Code Switching by Female Students of Islamic School in Daily Communication: Modern Islamic Boarding School

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Abstract:
The multi-ethnic and multi-lingual society of Islamic boarding school students (*santri*) involves the occurrence of code switching. This research aims to reveal the code switching patterns by female students in daily communication in Islamic school Al-Mukmin Ngruki Islamic Boarding School and Assalaam Islamic Modern Boarding School in Indonesia, and the factors affecting the occurrence of code switching in daily basis communication in Islamic boarding school. The data are derived from the verbal interaction among the female students in Islamic school. Meanwhile, the data are populated by using the techniques of observation, recording, and interview. Further, they are analysed by the use of Hymes, (1996) ethnography method of communication. The result of this study shows that the code switching patterns includes *Intersentensial switching*, *Intrasentensial switching*, and *Tag switching*. However, the dominant pattern of code switching used by female students is *Intersentensial switching*. It is occupied in order to clarify the sender messages. In the domain of friendship, there are switches on the language of Indonesian, English, Arabic, Javanese, Sundanese, and Malay. The cause of the code switching relates to closeness between the speakers and the partners, prestige, popular terms. Also, it intends to convey the purposes and intentions of the speakers such as confirming information and maintaining cultures.

Keywords: code switching, communication, and Islamic boarding school

1. Introduction

The existence of Modern Islamic Boarding School (*pesantren*) in Indonesia significantly affects the life of Moslems in Indonesia. In addition, students (*santri)* who live in Islamic boarding school neighbourhood for years become an important aspect of life. They are the young generations and successors with strong basis of faith, piety, intelligence, independence, creativity, and the ability in communication. Pesantren is a subculture possessing typical characteristics from language, culture, or communication points of views. Code switching is clearly clarified during the communication of Islamic boarding school society such as the daily conversation between female teachers (*ustazah*) and students male teachers (*ustaz*) and their students, among male and female students, student and staff. The Islamic boarding school community conduct communication in different situations for diverse purposes such as the interactions during teaching and learning process, dormitory activities, extracurricular activities, etc.

In Indonesia, there are a great number of Islamic boarding school. Based on the data of the Ministry of Religious Affairs, in 2016, the number of Islamic boarding school has reached 28.961with 4.028.660 students. Most of the community members come from multi-ethnical and multi-languages. Al-Mukmin Ngruki Islamic Boarding School or Assalaam Islamic Modern Boarding School become a modern *pesantren* in Indonesia integrated with additional skills in media (journalistic, video-graphic, public speaking, and English). The main characteristic of Al-Mukmin Ngruki Islamic Boarding School and Assalaam Islamic Modern Boarding School is the multi-ethnic community. Such phenomenon relates to student backgrounds mainly from Javanese and Sundanese ethnics, and least from minority ethnics such as Malay, Papua, Minang, Banjar, and Sulawesi. Remarkably, there are students that have been reside in Malaysia, Thailand, Oman, Qatar, so they possibly have communicated with the other female students in Islamic boarding school. In multi-ethnic and multi-lingual student community such as female students of Islamic school*,* there are varieties of code switching.

The sociolinguistic research on code switching has been conducted by many researchers (Søndergaard, 1991; Chung, 2006; Susanto, 2008; Jingxia, 2010; Saddhono, 2012; Yulyana, 2012; John & Dumanig, 2013; Gunawan, 2013; Koban, 2013; Modupeola, 2013; Halim & Maros, 2014; Dar, Akhtar & Khalid, 2014; Mokhtar, 2015; Sardar et al., 2015; Maros, Noorizan & Zakaria 2016; Dente et al., 2016; Keong et al., 2016; Mustikawati, 2016; Husnan, 2016; Wulandari, Marmanto & Sumarlam, 2016; Wahidah, Djatmika & Marmanto, 2017; Faiz, 2017; Fachriyah, 2017; Paramesvaran & Lim, 2018; Islamiah, Sumarlam & Marmanto, 2018; Eliya, 2018; Lestari, 2018; Mangku, Chong Shin & Collins, 2018; Song, 2019; Basabrin, 2019). They have discussed the phenomena of code switching, the reasons of code switching occurrences by using different objects and areas. Based on the review of those researches, this study strives to resolve the research gap on the use of code switching on six languages in Islamic boarding school that has not been observed. The languages include English, Arabic, Indonesian, Javanese, Sundanese, and Malay as the communication language among students. The research gap also discusses on social factors that affect the code switching among female students in Islamic school on their friendship domain at Al-Mukmin Ngruki Islamic Boarding School (PPIM) and Assalaam Islamic Modern Boarding School (PPMI Assalaam). The purposes of conducting this study are (1) describing the patterns of code switching used by female students in daily communication in PPIM and PPMI Assalaam in

Indonesia, (2) Revealing the factors that affect the code switching among female students in daily communication Islamic school PPIM and PPMI Assalaam.

2. Literature Review

Islamic boarding school becomes a pot for exchanging languages. Different backgrounds of students affect language interaction among them. The language interaction between different speakers in bilingual and multilingual community results a reciprocal linguistic effect creating language occurrences (Padmadewi *et al*, 2014). One of them is code switching in the articulation of language users. Suwito (1983, p. 68) explains that code switching is the event of exchanging from one code to another. It is supported by Hudson (1996, p.51) *"anyone who speaks more than one language chooses between them according to circumstances"*. It means that code switching is a pattern of the use of more than one language by a bilingual speaker using a language code based on a current situation. Holmes (2013, p.35) "reveals that code switching takes place if there is a language change after a third person involves in the conversation of the first two persons. The switching is motivated by the identity interconnection between participants to show their solidarity".

Poplack (1980, p.583) explains that "code switching refer to the utterance-internal juxtaposition, in unintegrated form, of overt linguistic elements from two ormore languages, with no necessary change of interlocutor or topic" From those several definitions of code switching, it concludes that code switching is a term to refer an interchanging situation in using two or more languages with variations from a language to another one in bilingual or multilingual society. The theory used to classify the patterns of code switching in this research is Poplack (1980) as it is comprehensive to find the patterns of code switching in daily basis communication by female students in Al-Mukmin Ngruki Islamic Boarding School and Assalaam Islamic Modern Boarding School.

Poplack (1980) states that code switching includes tag switching, intra-sential switching, and inter-sential switching. Taq switching is an insertion of language affirmation into a lingual sentence unit articulated as communication language. Further, Apple & Musyken, 2006 (as cited in in Thesa, 2017) assert that Intra-sentensial switching occurs within a sentence or a clause. Generally, such pattern is in the format of word and phrase of other languages into language sentence used as a basic language articulated by the speaker. Inter-sensential switching is a pattern of interchange articulation of the speaker into other language in the form of sentence or clause. In addition, Sardar *et al* (2015) classify that code switching into three types known as tag-switching or extra-sentential switching, inter-sentensial switching and intra-sentensial switching.Tag-switching, refers to the insertion of a tag phrase from a language into a statement from another language. Inter-sentensial code switching involves a change occuring at a clause or sentence level, where each clause or sentence is either in one language or the other. Inter-sentential switching requires high proficiency in both first language (L1) and second language (L2) compared to tag-switching CS as itinvolves in the clause or sentence change. The last, intra-sentential which is perceived as the most complicated type of code switching that occurs within the clause or sentence boundary. Although intra-sentential CS is the most frequent type of CS in conversations, however, most of the proficient bilingual or multilingual speakers avoid using intra-sentential CS as it contains the highest syntactic risk.

3. Methodology

The class of takhashushiyah is taken out for this research because the students (*santri*) are in the transition stage from public schools into *pesantren*;Al-Mukmin Ngruki Islamic Boarding School and Assalaam Islamic Modern Boarding School. This stage can affect their code switching in communication as they remain intact with their local accents. The data of this research are the conversation among female students of Islamic school during daily basis communication in the area of Al-Mukmin Ngruki Islamic Boarding School and Assalaam Islamic Modern Boarding School containing code switching their friendship domain. The code switching will examine from the language formulations used by students from Indonesian to Javanese, English, Arabic, Sundanese, and Malay or vice versa. The resources of data of this research are populated from the verbal interaction among female students as in the process of learning in the class, chatting on student activities in their room and in the dormitory, their discussion on fashion, food court, love and other topics during their spare time.

The data collection is conducted through observation by monitoring the communication occurrence related to the code switching at Al-Mukmin Ngruki Islamic Boarding School and Assalaam Islamic Modern Boarding School. Moreover, the researchers employ a hidden recorder to collect the data such as hand phone or other recording tools. Such activity deploys when the female students of Islamic school have a chat in Islamic boarding school. Further, deep interview applies to find out the factors affecting the code switching among female students of PPIM and PPMI Assalaam. Sudaryanto (2015, p.6) explicates that the data analysis technique is proceeded based on the purpose of the research. While the collected data can be analysed based on certain strategies. The framework as the basis of data analysis technique in this research is communication ethnography model developed by Hymes (1996) in the acronym of speaking.

4.   Result and Discussion

In the aspect of friendship, the code switching used by female students of Islamic school in daily basis communication is varied in the pattern of code switching from Indonesian into English or in reverse, Indonesian into Arabic or in reverse, Indonesian to Javanese or in reverse, Indonesian into Sundanese or in reverse, Indonesian into Malay. From the result of the research reveal that the tag code switching includes 10 data, intra-sentensial code switching includes 13 data, and intersentensial code switching includes 22 data. For the details, the data are illustrated in Table 1 as in the following. From several codes switching used in daily basis communication by female students of Islamic school in Islamic boarding school, they dominantly use the code switching of intersentensial from Indonesian into English or in reverse.

Table 1
The patterns of code switching in pesantren

Inter-sentensial switching	Intra-sentensial switching	Taq-switching
48,8%	28,8%	22,2%

From those three patterns of code switching, the following data will explain the use of the each code switching from those patterns.

 a.   The type of code switching in daily basis communication

1.   Tag Switching

Data 1

Santri 1 : *Ya, kamu dengar suara nu tadi teu?*

            :Ya, did you hear the voice teu?

Santri 2 : *suara apaan euy...*

            : what was the voice euy...

Santri 1 : *tadi teh aya abang-abang lagi lari siah..*

            : the brothers were running..

Santri 2 : *weh...**manjiw**, kasep-kasep teu!*

            : weh...manjiw, handsome-handsome teu!

The excerpt depict the use of tag code switching between *Santri* 1 from Malay ethnic and *santri* 2 from Sundanese ethnic in the dormitory of Al-Mukmin Ngruki Islamic Boarding School. The conversation takes place at daylight in informal situation between *santri* 1 and *santri* 2 coming from different ethnical society. During the conversation, *santri* 1 says to *santri* 2 whether she hears voices from outside of *pesantren*. Then, *santri* 2 replies *suara apaan euy* (what was the voice euy). The purpose of this conversation is that *santri* 1 wants to inform that there are voices of seniors wandering around the *pesantren*. The code switching occurred in this conversation is tag switching. It is identified by the advent of a lingual unit in the form of phrase in Indonesia into Sundanese **manjiw** meaning praise and compliment to seniors in Al-Mukmin Ngruki Islamic Boarding School. The expression that states the insertion of affirmation as in the above excerpt is the word **manjiw** in Sundanese language. The student uses code switching to exhibit closeness and maintain Sundanese language. In such code switching, the student occupies a declarative sentence containing an affirmation. The tone used in the code switching above related to the conversation occurrence is medium. Whereas, the norm used in code switching in such conversation relates to politeness.

2.   Intrasentensial Code Switching

Intra-sential code switching refers to code interchanging in a sentence. Therefore, this kind of code switching is also called code mixing. Practically, this type of code switching appears in several levels of language units; word, phrase, and baster (a phrase formed by two or more language units from different languages). The use of Intrasentensial code switching can be described in the following conversation.

Data 2

Santri 1 : *uh...capek loh..panas lagi shofi aja yok...*

            : uh...it is tired, hot, just pray alone...

Santri 2 : *yok lah...ana juga capek, gak ada yang tau juga kan*

            : let's go, I am tired too, nobody knows..

Santri 3 : *Astaghfirullah*, *Allah maha tahu*

            : *Astaghfirullah*, Allah all knowing

        The above conversation excerpt is the on-going conversation occurrence between *santri* 1 and *santri* 2 taken place in their room of Al-Mukmin Ngruki Islamic Boarding School. The time

of the occurrence is in the late afternoon with informal situation because the talk involves *santri* 1 with Malay Ethnic, *santri* 2 with Sundanese ethnic, and *santri* 3 with Javanese ethnic, and they have the same position and age. In such context, *santri* 1 invites *santri* 2 and *santri* 3 to offer prayer individually not communally in the mosque. It can be seen from the sentence utterance*uh...capek loh...panas lagi shofi aja yok*(uh...it is tired, hot, just pray alone), then *santri* 2 replies yok lah...ana juga capek, gak ada yang tau juga kan!(let's go, I am tired too, nobody knows)..However, *santri* 3 refute by saying *Astaghfirullah*, Allah all knowing. The intention of the conversation is that *santri* 1 asks *santri* 2 and *santri* 3 to offer prayer individually in their rooms. In the conversation, it contains Intrasentensial code switching identified by the language mixing of Indonesian and Arabic such as the word 'shofi' meaning offering individual prayer and the word *Astaghfirullah*, referring to begging for mercy to Allah the almighty. The purpose of such code switching is to emerge the more popular terms. Meanwhile, Arabic is compulsory to use in conversation in the *pesantren*. It depicts that Islamic boarding school neighbourhood tends to be religious by stipulating the use of Arabic in daily activities. In such code switching, the utterances involve an imperative sentence type containing a command to offer prayer individually. The tone itself is medium, and the norm in the code switching is politeness.

3.   Intersentensial Code Switching
Data 3
Santri 1 : *tolong bantu aku untuk mencari name-tags!*
            Please help me to find name-tags!
Santri 2 : *usually, where do you keep it?*
Santri 1 : *usually, I keep it in lower drawer of locker, but now I don't find it.*
Santri 2 : *by the way, please check, may be still pinned on the yesterday uniform.*

        The above excerpt is a conversation between *santri* 1 and *santri* 2 taken place in a class at Assalaam Islamic Modern Boarding School. The time of the occurrence is in the morning with informal situation because they are close friend. Both come from the same ethnic of Sundanese, and they are at the same age around 15 years old. The intention of the conversation is asking for a help to find name-tags. In such occurrence, the students employ a lingual unit of intersentensial in the sentence of *usually, where do you keep it?* Such code switching belongs to intersentensial by the raise of lingual unit in the form of translation from Indonesian into English. The code switching is used to clarify the intention. The type of the sentence is interrogative because it is obviously stated that the interrogative sentence requires an answer. Speech tone is accordance with the purposes of the conversation, such as invitation and the politeness norm applies in the excerpt of conversation.

The Factors of Code Switching
The factors related to the occurrence of code switching in daily basis conversation at Al-Mukmin Ngruki Islamic Boarding School and Assalaam Islamic Modern Boarding School in this research are analysed by using contextual approach. It means that the research is regulated based on place, participant, conversation theme, and social context related to female students of Islamic school. The factors affecting the code switching are identified below.
(1) the closeness between speakers creates informal situation of conversation, so they can insert words from their local language such as Javanese that can be seen in the data (4).

Data 4
Santri 1 : *habis ini urutan mandi siapa?*
　　　　: What is the line-up of the bath?
Santri 2 : *di kamar mandi mburi masih kosong, tidak ada urutan mandi*
　　　　: in a bathroom of the backyard is still empty, no bathing sequence

　　　　The excerpt is a conversation between female students of Islamic school in an informal situation in the dormitory of Assalaam Islamic Modern Boarding School. The conversation discusses the line-up for bathing in *pesantren*. In this context, there is code switching from Indonesian into Javanese identified by the word *'urutan'* line-up and the word *'mburi'* backyard. It shows that both students are close each other, possess the same position and typical age, so they do not have to necessarily bring formality.
(2) For the purpose of pride, showing the impression of prestigious, in the conversation, there is expression containing the code switching between Indonesian and foreign language as in data (5)

Data 5
Santri 1 : *jam berapa kita kumpul di Assalaam Hall?*
　　　　: what time do we gather in Assalaam Hall?
Santri 2 : *kumpulnya after lunch aja ya...*
　　　　: we gather after lunch

　　　　The context of utterance is that *santri* 1 raises a question to *santri* 2 about *jam berapa kumpul di Assalaam Hall*? (what time do we gather in Assalaam Hall?), and then *santri* 2 answers *kumpulnya after lunch aja* (we gather after lunch) . From the conversation, the pattern of the code switching is in the use of *after lunch* phrase. The speaker firstly uses Indonesian, and then inserts English identified by the phrase of **after lunch**. From the interview, the students states that the reason of code switching is for prestige.
(3) The use of more popular terms. The occurrence of code switching is caused by the tendency of female students in using the more popular vocabulary. During the conversation, they cannot find the synonym in their language such as in the data (6) of the word *food court,* derived from English.

Data 6
Santri 1 : *Mey, besok ada **food court**...*
　　　　: Mey, there is food court tomorrow
Santri 2 : *yah, berarti gak ada JP dong, berarti kita cuman di dalam pesantren*
　　　　: yah, there is not JP, it's mean we only in the Islamic boarding school.

　　　　In data (6), the code switching is in Indonesian and foreign languages uttered by female students. The word *food court* is a word from English, and the students argue that the code switching due to the lack of synonym in Indonesian for *food court*. In the conversation, there is an abbreviation JP for *Jum'at Putri*. The term of *Jum'at Putri* used by female students of Islamic school means the day for going outside of Islamic boarding school. This term of *Jum'at putri* in the sentences above refers to the first *Jum'at* (Friday) of the month. Normally, the students go out to refresh their mind with friends, visit book exhibition, watch movies, or shop in modern department stores.

(4) the intention of the speaker is the factor behind the phenomena of code switching in formal and informal situations. Female students of Islamic school in daily communication at Islamic school use language code for an intention. It relates to the individual speaker intention namely to confirm on something and maintain culture as discussed in this study. One of the reasons of code switching is to confirm on something. The following sample is a dialog to describe the previous explanation.

Data 7
Santri 1 : *Guys cucian siapa ini?*
      : Guys whose laundry is this?
Santri 2 : *punyaku*
      : mine
Santri 1 : *It's like has been two days*
Santri 2 : *you are right*
Santri 1 : *but, it's better not to place inside*
Santri 2 : *sorry, I haven't got a spare time, to wash it*
Santri 1 : *Please come here!*
Santri 2 : *Oh, smell bad, is it?*
Santri 1 : *Yeh, it is, please, don't put off*

The conversation above is in the informal situation of friendship in the dormitory of Assalaam Islamic Modern Boarding School. Both female students are talking about washing. In the conversation, there is code switching using English. At first, the students occupy Indonesian in the dormitory, but they swap into English to confirm the topic discussion. It can be seen in the utterance of *It's like has been two days*. Further, the intention of maintaining culture is one of the supportive factors to sustain the use of languages especially local language. This case is related to language function as a cultural binding tool and the media to exhibit ethnical identity. Its purpose is to maintain culture, so the use of local language is maintained in Islamic boarding school neighbourhood. This reason encourages female students to have code switching in daily basis communication as illustrated in data (8) and (9) below.

Data 8
Santri 1 : *Jah anti kenapa?*
 : Jah, what is wrong with you?
Santri 2 : *pusing ana, novel ana disita semua*
      : I'm dizzy, all of the novels were confiscated...
Santri 1 : *gelo... tekor lobu atuh*
      : it was crazy, lost a lot of them
Santri 2 : *iyalah baru beli lagi asli semua*
      : I just bought all the original
Santri 1 : *nu sabarwe, isukan melideui anu bajakan*
      : it's patient, you can buy the immitation ones.

Based on the above excerpt data, there is code switching from Indonesian into Sundanese used by both female students of Islamic school in Al-Mukmin Ngruki Islamic Boarding School. Initially, the students apply Indonesian in their communication in the dormitory and switch to Sundanese as their local language. The reason of their code switching using Sundanese is to exhibit closeness and maintain their local language. It is also supported by the interview from *santri* 1

with Sundanese ethnic. She provides information that the code switching aims to maintain Sundanese. In addition, she explains that *santri* 2 is her classmate and roommate.

Data 9
Santri 1 : *Ndri, yuk mufradat?*
          : Ndri, let's mufradat?
Santri 2 : *ntar ana nyusul...*
          : later, I follow you..
Santri 1 : *aih...males ijinin aja ana sakit*
          : aih...it's lazy, let me get sick
Santri 2 : *aih, gadanta bener kau ini tak boleh lah macam tu*
          : aih, it's not clear, you might not like this

The excerpt is the conversation on *mufradat* activity between female students in informal situation in Al-Mukmin Ngruki Islamic Boarding School. *Santri* 1 occupies informal code of Indonesian *aih...males ijinin aja ana sakit (*aih...it's lazy, let me get sick), but the code switching occurs due to *santri* 2 utterance using Malay *aih*, *gadanta bener kau ini tak boleh lah macam tu* (aih, it's not clear, you might not like this*). Santri* 2 applies Malay because *santri* 1 possesses similar cultural background with Malay ethnic. Such pattern of switch code is a custom and informality from the speakers in communication interaction, so unintentionally they apply Malay in their utterance. Malay language code is used to create intensity of connection and solidarity among students (*santri*) in the scope of Islamic boarding school and to maintain Malay language in Islamic boarding school.

Discussion
Poplack (1980) asserts that there are three patterns of code switching namely tag switching, intra-switching, and inter-sentensial switching. This research finds the pattern of code switching used in female student communication in Islamic school at Al-Mukmin Ngruki Islamic Boarding School and Assalaam Islamic Modern Boarding School as *Taq Switching*, *Intrasentensial Switching*, and *Intersential-Switching*. The language formation includes Indonesian, Arabic, English, Javanese, Sundanese, and Malay. The result will explain the code switching in communication interaction by female students of Islamic school at Al-Mukmin Ngruki Islamic Boarding School and Assalaam Islamic Modern Boarding School; (a) Tag Switching, (b) Intrasentensial switching, and (c) Intersentential Switching. Tag Switching posits in the beginning of a sentence or amid a sentence. In this research, Tag Switching contains code switching from Indonesian to English or in reverse, Indonesian to Javanese or in reverse, Indonesian to Arabic or in reverse, Indonesian to Sundanese or in reverse. The use of Tag Switching relates to 10 data or 17,7% of total data during the communication interaction among female students of Islamic school at Al-Mukmin Ngruki Islamic Boarding School and Assalaam Islamic Modern Boarding School.

The use of Intrasentensial code switching covers 13 data or 22,2% out of overall data during the communication interaction at Al-Mukmin Ngruki Islamic Boarding School and Assalaam Islamic Modern Boarding School.The Intrasentensial code switching consists of code interchanging from Indonesian into English or in reverse, Indonesian into Arabic or in reverse, Indonesian into Javanese or in reverse, Indonesian to Sundanese or in reverse, Indonesian into Malay or in reverse. In addition, the use of Intersentential Switching covers 48,8% data or 22 out

of the total data number during the interaction communication among female students of Islamic school at Al-Mukmin Ngruki Islamic Boarding School and Assalaam Islamic Modern Boarding School. Intersentensial code switching includes the interchange of codes from Indonesian to English or in reverse, Indonesian to Arabic or in reverse, Indonesian to Javanese or in reverse, Indonesia to Sundanese or in reverse, Indonesian to Malay or in reverse. The most dominant pattern used by female students of Islamic school at Al-Mukmin Ngruki Islamic Boarding School and Assalaam Islamic Modern Boarding School is Intersentensial Switching. This type of code switching mostly occurs in communication in order to provide profound explanation related to the message of the utterance. Thus the speaking partner will easily understand the message delivered by the speaker. Several factors affecting the use of code switching at Al-Mukmin Ngruki Islamic Boarding School and Assalaam Islamic Modern Boarding School in the communication of female students of Islamic school include the closeness between speakers and speaking partners, prestige, the usage of more popular terms, and speakers' intention and purpose.

Song (2019) reveals the practice of code switching of Korean and British children from the perspective of language socialisation by using ethnographic and discourse analysis. From the research, the result finds the similarity of the use of code switching between those two languages in communication in different environment. The research includes the family environment and outer family environment (children playing neighbourhood). Meanwhile, this research takes out Islamic boarding school as the observation context including formal situation (classes) informal ones(dormitory and room). Therefore, this research is unlike the previous study. Moreover, this research results differently from Koban (2013) on Intra-sentensial code switching by revealing higher average than Inter-sentential code switching, and the speakers dominantly, Turkish and English, use Intra-sentential code switching than Inter-sentential one. Based on the above explanation, the researcher explain that (1) the patterns of code switching in Al-Mukmin Ngruki Islamic Boarding School and Assalaam Islamic Modern Boarding School include taq switching, intrasentensial switching, and intersentential switching, (2) the 6 language use of code switching involve (a) Indonesian, (b) Arabic, (c) English, (d) Javanese, (e) Sundanese, (f) Malay, meaning the language use is varied. In fact, the use of Intersentential Switching is more dominant than Intrasentensial Switching and Tag Switching during the communication of female students of Islamic school at Al-Mukmin Ngruki Islamic Boarding School and Assalaam Islamic Modern Boarding School.

The research of code switching in Islamic boarding school has ever been conducted by Mustikawati (2016) on the mixing code and code switching used in the learning process at Al-Mawaddah Islamic Boarding School in Ponorogo. The result explains that the patterns of mixing code and code switching in the learning interaction at Al-Mawadah Islamic Boarding School in Ponorogo includes the switch among Javanese, Arabic, English, Indonesian, word insertion, phrase, idioms, the use of noun, adjective, clause, and sentence. Different from Mustikawati, the research on code switching of female students of Islamic school focuses on the patterns of code switching in sentences and utterances by female students in Islamic school including code switching of tag, intrasentensial, and intersentensial. Meanwhile, the research of Mustikawati entitled *Code-Mixing and Code Switching in The Process of Learning* mostly emphasises the type of Intern code switching from Javanese and extern code switching from English and Arabic. Instead of those differences, this research has similar coverage of Mustikawati in the areas of the type of code switching related to word form, phrase, clause, and sentence.

5. Conclusion and Suggestions

Based on the analysis and discussion on the code switching in daily basis communication by female students of Islamic school at Al Mukmin Ngruki Islamic Boarding School and Assalaam Islamic Modern Boarding School in the domain of friendship, the conclusions are as follow. The patterns of code switching in communication used by female students of Islamic school in the domain of friendship include three types; Tag Switching, Intrasentensial switching, and Intersentensial Switching. The friendship domain is the scope with the most variation of codes during the interaction communication between female students of Islamic school at Al-Mukmin Ngruki Islamic Boarding School and Assalaam Islamic Modern Boarding School. This research also finds the code switching in the languages of Indonesian, English, Arabic, Javanese, Sundanese, and Malay. It can be simply put that among those three patterns of code switching, Intersentensial Switching is dominantly used by female students of Islamic school compared to Intrasentensial Switching and Tag Switching. The factors affecting the code switching include (1) the closeness between speakers and speaking partners, (2) prestige, (3) the use of more popular terms, (4) the intention and the purpose of the speakers such as confirming information and maintaining culture. The implication of this research is that the use of appropriate code switching in communication is significantly important. The code switching of Javanese, Sundanese, Malay used by female students of Islamic school at Al-Mukmin Ngruki Islamic Boarding School and Assalaam Islamic Modern Boarding School becomes the form of loyalty to maintain their local language and culture. The use of code switching is barely complex phenomena in multilingual community in *pesantren*. Thus, the effort of code switching mostly requires language skills of foreign languages (Arabic and English), formal and informal Indonesian. This issue is highlighted due to diverse ethnical background of the students. Further research can have emphasis on the other communication occurrences in the context of traditional and modern Islamic boarding school to gain different result.

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