- i. Be courteous and professional when the interview is over.

Interview has considered as the supporting instrument in this study. Researcher did the interview at IAIN Palangka Raya, with the EFL students, it consisted of five EFL students. In interview, the researcher recorded both researcher's voice and interviewee's voice then make them in each transcription with initial name, and gender.

E. Data Collection Procedure

1. The researcher determined the subject. The subject were taken from EFL students on academic year of 2017 who are staying at Ma'had Al-Jami'ah. In this case, researcher took five students as the subject.
2. Researcher collected the data by documentation. The data which has been got from documentation (recording), then transcribe to the written form.
3. The researcher analyzed the written form data to answer the first research question.
4. Then, the researcher collected the data by questionnairing. The researcher gave some questions to each participant to answer with open-ended questionnaire.
5. The researcher collected data by interviewing. The interview did not take in once occasions. The researcher conducted interviews with open-ended responses to listen to students knowledge and why they mix their code language from their unique knowledge and from this interview:
 - a. Each participant has been interviewed once for some minutes;
 - b. Interviews had been tape-recorded and then transcribed in order to categorize information into a coding scheme;
 - c. The transcript lengths likely range into some pages resulting in the analysis of a comprehensive set of interview information;
 - d. An inductive, iterative process of read and reread the transcriptions will be used to produce subcategories for information analysis within the context of three research areas of interest:

- 1) Students' reasons of mixing English-Indonesia in their daily activity;
 - 2) Students' code-mixing types in their daily activity.
- e. Stated the differences problem and reasons when they mix their languages;
 - f. Statements partitioned into units, grouped in common category headings, analyzed, and summarized;
6. Researcher analyzed the obtained data;
 7. Researcher concluded the result of findings.

F. Data Analysis Procedure

The researcher interviewed the participants to get the data, the data from interviewing were the types of code-mixing students which is used by students and also transcription data which used for getting the information and types of code-mixing.

According to Bogdan and Sugiono (2009, p. 270) states:

“Data analysis is the process of systematically searching and arranging the interview transcript, field notes, and other materials that you accumulate to increase your own understanding of them and to enable you to present what you have discovered to other.”

Miles and Huberman suggest that activities in data analysis qualitative done interactively and continuously. The activities in data analysis are data collection, data reduction, data display, and conclusion drawing/verification.

1. Data Collection

The collection of data on the main qualitative research was observation, in-depth interview study documentation, and combined with all three tools is

triangulation. The researcher does a passive observation of participants. Then, researcher visited the place of the activities but does not get involved in such activities. By the above research description, the researcher collected data from three ways i.e., documentation, questionnaire, and interview, A researcher conducted he documentation directly to the students.

The researcher stayed in Ma'had Al-Jami'ah to get the data by documenting their conversation. The researcher brought phone as the thing to record. After being a spy in dormitory, the researcher gave the students some question by questionnaire. After getting the data, the researcher interviewed the students to do the triangulation.

2. Data Reduction

Data reduction has resumed, choosing on basic things, focus on the important things, and search the theme and pattern. In short, the data reduction will provide a clearer picture and ease the researchers to collect the next data (Sugiono, 2009 : 270). From the explanation above, after researcher collected data from interviews of 4 students, the researcher will transcribed the interviews into documentation and record the results of the interview. So the researcher, collected, summarized and taken notes carefully and detailed in order easier in next data display.

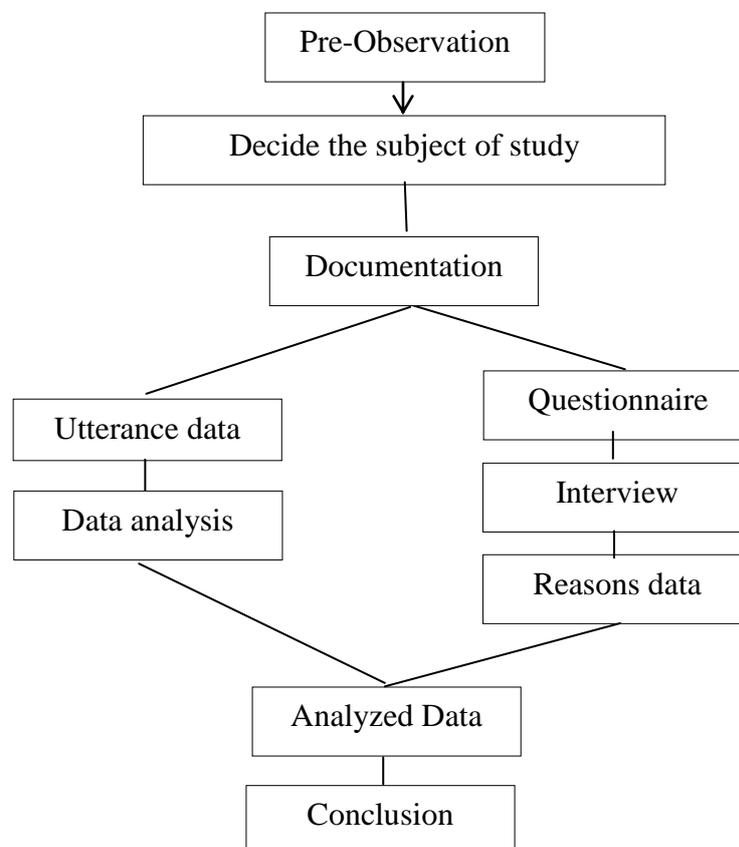
3. Data Display

In the display of qualitative research, data may present a brief description, chart, and relations between categories or text narrative. (Sugiono, 2009 : 247) From the explanation above, researcher elaborated in detail the EFL

reasons using code-mixing and also what kind of types code-mixing are used by them.

4. Conclusion Drawing Verifying

Conclusions and verification were writing the conclusion and answering various problems with formulating strong evidence and supporting in the stage of data collection. Qualitative research is new findings that previously do not exist. The findings in the form of a description or the description of the objects that are previously still dimly lit so thoroughly after it becomes clear (Sugiono, 2009 : 252). From the explanation above researcher made the conclusion what were the students' reasons behind mix their language and what are kind of types of code-mixing used by them with a variety of good evidence from a transcript of the interview and questionnaire answer from the students.



G. Data Endorsement

Other things that are actually fundamental in research instruments are about validity and reliability. The terms that are used in qualitative research about validity and reliability are trustworthiness and understanding.

In proving the trustworthiness of qualitative researchers can be done by addressing the credibility, transferability, dependability, and confirmability of the studies and findings. Gay, et al., (2012, p. 392) elaborated that first, a researcher must consider the whole of complexities in the study and point the problems that are difficult to be explained (i.e., credibility).

The researcher should also involve descriptive, context-relevant statements that kind of a report of the study can identify with the setting (i.e., transferability). Transferability also has provision of background data to establish context of study and detailed description of phenomenon in question to allow comparisons to be made (Shenton, 2004, p. 73).

Therefore, qualitative researchers should include as much detail as possible so others can see the setting for themselves. According to Gay, et al, “The researcher should also address the stability of the data collected (i.e., dependability) and the neutrality and objectivity of the data (i.e., confirmability)”. Dependability has provision employment of “overlapping methods” In-depth methodological description to allow study to be repeated, and confirmability has triangulation to reduce effect of investigator bias; Admission of researcher’s beliefs and assumptions; Recognition of shortcomings in study’s methods and their potential effects In-depth methodological description to allow integrity of research results to be scrutinizing (Shenton, 2004, p. 73). Gay, et al continued,

“Although the term reliability is usually used to refer to instruments and tests in quantitative research, qualitative researchers can also consider reliability in their studies, in particular the reliability of the techniques they are using to gather data. Reliability is the degree to which study data consistently measure whatever they measure. A valid test that measures what it purports to measure will do so consistently over time, but a reliable test may consistently measure the wrong thing” (Gay, et al., 2012, p. 397).

The relevant data were observed and investigated by the researcher. There were four techniques to get validity of the data, namely credibility, transferability, dependability, and confirmability.

1. Credibility

Based on Guba, talking about credibility, there are some possible provision that can be made by researcher, namely Triangulation via use of different methods, different types of informants and different sites; Tactics to help ensure honesty in informants; Member checks of data collected and interpretations/theories formed; Thick description of phenomenon under scrutiny (Shenton, 2004, p. 73).

The credibility of qualitative research is to test the credibility of the data or the reliability of the data results of the research. The success exploring a complex issue or benefiting towards the data results of the research (Sugiono, 2009, p. 270). In this study, researcher tests the credibility of the data or the reliability of the data results of the research, the researcher did some testing techniques, among others, with the extent of participation and member check.

a. The existence of participation

The existence of participants is observations of the researchers returned to the field, doing observation, interview with the data sources that ever met neither new ones. In this case, the researcher will return to the field to check out the data, whether the data is correct or not (Sugiono, 2009, p. 270). Related to this study, the researcher checked some of member existence.

b. Member check

Member check is a process of checking the data obtained by research to the data sources. The goal of member check is to know how much data match to the data is given by the source of the data. If the data is agreed by the source of data, it means the data is valid (Sugiono, 2009, p. 276). From the explanation above, the researcher conducted member check over findings will get after re-check data findings could be accepted or not.

2. Transferability

Transferability is external validity which indicates the degree of permanence or can apply the research results to the population in which the samples are taken. This transfer value relates to the question until the results of the research can be applied or used in any situations (Sugiono, 2009,p. 276). The researcher should also involve descriptive, context-relevant statements that kind of a report of the study can identify with the setting (i.e., transferability). Transferability also has provision of background data to establish context of study and detailed description of phenomenon in question to allow comparisons to be made (Shenton, 2004, p. 73).

From the explanation above, the researcher provided a detail, clear, systematic and trusted description about the phenomena that occur in students in their reasons when they mixing their code language. The stages of research and research results in order the reader can get a very clear explanation.

3. Dependability

Dependability is a test with the audit to the overall research process. The researcher often does not the process of the research field, but it can provide the data (Sugiono, 2009, p. 277). Therefore, qualitative researchers should include as much detail as possible so others can see the setting for themselves. According to Gay, et al, “The researcher should also address the stability of the data collected (i.e., dependability).

From the explanation above, researcher showed the evidence of the field activity starting from decisive focus, time of gaining the data, how to specify a data source, how to conduct data analysis, how to test the validity of data, and make the conclusion.

4. Confirmability

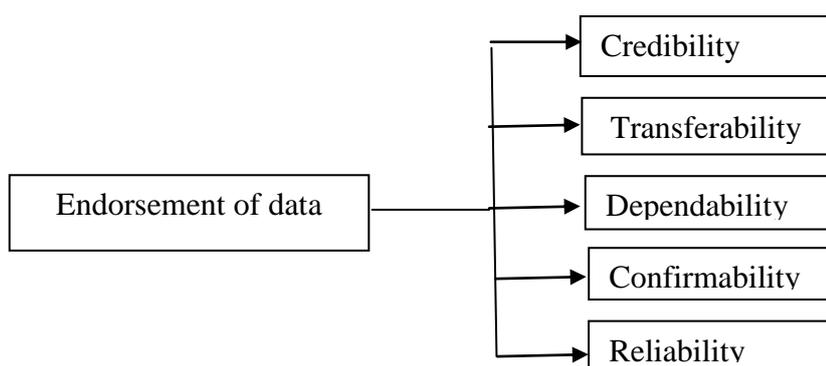
Confirmability is the test of objectivity in research. The research judge is objective when the research results have been agreed by a lot of people (Sugiono, 2009, p. 277). Dependability has provision employment of “overlapping methods” In-depth methodological description to allow study to be repeated, and confirmability has triangulation to reduce effect of investigator bias; Admission of researcher’s beliefs and assumptions; Recognition of shortcomings in study’s methods and their potential effects In-depth methodological description to allow integrity of research results to be scrutinizing (Shenton, 2004, p. 73).

Gay, et al continued, “Although the term reliability is usually used to refer to instruments and tests in quantitative research, qualitative researchers can also consider reliability in their studies, in particular the reliability of the techniques they are using to gather data. Reliability is the degree to which study data consistently measure whatever they measure. A valid test that measures what it purports to measure will do so consistently over time, but a reliable test may consistently measure the wrong thing” (Gay, et al., 2012, p. 397).

5. Reliability

According to Gay, he said, “qualitative researchers can also consider reliability in their studies, in particular the reliability of the techniques they are using to gather data. Reliability is the degree to which study data consistently measure whatever they measure. A valid test that measures what it purports to measure will do so consistently over time, but a reliable test may consistently measure the wrong thing” (Gay, et al. 2012, p. 397).

Test conformability means to test research results link to the process.



**CHAPTER IV
RESEARCH FINDINGS AND DISCUSSION**

This chapter described two main topics; they were research findings and discussion.

A. Data Presentation Research Findings

1. Documentation

The researcher conducted documentation. The documentation aimed to find the kinds of code mixing used by students in their daily activity. The documentation did on 13-26 September 2017 at Al Jami'ah female dormitory.

a. TS

Table 4.1. code mixing by TS

Types of code-mixing		Code-mixing utterances
1.	Word insertion	1. Okay, at least you tell me, so I don't waiting for you, it was <i>bete</i> . 2. You forget about going to <i>ituuu</i> 3. <i>Bahapa ja buhannya?</i> 4. It is oke, let me do it. <i>Sedikit aja</i> , you cook <i>aja</i> for us. 5. <i>Yang enak ya</i> . 6. Hahaa, I know, <i>itu asin hasilnya</i> . 7. hahaa, <i>apa ku bilang</i> , my husband is the best. 8. Stop, <i>don't naksir.....</i> 9. Okay, I will <i>kesana</i> later.
2.	Phrase insertion	a. <i>pasar malam</i> , I am waiting for you so long.
3.	Idiom or expression insertion	
4.	Hybrid insertion	1. Really, hmmm you have the film <i>lah</i> ? 2. Ask for me <i>lah</i> to Diah. 3. ...my husband- <i>lah</i> .
5.	Reduplication insertion	1. Okay, no problem, <i>gak apa-apa</i> .

Best on the table above, the most kind of code mixing of TS were in word insertion. In other word, first word insertion result from documentation from TS when she spoke English about waiting for her friend to go to a market, a kind of code mixing she used was “Okay, at least you tell me, so I don’t waiting for you, it was *bete*.” From that words it was found if TS not only mixed her code language, but also made mistakes in the form of grammatically. She made a mistake in ‘...*I don’t waiting*....’ it should be ‘...*I was not waiting*...’ because she talked about what she did last night, not in that time. Second, she used “*bete*” in English it means “boring”. In this case the speaker used that word because she forgot what does “*bete*” in English, in fact she knows what is that word in English

The second word insertion she used is “*itu*” because she did not know how to utter “*itu*” in English. She should be change “*it*” with market. Third, she was not mixing her language but she is totally switch her language to Banjaris or her mother tongue, because she is Banjarnese. Thus, when she wanted to speak in English but she forgot what was that words in English automatically she spoke in Banjaris. Beside that, she speaks with someone who is also Banjarnese, even her friend is speaking English she did not feel guilty because she said she was still learning English, so it was no matter if she made mistakes. Next, when she uttered “It is oke, let me do it. *Sedikit aja*, you cook *aja* for us.” The words “...*sedikit aja*...” it means “just a little”. She mixed that word because she did not know what was “*sedikit*” in English. The word “*aja*” was just an addition in Indonesia which was not existed in English, so it is not a problem if she did not make that word in English.

Then, the words “*yang enak ya*” means make it delicious. In this case, once more, TS did not mix her code languages, but she switched her language to Indonesia. Next, TS uttered “Hahaa, I know, *itu asin hasilnya*” she was wanting to express if her friend’s result cook is salty, but when she did not know what is that words meaning English, without thinking a lot she mixed the code between English and Indonesia. As well as when she uttered “haha *apa ku bilang*, my husband is the best”, she may know what is ‘*apa*’ in English, but she was confused how to make the word match with ‘*apa ku bilang*’, it can be concluded that she recognized the words but it was difficult to construct it to be sentence.

Furthermore, TS said “Stop, *jangan naksir...*” because she did not know how can she reveal ‘*naksir*’ in English she just uttered it in Indonesia, even she knows ‘*jangan*’ in English, but she did not know how to construct it with ‘*naksir*’ and it caused she mix her code languages. Next, when TS uttered “Okay, I will *kesana* later”, again and again she forgot what does ‘*kesana*’ mean.

The second kind of codes mixing often used by TS was hybrid insertion, from the data above she used the same hybrid, that is ‘*lah*’. She often added that word when she spoke, because it was influenced by her mother language.

While, TS used reduplication insertion and phrase insertion each of them occurred in one occasion. It happened because she seldom used a reduplication word in her sentences. When she said “...*gak apa-apa...*” in fact, even she did not say that it was not a problem, because she has stated that was is not a problem. In other word we can say that is only wording. While, as long as the researcher collected the data by documentation for two weeks, she did not use idiom or

expression insertion. The researcher conclude that she did not use that kind of code mixing because she has not known and she has difficulties in express something in English because her problem is lack of vocabularies.

b. AR

Table 4.2. Code mixing by AR

Types of code-mixing		Code-mixing utterances
1.	Word insertion	1. Go canteen <i>yuk</i> . 2. <i>Lempar</i> the bucket for me. 3. <i>Itu</i> , what? 4. Really, so <i>gimana</i> ? 5. ... I hope you <i>langgeng</i> . 6. ... i am <i>meleleh</i> . 7. <i>Asli aku ngiler, hahaa</i> 8. ...I have <i>yang lebih</i> handsome. 9. Yah, we will do it hmm (<i>thinking</i>) <i>siang ini</i> at library. 10. Okay, WA me after you <i>keluar</i> class.
2.	Phrase insertion	1. <i>Makalah</i> Ulumul Qur'an. 2. ...OMG OMG...
3.	Idiom or expression insertion	
4.	Hybrid insertion	1. Sorry, I was doing something and my mother call me, you know- <i>lah</i> . 2. Cit ciw... congrats <i>lah</i> , 3. Okay, go to campus together later <i>lah</i> .
4	Reduplication insertion	1. It is okay, <i>jalani pelan-pelan</i> .

From the table above, the most kind of code mixing of AR were in word insertion. From the first result of documentation she uttered “Go canteen *yuk*” which means “Let’s go to canteen” she invited her friend to go to canteen, so when she did not know about ‘*yuk*’ in English she added that word to her sentence to invite someone. Next, she express “*Lempar* the bucket for me” because she did not know what does ‘*Lempar*’ in English. Then, AR mixed English code with

Indonesian to ask what was the word means uttered by her friend. She mixed it because of her friend cannot give her a clear word, so she wanted to make it clear.

Furthermore, “Really, so gimana?” and “we will do it hmm (*thinking*) *siang ini* at library” uttered because she wanted to know what kind of information she can get from her friend, but she forgot what was ‘*bagaimana*’ and when she wanted to give information to her friend she forgot ‘*siang ini*’ in English and automatically she uttered it to Indonesia. The same occasion is when she said ”Okay, WA me after you *keluar kelas lah*”. Next word insertion is ‘*langgeng*’, in “I hope you *langgeng*” mixed because she did not know what is ‘*langgeng*’ means in English. Then, when she expressed “*meleleh aku ngeliatnya* and *Asli aku ngiler, hahaa*” she really has no idea to express what was her feeling, when she said “*melaleh aku*” she knows what does “*aku*” in English but because she does not know “*meleleh*” she automatically changed it to Indonesia. This is the same occasion with the second sentence.

Following as the further, AR used word insertion in her utterance. She said “I *juga punya yang lebih* handsome” to express if she also has someone who is more handsome then her friend, she has known what is “*juga punya*” in English but she did not know how to connect it with the others sentence and in this case, she has not known about the degree of comparison.

The second kind of code mixing which often used by AR is hybrid insertion, from the data above she used the same hybrid, that is ‘*lah*’. She often added that word when she spoke, because it is influenced by her mother language. The next is she used phrase insertion, she used noun phrase such “*Makalah*

Ulumul Qur'an” because she did not know what does “*makalah*” mean in English. In fact she may said “*Ulumul Qur'an paper*” to express it. The words “*OMG*” in this case is to express something wonderful.

The last is she used reduplication insertion in “is okay, *jalani pelan-pelan*” to suggest her friend to endure her relationship slowly, but because she did not know what was “*pelan-pelan*” in English she just mixed it with Indonesia. Whereas idiom insertion was not used by her in her daily activity for two weeks, the researcher state this is because she did not use that kind of code mixing because she has not known what kind of idiom which be able to use in her daily activity.

c. ARA

Table 4.3. Code mixing by ARA

Types of code-mixing		Code-mixing utterances
1.	Word insertion	1. <i>Ambil kesini</i> . I am <i>malas</i> stand. 2. Okay, if it is not <i>anu lah</i> . 3. I am not <i>yakin</i> . 4. So that's I am not <i>yakin</i> . Haha 5. <i>Hanyar liat aku dengan kam</i> . 6. Help me <i>ngangkat ini (a bucket)</i> there, <i>mau lah?</i> 7. Hei, I just see you. What is your <i>jurusan?</i> 8. <i>Batitip pang</i> .
2.	Phrase insertion	
3.	Idiom or expression insertion	
4.	Hybrid insertion	
5.	Reduplication insertion	

From the table above, the most kind of mixing often used by ARA is word insertion code mixing. When she utters “*Ambil kesini. I am malas berdiri*” she was not in a condition which she did not know the words in English, but she mixed that language because she does not know how to make that word to be sentence. The words arrangement or structural vocabulary in make a sentence in English in Indonesia are different, so when she wanted to combine that word she was confused, she was afraid of made a mistake so she changed that words to Indonesia.

Then, still in the same kind of code mixing, she uttered “Okay, if it is not *anu lah*”, “I am not *yakin*.” and “So that’s I am not *yakin*. Haha” in this case she was really confused how to reveal her word in English, she did not know what kind of word can be used. “*anu lah*” are the words to explain about salty, she knows what is “salt”, but she did not know what is ‘salty’, so she just used ‘*anu*’ to reveal it. For ‘*yakin*’ she used that words twice in the same condition, it means she does not know that word means in English.

“*Hanyar liat aku dengan kam*” is a sentence in Banjarnese. In this case ARA used that words to express if it was the first time she met that person. That language automatically uttered by her because in every day activity she used Banjaris as her mother tongue to speak with her friends, so when she speaks in Banjaris she did not feel guilty event she mixes it with English.

Next, word insertion she used are “Help me *ngangkat ini* (a bucket) there, *mau lah?*”. In this case, she used ‘*ngangkat ini*’ to ask someone helps to lift a bucket. She did not know how to say ‘*mengangkat*’ in English, so that she mixed her code language from English to Indonesia. The words “*mau lah*” was used to convince what had she said. She said “Hei, I just see you. What is your *jurusan?*” to ask her friend major, but she did not know what is major in English, she used Indonesia. Whereas, major is a familiar word in university students, at least she has ever heard that word but she forgot about that word.

Furthemore, she uttered “*Batitip pang*” to entreat her friend for helping her in Banjaris. “*Batitip*” means in English intrust, when we want to someone help us to buy or bring something for us, she used that word to ask someone buy something for her, but in Banjaris, while “*pang*” means asert about something, but this word is not exist in English. She used this in English because she was influenced by her mother tongue. It was the effected by mother tongue through someone who learns about language.

As long as the researcher did her documentation, ARA did not use phrase insertion, idiom insertion and repitition insertion, she just used the word insertion code mixing in her daily activity when she spoke English.

d. NH

Table 5.4. Code mixing by NH

Types of code-mixing		Code-mixing utterances
1.	Word insertion	1. Sis, last night, last night. <i>Ituuuuuuu.</i> 2. <i>Si anu</i> , chat me. 3. We chat until <i>tengah malam.</i> 4. hahaa, not not, <i>belum</i> sis. 5. Yes, <i>pinjam ja.</i>

		6. Eeey, eey, Zy. Buy vegetable <i>yuk nanti</i> after <i>kuliah</i> .
2.	Phrase insertion	1. It is still PDKT-an.
3.	Idiom or expression insertion	
4.	Hybrid insertion	1. But, <i>nanti</i> give it to me <i>lah</i> . 2. Yes, Just come to my room <i>lah</i> . 3. Okay, I am waiting in wifi id <i>lah</i> . 4. Siiip, thank you <i>lah</i> .
5.	Reduplication insertion	

Besed on the table above, the most kind of code mixing of NH is same with the others sample, that is word insertion code mixing. First sentence “Sis, last night, last night. *Ituuuuuuu*” and “*Si anu*, chat me” she mixed her language in this case not because did not know the meaning, but “*itu*” means in this case is a name of person. She intended to change that word because she did not want to tell the name.

“We chat until *tengah malam*”, she continued to tell her story to her friend, but in this case she did not know what is “*tengah malam*” and “hahaa, *masih belum sis*” in English. She knows what are *tengah*, *malam*, *masih* and *belum*, but did not know how to construct it with the other words. It can be conclude, when she want to make a sentence in English she need to chnge the words from Indonesia to English, but the problem is she can not construct the sentence because the between English and Indonesia are different how to construct a sentence.

Next word insertion was “Yes, *pinjam ja*” uttered to let her friend borrow her friend borrowed her bucket. Whereas, she said “yes, you may”, but again and

again she mixed her code language because of affected by her mother language. In her daily activity she usually use Banjarese to speak with her friend and her family when she was talking with her family on telephone or having chat. She has difficulties in construct the sentence.

Then, she said “Eeey, eey, Zy. Buy vegetable *yuk nanti* after *kuliah*” to asked her friend to go with her after having class, again she did not relize that she was mixing her languages when she was screaming to her friend. It was automatically happened in an inconditionally.

Second kinds of code mixing used by NH was hybrid insertion, from the data above she used the same hybrid, that is *'lah'*. She often added that word when she speaks, because it is influenced by her mother language such, “But, *nanti* give it to me *lah*”, “yes, Just come to my room *lah*”, “Okay,I am waiting in wifi id *lah*” and *Siiip*, thank you *lah*”. “*Lah*” was not exist in English, it just an partical in Banjarese. While she did it, she also made mistake in object of preposition “Okay, I am waiting in wifi id *lah*”, it must be at wifi id, not in. Because a place which has no room. In usually use to tell if our position is inside a room.

She also uttered “It is still *PDKT-an*” as a word insertion, it conclude as word insertion because “*PDKT*” is not exist in English, in English to say about relationship is getting closer we can say “getting close”. *PDKT* usually used by Indonesian people to tell about their relationship getting closer.

As long as the researcher did her documentation, NH did not use idiom insertion and repitition insertion, she just used the word insertion code mixing in

her daily activity when she spoke English. Idiom insertion was not used by her because she did not know about idiom that can be used, in fact she has problem in vocabulary and how to construct the sentence, even idiom is usually in a sentence, which mean more completely than word itself. While, repetition insertion was not used because in English we seldom find the word which can be repeated in a sentence, so NH is not familiar to use it in her sentences.

e. DA

Table 4.5. Code Mixing by DA

Types of code-mixing		Code-mixing utterances
1.	Word insertion	1. Okay, <i>bisa ja</i> . 2. Bucket <i>yang mana</i> ? 3. Aah, <i>itu</i> . Not yet, we will do it tomorrow at library. What about you 4. I can't sleep last night. They so <i>ribut sampai tengah malam</i> .
2.	Phrase insertion	
3.	Idiom or expression insertion	
4.	Hybrid insertion	
5.	Reduplication insertion	1. They watching Sung Jong Ki film <i>teriak-teriak</i> .

Based on the table above, the most kind of code mixing of TS were in word insertion. In other word, first word insertion result from documentation from DA, in two weeks as long as the researcher oversaw her and her friends, DA is the most active English utterer among her friends. In the result of the documentation she just mixed her sentence in five sentences. It happens because she is really interested in English and she has been learned English since she was junior high school and she has ever followed an English course for years.

Okay, *bisa ja.*” uttered to let her friend borrow her bucket. Whereas, she can say “yes, you may”, but she automatically mixed her code language because her friend asked her used Banjaris so she mixed it because of affected by her friends language. She put her self in a condition to make her friend understand.

She uttered “Bucket *yang mana?*” to asked her friend to choose which one of bucket she wanted to borrow, in this case DA ask her friend with “*yang mana?*” because she forgot what can she uttered in that condition, while her friend was waiting for her, so automatically she mixed her language.

Next, she mixed her language to repeat her friend expression with the same word. “Aah, *itu.* Not yet, we will do it tomorrow at library. What about you?”, “*itu*” in that sentence is a pronoun for something. So, to made their conversation was going well she tried to make it as well as she can, even she should mix her languages.

Then, she uttered “I can’t sleep last night. They so *ribut sampai tengah malam*” to give an information, because she was afraid in made a mistake in English she mixed her language, she thought about the form of grammatically in her sentences, beside that she also forgot what does the words mean in English.

Second kind of code mixing she used is repition insertion. She mixed her language to assert her dislike to her friends. In this sentence “they watching Sung Jong Ki film *teriak-teriak*” the word “*teriak-teriak*” is a kind of repetition in Indonesia, she may use “they were screaming while they were watching”, she did not know how to make the word in order in a sentence she used Indonesian sentence style and used Indonesia words to explained.

She just used two kinds of codes mixing, while idiom insertion, hybrid insertion and phrase insertion were not used by her. It is because she has more understanding about English than the others. She speaks English carefully and afraid of making mistakes in English, she chooses silent or uses Indonesia to speak then she make mistakes in English.

Overall, from all of the kinds of code mixing used by students, the most is they used word insertion code mixing. From twelve conversations by them, they were found thirty seven conversations which is containing word insertion code mixing. They often used this kind of code mixing because they realized that they are lack of vocabulary, they forget the vocabulary, and even they know the vocabulary, but do not know how to construct a sentence in English, because of structure in the sentence between Indonesia and English are different.

Second, hybrid insertion is the next kind of code mixing which often used by them. There were found seven sentences that contained hybrid insertion. They often mix their language by hybrid because they are affected by their mother tongue. In English do not find *-lah* in the sentence because it has no meaning, but in Indonesia or Banjaris it is used as the addition which has different meaning and it depends on the context.

Next, they used three phrase insertion and three repetition insertion in their conversation. While idiom insertion are totally not used by them, it is because they do not know what is the idiom, even they know they have not know how to use it in the sentence or conversation. All in all, the result of the kind of code mixing shows in the table below based on the frequency used.

Tabel 4.6. Code Mixing Used by Students

Types of code-mixing		Code-mixing utterances
1.	Word insertion	<ol style="list-style-type: none"> 1. <i>Ambil kesini</i>. I am <i>malas</i> stand. 2. Okay, if it is not <i>anu lah</i>. 3. I am not <i>yakin</i>. 4. So that's I am not <i>yakin</i>. Haha 5. <i>Hanyar liat aku dengan kam</i>. 6. Help me <i>ngangkat ini (a bucket)</i> there, <i>mau lah?</i> 7. Hei, I just see you. What is your <i>jurusan?</i> 8. <i>Batitip pang</i>. 9. Okay, at least you tell me, so I don't waiting for you, it was <i>bete</i>. 10. You forget about going to <i>ituuu</i> 11. Sis, last night, last night. <i>Ituuuuuuu</i>. 12. <i>Si anu</i>, chat me. 13. We chat until <i>tengah malam</i>. 14. hahaa, not not, <i>belum</i> sis. 15. Yes, <i>pinjam ja</i>. 16. Eeey, eey, <i>Zy</i>. Buy vegetable <i>yuk nanti</i> after <i>kuliah</i>. 17. <i>Bahaya ja buhannya?</i> 18. It is oke, let me do it. <i>Sedikit aja</i>, you cook <i>aja</i> for us. 19. <i>Yang enak ya</i>. 20. Hahaa, I know, <i>itu asin hasilnya</i>. 21. Go canteen <i>yuk</i>. 22. <i>Lempar</i> the bucket for me. 23. <i>Itu</i>, what? 24. Really, so <i>gimana?</i> 25. ... I hope you <i>langgeng</i>. 26. ... i am <i>meleleh</i>. 27. <i>Asli aku ngiler, hahaa</i> 28. ...I have <i>yang lebih</i> handsome. 29. Yah, we will do it hmm (<i>thinking</i>) <i>siang ini</i> at library. 30. Okay, WA me after you <i>keluar</i> class. 31. hahaa, <i>apa ku bilang</i>, my husband is the best. 32. Stop, <i>don't naksir.....</i> 33. Okay, I will <i>kesana</i> later.
2.	Hybrid insertion	<ol style="list-style-type: none"> 1. Really, hmmm you have the film <i>lah ?</i> 2. Ask for me <i>lah</i> to Diah. 3. ...my husband-<i>lah</i> 4. Sorry, I was doing something and my mother call me, you know-<i>lah</i>. 5. Cit ciw... congrats <i>lah</i>,

		6. Okay, go to campus together later <i>lah</i> . 7. But, <i>nanti</i> give it to me <i>lah</i> . 8. Yes, Just come to my room <i>lah</i> . 9. Okay, I am waiting in wifi id <i>lah</i> . 10. Siiip, thank you <i>lah</i> .
3.	Reduplication insertion	1. Okay, no problem, <i>gak apa-apa</i> . 2. It is okay, <i>jalani pelan-pelan</i> . 3. They watching Sung Jong Ki film <i>teriak-teriak</i> .
4.	Phrase insertion	1. <i>pasar malam</i> , I am waiting for you so long.
5.	Idiom or expression insertion	

3. Questionnaire

Questionnaire conducted to know what are the reasons of using code mixing by the students.

a. NH

Table 4.7 Questionnaire by NH

Questionnaire		Students answers
1.	Can you speak English?	No. I can't.
2.	Do you always speak English at Ma'had Al-Jami'ah?	Seldom, because I don't have many vocabularies and I haven't understood about grammar and tenses.
3.	With whom do you usually speak English at Ma'had Al-Jami'ah?	With friends, especially my roommate.
4.	How often do you speak English at Ma'had Al-Jami'ah? Why?	As I can, because I am confuse about tenses.
5.	Have you ever mixed English with Indonesian when you speaking English? How often?	Often, almost everyday

6.	Why do you mix the languages?	Because my vocabulary is just a bit.
7.	What are you thinking when you mixing your languages?	I am feeling worse in English.
8.	Do you feel guilty when you mixing English-Indonesia when having communication? Why ?	No I don't, because with mixing English with Indonesia is one of the parts of my speaking process.
9.	Do you mix English-Indonesia because Do you mix code because you do not know the native/appropriate meaning?	Yes, exactly.
10.	Do you Mix English-Indonesia because you want your partner understand what do you mean?	Yes, that is right.

From the table above, NH gave some information about her ability in speaking English. She said she cannot speak English well, then she seldom speaks English, because she has not master grammar and vocabularies yet. She usually speaks English with her friends or her seniors in dormitory. She speaks English when she needs it in the conditions, which they must speak English in English time zone, she does not speak English in a free time zone. While, when she spoke English, she often mixes her code language because she did not know the words to express her feeling. When she mixed her languages, she said she was feeling worse in English, but from the fact she seldom practices or studies seriously to increase her ability.

When she mixed her language, she did not feel guilty, because she was still learning and it propered for her to mix her languages. Oughto, she feel guilty when she mixed her languages because she realized that she was lack of vocabularies but she did not try to increase it. In this case, it can be concluded if NH just follow her rules in learning English without doing something more to improve her ability in English. In this case, she also explained why she often mix

her languages, it is because she try to make her partner understand about her utterances.

b. AR

Table 4.8 Questionnaire by AR

Questionnaire		Students answers
1.	Can you speak English?	Yes I can, but it is not fluently.
2.	Do you always speak English at Ma'had Al-Jami'ah?	Seldom, because I don't have many vocabularies.
3.	With whom do you usually speak English at Ma'had Al-Jami'ah?	With musyrifah/musyrif or my friends.
4.	How often do you speak English at Ma'had Al-Jami'ah? Why?	I usually speak English sufficiently and when it is needed, because we have English time zone at dormitory.
5.	Have you ever mixed English with Indonesian when you speaking English? How often?	Yes, I have ever. I do I every day
6.	Can you tell me why do you mix the languages?	Because I don't know the vocabulary.
7.	What are you thinking when you mixing your languages?	I am feeling strange, funny, not appropriate.
8.	Do you feel guilty when you mixing English-Indonesia when having communication? Why ?	No, because I am in learning process.
9.	Do you mix English-Indonesia because Do you mix code because you do not know the native/approviate meaning?	Yes, exactly.
10.	Do you Mix English-Indonesia because you want your partner understand what do you mean?	Yes, and can be because I don't know the vocabulary.

Based on the table above, when RA answer the first question, she said she cannot speak English fluently, and at Ma'had she seldom spoke English because sha has not have many vocabularies. While she speaks English she often mix it with Indonesia. She realized if she is lack of vocabulary but she is still trying to use English at English time zone in Ma'had, she usually spoke English sufficiently and when it is needed.

She usually spoke with her friends and her senior at ma'had. When she was speaking English she seldom mixed it with Indonesia. She realized that she lacks in mastering vocabulary, but from the point of view by the researcher AR needs to know her motivation in learning English, she wants to master English, but it just a pretention without an action. she said it was strange and funny when she mixed her language, but she did not feel guilty because she is a language learner, so it was no matter if she mixed her language.

c. ARA

Table 4.9 Questionnaire by ARA

Questionnaire		Students answers
1.	Can you speak English?	Yes I can, but it is not fluently.
2.	Do you always speak English at Ma'had Al-Jami'ah?	Sometime, because most of my friends don't understand what I speak in English.
3.	With whom do you usually speak English at Ma'had Al-Jami'ah?	With musyrifah and my friends
4.	How often do you speak English at Ma'had Al-Jami'ah? Why?	Seldom, because I am confuse when I want to speak in English.
5.	Have you ever mixed English with Indonesian when you speaking English? How often?	Yes, I have ever and often.
6.	Why do you mix the languages?	Because, if there is a word in English which I don't know, so I mix it with Indonesia.
7.	What are you thinking when you mixing your languages?	Confuse
8.	Do you feel guilty when you mixing English-Indonesia when having jcommunication? Why ?	No, because I relize that my English is not fluent.
9.	Do you mix English-Indonesia because Do you mix code because you do not know the native/approviante meaning?	Yes, it is my exactly reason.
10.	Do you Mix English-Indonesia because you want your partner understand what do you mean?	Yes, that's right.

Best on the table above, ARA said she cannot speak English fluently. So, she speaks English at dormitory when it is in the English time zone, she seldom speaks English in out of that time. She usually speak with her senior or her friend, but she often mixs her language because not all of her friends understand English and she mix her language to make her friend understand.

She said she did not feel guilty when she mixs her language, because her English is not fluent and still in learning process, when she mixed her language she was feeling confuse. She confused about what kind of word should be uttered while soetime she forgets the meaning and sometime she does not know what does the meaning, so she mixes English with Indonesia and sometime her mother tongue.

d. TS

Table 4.10 Questionnaire by TS

Questionnaire		Students answers
1.	Can you speak English?	No. I can't.
2.	Do you always speak English at Ma'had Al-Jami'ah?	Seldom, because I don't have many vocabularies and I haven't understood about grammar and tenses.
3.	With whom do you usually speak English at Ma'had Al-Jami'ah?	With friends, especially my roommate.
4.	How often do you speak English at Ma'had Al-Jami'ah? Why?	As I can, because I am confuse about tenses.
5.	Have you ever mixed English with Indonesian when you speaking English? How often?	Often, almost everyday
6.	Why do you mix the languages?	Because my vocabulary is just a bit.
7.	What are you thinking when you mixing your languages?	I am feeling worse in English.
8.	Do you feel guilty when you mixing English-Indonesia when having communication? Why ?	No I don't, because with mixing English with Indonesia is one of the parts of my speaking process.
9.	Do you mix English-Indonesia	Yes, exactly.

	because Do you mix code because you do not know the native/appropriate meaning?	
10.	Do you Mix English-Indonesia because you want your partner understand what do you mean?	Yes, that is right.

From the table above, TS said she cannot speak English, because she does not have many vocabularies and she has not understand about grammar. She usually speaks English with her senior or he friends, expecially her roommate. She often mixes her code languages when she speaks English and she always does it when she is speaking English. She is afraid about making mistakes in English.

She was feeling worse when she mixed her language, but beside that she was afraid about making mistakes. She is tooo afraid about the rules in English, expecially tenses. It was caused because sha had ever taken a course for months. The course was using grammar translation method to teach their students in that course. She was affected by that rules, so when she wanted to speak she always remembers about the rules of grammar.

In the other hand, she was not feeling guilty when she mixed her languages because she said that was one of her process in learning English. She often mixed her language because she doesnot know Indonesian word in English and she does depended on whom she speaks. She has many friends at dormitory and not all off them understand English. Thus, to make their understand her appropriate meaning she should mix her languages.

e. DA

Table 4.11 Questionnaire by DA

Questionnaire		Students answers
1.	Can you speak English?	Alhamdulillah, I can, eventhought it is not fluently and the vocabularies which are used by me is sometime wrong.
2.h	Do you always speak English at Ma'had Al-Jami'ah?	Sometime, because in dormitory we are given by senior about English time zone, and behind it my ability in English is not quite enough.
3.`	With whom do you usually speak English at Ma'had Al-Jami'ah?	My close friend, my roommate and seniors.
4.	How often do you speak English at Ma'had Al-Jami'ah? Why?	I speak just when I need it.
5.	Have you ever mixed English with Indonesian when you speaking English? How often?	Yes, I have ever, almost when I difficult to find some vocabularies.
6.	Why do you mix the languages?	Because of my lack of knowing the exact meaning of that code language or how to use a sentence in order.
7.	What are you thinking when you mixing your languages?	I feel strange with my self, and honestly I really want to speak English well without mixing the language.
8.	Do you feel guilty when you mixing English-Indonesia when you are having a communication? Why ?	Not really, because of may partner sometimes do it when they speak to me, so both of us motivate each other to be able in speaking English right and fluently.
9.	Do you mix English-Indonesia because Do you mix code because you do not know the native/approviat meaning?	Yes, sometime.
10.	Do you Mix English-Indonesia because you want your partner understand what do you mean?	Yes, sometime like that, because my goal from communication is both of us can understand what we mean in that communication.

Based on the table above, DA confided to answer that questions, even she cannot speak English fluently. She spoke English at dormitory when was needed, because they have time zone to speak English. She speaks English with her friend or her senior in ma'had area, when she spoke in English she often mix her language because she often forgot the words mean and how to use word in

order. Sometime she knew what were the words mean in English, but to make it to be a correct sentence in that time she is confused and afraid to make mistakes.

As an addition, she also often mixes her language because of the condition or depends on whom she speaks. When she is speaking with someone who cannot understand English she tries to mix her language to make her understand the exactly meaning. Thus, she does not afraid to make mistakes in mixing her language, because she is a learner and the communication goal is more important.

4. Interview

Interview was conducted as supporting data. Interview was done to five students who has answered questionnaire. This interview was aimed to know what are the reason behind use code mixing by students. The researcher conducted on Friday, 29 September 2017 at Ma'had Al Jami'ah IAIN Palangka Raya.

a. DA

“I usually speak English at dormitory with my friends and my seniors at English time zone. We have an English time zone and I speak English when it is needed, but sometime I speak English with my roommate. When I am speaking English I often mix it with indonesia, because sometime I do not know what appropriate word should I said and I am afraid of making mistake in English, also I do not know the vocabularies. There are so many grammar rules. I have not master grammar yet, so when I speak English I am thinking a lot about tenses. I have ever taken a course for months, and the course where I took is used grammar translation method to teach. I realize that it makes me afraid of making mistakes and to avoid the mistake I mix my languages. but, in the other hand I often

mix my languages depends on whom I talk to. Not all of my friends understand the appropriate meaning when I speak English. I am feeling strange when I am using code mixing when I am speaking”.

Based on DA’s interview result, she often mix her language because she confused to combine the word to make a sentence and some time she does not know the vocabulary. She too afraid in making mistakes in English because she is too focus on grammar rules and to avoid the mistakes she used code-mixing. beside that, she is use her role in community, when she is in a situation where her partner does not understand her explanation she uses code mixing to make it clear.

b. NH

“I often mix my languages when I am speaking English. I am feeling strange and confused when I am using code mixing when I am speaking. I realize that I am lack of vocabulary but sometime I do not know what should I do, I speak English if somebody else speak to me, if there is no one I don’t speak English. Even I speak English, my first language is always affected, so when I want to utter a vocab but I forget, automatically I used Indonesia or Banjaris to replace it.”
I usually speak English at Ma’had Al jami’ah with my friends or my senior. When I am speaking English I often mix it with indonesia, because sometime I do not know what appropriate word should I said and I do not know the vocabularies”.

Based on NH’s interview result, she often mix her language because she confused to combine the word to make a sentence and some time she does not know the vocabulary. She seldom speaks English if there is no one asks her to speak English. She said her first language make her confused when she wants to utter English word, when she forgets the word automatically she uses code mixing.

c. TS

“I usually speak English at Ma’had Al jami’ah with my friends or my senior. I speak English when it is needed and I seldom speak English with others beside English time zone. When I am speaking English I often mix it with indonesia, because sometime I do not know what appropriate word should I said and I do not know the vocabularies. I am feeling strange when I am using code mixing when I am speaking. I realize that I am lack of vocabulary but sometme I do not know what should I do, I speak English if somebody else speak to me, if there is no one I don;t speak Englis. Even I speak English, my first language is alwas affected, so when I want to utter a vocab but I forget, automatically I used Banjaris to replace it.”.

Based on TS’s interview result, she often mix her language because she confused to combine the word to make a sentence and some time she does not know the vocabulary. She seldom speaks English if there is no one asks her to speak English. She said her first language make her confused when she wants to utter English word, when she forgets the word automatically she uses code mixing.

d. ARA

because sometime I do not know what appropriate word should I said and I am afraid of making mistake in English, also I do not know the vocabularies, I don’t understand vocabularies, and also affected by my roommare or my friends. I am afraraid of making mistakes, because there are so many grammar rules. I have not master grammar yet, so when I speak English I am thingking a lot about tenses. I have ever taken a course for months, and the course where I took is used grammar translation method to teach. I relize that it makes me afraid of making mistakes and to avoid the mistake I mix my languges.but, in the other hand I often mix my languages depends on whom talk to. Not all of myn friends understand the

appropriate meaning when I speak English. I am feeling strange when I am using code mixing when I am speaking.

I usually speak English at Ma'had Al jami'ah with my friends or my senior. When I am speaking English I often mix it with indonesia, because sometime I do not know what appropriate word should I said and I am afraid of making mistake in English, also I do not know the vocabularies.

Based on ARA's interview result, she often mix her language because she confused to combine the word to make a sentence and some time she does not know the vocabulary. She too afraid in making mistakes in English because she is too focus on grammar rules and to avoid the mistakes she used code-mixing. beside that, she is use her role in community, when she is in a situation where her partner does not understand her explanation she uses code mixing to make it clear.

e. AR

"I usually speak English at Ma'had Al jami'ah with my friends or my senior. When I am speaking English I often mix it with indonesia, because sometime I do not know what appropriate word should I said and I do not know the vocabularies. I am feeling strange and confused when I am using code mixing when I am speaking. I realize that I am lack of vocabulary but sometime I do not know what should I do, I speak English if somebody else speak to me, if there is no one I don't speak English. Even I speak English, but my partner does not understand, so I use code mixing to make my explanation easy to be understood".

Based on AR's interview result, she often mix her language because she confused to combine the word to make a sentence and some time she does not know the vocabulary. She too afraid in making mistakes in English because she is

too focus on grammar rules and to avoid the mistakes she used code-mixing. beside that, she is use her role in community, when she is in a situation where her partner does not understand her explanation she uses code mixing to make it clear.

B. Discussion

In monolingual societies, people may think that code-switching and codemixing are very unnatural. However, it is inevitable to notice that people usually switch and mix their languages in bilingual and/or multilingual societies. Grosjean (1982) states that in bilingual communities, it is very common for speakers to code-mix. With regard to the reasons of code-switching and code-mixing, bilinguals usually explain that the reason why they code-mix is that they lack facility in one language when talking about a particular topic. They report that they mix when they cannot find an appropriate word or expression or when the language being used does not have the items or appropriate translations for the vocabulary needed (Grosjean, 1982). Also, some bilinguals remark that they usually code-mix when they are tired, lazy, or angry (Grosjean, 1982). However, Gutierrez-Clellen (1999) claims that instances of code mixing behavior should not be interpreted as lack of language skill. Children who are bilingual may code-switch within and between utterances depending on multiple factors such as pragmatic, sociolinguistic, priming effects, etc., and not necessarily because of relative lack of proficiency across the two languages or because of parental use of code-switching.

According to Grosjean (1982), code-mixing is often used as a communicative strategy to convey linguistic and social information. He also states

that code-mixing not only fills a momentary linguistic need, it is also a very useful communication resource (1982). Auer (2000) also finds that code-mixing serves important purposes in the ongoing negotiation of footing in bilingual interaction.

In addition, Green e and Walker (2004) state that code-mixing is not random or meaningless. It has a role, a function, facets and characteristics. It is a linguistic tool and a sign of the participants' awareness of alternative communicative conventions. That is, in terms of the researchers who have positive points of view about code-mixing, the fundamental reason why bilinguals switch and mix their languages is not because they lack language skills but because they try to make their utterance more easily understandable and meaningful. With the positive points of view about code-switching and codemixing, it is necessary to examine more specific reasons and motivations about these bilingual phenomena. There are some factors which affect codeswitching and code-mixing such as grammatical, lexical, and societal factors.

Among these factors, language dominance factors would be the most influential factors for the reasons why students mix their languages. Based on Bhatia and Ritchie (2004) in Kim Eunhee's it depends on how their dominance in mastering both languages, because they dominance to their first language (Indonesia) they have some problems to utter it in English. Thus, they make mistake because they are trying to use a rule in a context where it does not belong to Indonesia, for example where elements of a sentence left out or where all verbs have the same form regardless of person, number, or tenses (Lighbown and Spada, 1999. p. 75).

Furthermore, students differ in capacity to discriminate and process auditory input, to identify patterns and make generalization, and to store linguistic elements in memory. It can be concluded that aptitude is an important predictor of mastering English. As well as aptitude, motivation largely determines the level of effort which learners expend at various stages in their second language development, and it is often a key of ultimate level of mastering second language. No particular type of motivation appears to help any inherent advantage over the other in terms of second language achievement (Troilke, 2003. p. 178).

In some cases, students forget about the word which will be said, and it made them mix their language. One of the most factors affected of their first language. When someone tries to speak in English (second language) learners make errors to transfer their language. In contrastive analysis there are positive and negative transfer. Where structure in English errors that reflected the structure of first language would be produced. When many errors in areas of grammar that are comparable in both languages, errors should not be made if positive transfer are operating (Dulay, Hedges, et al. p. 96-98). Thus, when someone transfers his language there is productive process. It occurs in the speaker's brain and it produces language code that will be uttered and beneficial, which has known as phonetic (Cher, 2002. p. 44-45).

Arnfast and Jorgensen (2003) state that code-switching becomes a sociolinguistic phenomenon. Fishman (2000) also finds that the choice of language among bilingual speakers is determined by factors such as participants, situation, or topic, i.e. factors which are outside the speaker. In certain

circumstances the speakers will speak one language, and if the circumstances change, it may lead them to switch into the other languages. In addition, Auer (1998) states that one of the reasons why people code-switch is because of macro sociolinguistic paradigm. It focuses on the influence on language use exerted by the general sociolinguistic context. According to Wei (2005), sociolinguistic and socio-pragmatic studies of code-switching have taken an 'ideological' turn. Concepts such as 'power, 'authority', prestige', and 'gender' are all invoked in explaining why and how bilinguals switch from one language to another. As many researchers state, code-switching and codemixing are quite influenced by societal factors.

The result of data analysis had shown there were some kinds of code mixing which were often used by the students in their daily activity. According to Suwito, based on the unsure of language that involve in it, there are some forms of code mixing, word insertion, phrase insertion, idiom or expression insertion, hybrid insertion and reduplication insertion . While the most code types of code mixing which often used by students is word insertion, they often use word insertion in their sentences. There are some reasons to make they mix their language.

Societal factors seem to be the most influential of the factors which trigger bilinguals' code-switching and code-mixing. Romaine (1995) states that a speaker may switch for a variety of reasons. They may switch two languages back and forth in order to redefine the interaction as appropriate to a different social arena, or to avoid, through continual code-switching, defining the interaction in

terms of any social arena. The latter function of avoidance is an important one because it recognized that code-switching often serves as a strategy of neutrality or as a means to explore which code is most appropriate and acceptable in a particular situation.

Bilingual children develop typical strategies for dealing with bilinguals situations, learning how to adapt their language to the situation, the roles and the interlocutors, to the extent of playing the role of interpreters between monolingual speakers of different language (Swain, 1972). Also, their interlocutors should know that bilinguals are very sensitive about situational factors. According to Hamers and Blanc (2000), it should be stressed that a bilingual's communication strategies vary within an interactional situation and therefore a code that is optimal at one point may cease to be so later as a result of changes in the situation, the topic, role relations, etc.

There were some situational factors related to a society such as interlocutors, physical setting, other social variables like social status, race, age, etc., affect people's utterance considerably. Firstly, participants and social groups are one of the situational factors which make code-mixing. That is, bilinguals may speak differently depending on whom and which groups they are talking to. Fishman (2000) states that one of the first controlling factors in language choice is group membership. This factor must be viewed not only in a purportedly objective sense, i.e, in terms of physiological, sociological criteria (e.g., age, sex, race, religion, etc.), but also, and primarily, in the subjective socio-psychological sense of reference group membership.

Interlocutors are also related to bilinguals' identities since a language a bilingual speaks presents his/her identity. According to Auer (2005), there is quite a different way of looking at codeswitching as an index of social identity. This perspective considers mixing and switching itself into a style which indexes different types of social membership beyond the memberships indexed by the monolingual varieties involved. By using two codes in two different turns, the speaker has also been able to encode two identities and the breadth of experience associated with them. For this reason, participants may find it socially useful to treat certain speech events as non-conventionalized exchange, if it is at all possible (Myers-Scotton, 2000) Fishman (2000) remarks that some topics are better handled in one language than another, either because the bilingual has learned to deal with a topic in a particular language, the other language lacks specialized terms for a topic, or because it would be considered strange or inappropriate to discuss a topic in that language. That is, certain topics may make bilinguals switch their codes more than others. Also, Grosjean (1982) presents an interview about code-mixing by topics, one of the situational factor

CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

Based on data result and discussion the following conclusions are drawn:

1. Among five kinds of code-mixing , words insertion code mixing is often used by EFL students in ma'had Al jami'ah then others, because it depends on how their dominance in mastering both languages, because they dominance to their first language (Indonesia) they have some problems to utter it in English also, students are forget about the words/vocabulary which will be said. Then, hybrid insertion, it happened because when they speaks English their mother tongue is the most problem to produce the sentences, so when they speak it will be affected their utterance in English.
2. There are some reasons that make students used code-mixing in their daily activity. First, because language dominance factors would be the most influential factors for the reasons why students mix their languages. Second, they used code mixing based on the situational and their roles in community, in this case the often use code mixing depends on they talk to.

B. Suggestion

1. For the students, they need to get more English input, not only get the vocabulary from seniors or lecturer, but also they need to learn English by making sentence and use the word in context.

2. For the lecturer, by knowing the students problem in learning English why they often mix their language, so teacher can diminish the mix language by giving the material which is concern at expression in context for daily life for begginer specially in speaking class.
3. For the senior of ma'had Al jami'ah, from this research that has known if members have a problem in using vocabulary in sosicial contexts. So, when the seniors give vocabulary in their activity is not word by word, but how to use the word in the social contexts.
4. For next researcher, this research can be observed in a large number of students. The goal is to analyze the used code mixing based on code mixing theories then compared the result how by male and female in Ma'had Al Jami'ah and also not only use English to Indonesia code-mixing but code mixing in English-Indonesia-Local Language.

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