CODE-MIXING AND CODE SWITCHING TOWARD ENGLISH USE AT PONDOK PESANTREN NURUL JADID PAITON - PROBOLINGGO

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Abstrak

Studi tentangcode switchingdancode mixing adalah bagian darisosiolinguistik. Dua-dua nya memilikiarti yang sama. Code mixingadalah proses dimanapelakumemanjakandalam code-switching antarabahasasepertikecepatandan kepadatan, bahkan dalamkalimatdan frase yangtidak benar-benarmungkin untuk mengatakanpada waktu tertentubahasa yangmerekaberbicara. Penelitian ini membahascode switchingdan kode mixingantara orang Madura danbahasa Inggris yang digunakanoleh siswa dariLembaga Pengembangan Bahasa Asing (FLDI). Tujuandari penelitian ini adalahuntuk menggambarkanbagaimanacode switchingdankode mixing, yangterjadidiFLDI. Deskripsiini meliputi: (1) Apa jenisCode SwitchingdanCodeMixingyang dilakukan olehsiswaFLDIadalah, (2) Faktor-faktor apa saja yang membuatsiswa dalam menggunakan CodeSwitchingdanCode Mixing.Penelitian ini menggunakanmetode deskriptif kualitatifdan menggunakanteoriHymeyang disebutSPEAKING. Metodepengumpulan datayang digunakandalam penelitian ini adalahobservasi dan wawancara. Hasilnyamenunjukkan bahwa: (1) Code Switching(Situational CodeSwitching,Conversational CodeSwicthingdanMetaforaCodeSwitching)danCode Mixing(Penyisipan, Alternatif, dankongruen secara lexical) jenisdiproduksiolehstdentsdariFLDI, dan bahwa (2) Tempat,pelaku, tujuan, urutantindakan, dan kunciadalahfaktoryangmembuatsiswa melakukan codeswitchingdancode mixing.

Keywords: *code switching and code mixing, Bahasa Madura, Bahasa Inggris, Bahasa, Lembaga Pengembangan Bahasa Asing.*

Abstract

The study of code switching and code mixing are parts of sociolinguistic. They have the same meaning. Code mixing is the process whereby speakers indulge in code-switching between languages of such rapidity and density, even within sentences and phrases that it is not really possible to say at any given time which language they are speaking. This study discusses code switching and code mixing between Madurese and English used by the students of Foreign Language Developmet Institute (FLDI). The purpose of this research is to describe how the code switching and code mixing, which happen in FLDI, is. The description includes: (1) What types of Code Switching and Code Mixing done by the students of FLDI are; (2) What factors make students do Code Switching and Code Mixing are. This study uses the descriptive qualitative method and uses the Hyme's theory called SPEAKING. The data collection methods used in this study is observation and interview. The result shows that: (1) code switching (Situational Code Switching, Conversational Code Swicthing and Metaphorical Code Switching) and code mixing (Insertion, Alternation, and Congruent Lexicalization) types are produced by the stdents of FLDI ; and that (2)Setting, participant, ends, act sequence, and keys are the factors which make the students do the code switching and code mixing.

Keywords: *code switching and code mixing, Madurese, English, language, Foreign Language Development Institute.*

INTRODUCTION

Code-switchingis a term that refers to linguistic behavior of a bilingual speaker who subconsciously shifts from speaking one variety to another variety, usually in response to factors associated with the social situation. code-mixingis a term that refers to linguistic behavior of a bilingual speaker who imports words or phrases from one of his or her languages into the other one.Bauer from Department of Linguistics in University of Hongkong, said that the phenomena of code-mixing or code-switching which are produced through language contact include bilingual individuals, multilingual societies, lingua Franca, Pidgins, Creoles, "mixed language", linguistic borrowing, and loan word.

Sociolinguistic research in this area has concentrated on trying to establish what factors in the social and linguistic context influence switching. It may be that one language is typically associated with one set of domains, and the other language with another. The purpose of switching language is Speaker subconsciously uses code-mixing and code-switching as a mechanism for signaling his/her two social identities at the same time. Speaker's use of a particular language conveys meanings that go beyond the speaker's actual words. (Trudgill 2000:106).

The term *code-mixing* is used following Muysken (2000:1) to refer "to all cases where lexical items and grammatical features from two languages appear in one sentence" and the focus of interest will be on "intrasentential mixing" or mixing where elements from both languages appear in the same sentence. Many authors use the term *code-switching* to refer to the same phenomenon. There are three kinds of code switching, namely situational code-switching, conversational code-switching and metaphorical code-switching. Situational code-switching is that the situation determines the choice of language. Conversational code-switching is the topic of the conversation dictates the choice of language, while metaphorical code-switching is the choice of language determines the situation.Next, Code-mixing is the process whereby speakers indulge in code-switching between languages of such rapidity and density, even within sentences and phrases that it is not really possible to say at any given time which language they are speaking. There are many reports from countries such as Malta, Nigeria and Hong. Sociolinguistic explanations for this behavior normally concentrate on the possibility, through using code-mixing as a strategy, of projecting two identities at once, for example that of a modern, sophisticated, educated person *and* that of a loyal, local patriot.Kong of educated elites indulging in code-mixing, using a mixture of English and the local language (Trugill 2003:23).

Switching or mixing language that the students use is in Foreign Language Development Institute (FLDI). It is an institute, which is in PondokPesantrenNurulJadid, whose student is obliged to speak English. It consists of students that come from many different parts of cities or village, so that some of them have different styles of speaking, especially in English. Informally, in PondokPesantrenNurulJadid, they speak Madurase each other (except in FLDI which oblige the student to speak English). Because they come from Madurese speaking areas, they mix the English by their Madurese to talk to their friends when they do not know the vocabulary in English.

They mix English they speak by using Madurese because Madurese language is very strong, until the one who speaks whatever the language is often combined by it. For example: if student, who is from Probolinggo, speak English, he or she will combine it with Madurese language, such as "*jekreng* you never speak English" and many others. Furthermore, the existing thing which happens to Foreign Language Development Institute students, when they are talking to their friend by using English in informal situation, is an exciting topic to be discussed.

Based on those facts, the statement of problem can be controlled to focus on two problems, as follow (1) What are the types of Code Switching and Code Mixing done by the students of FLDI; (2) What are the factors that influences FLDI students do Code Switching and Code Mixing.

LITERATURE REVIEW
2.1 Madurese

Madureseis a subsidiary branch of the Austronesian Malayo-Polynesian branch, so as to have in common with other regional languages in Indonesia. Madurese language much influenced by the language Javanese , Malay , Bugis , Chinese and others (Kusnadi, dalamAzhar, 2009: 3). Javanese influence is felt in the form of a hierarchical system Mataram speak as a result of the occupation on the island of Madura. There are also many words in this language rooted in Indonesian or Malay even with Minangkabau , but of course with a different pronunciation. It is actually from Madura island, such as: Bangkalan, Pamekasan, Sampang, and Sumenep.

2.1.1 The Special Structure of Madurese

Madurese is avernacularlanguageused bybothethnicMadureseliving in theisland

ofMaduraandliving outside theisland.Speakers ofthis language areestimated atmore than 7% of the totalpopulationof Indonesia (www.wikipedia.com). It is one of popular language that exists in many regions in Indonesia. Peopleinhabit the islandof MaduraspeakingMadura about three to four years, and the rest, as many asnine totenmillionpeoplelivein JavaMadura. Maduraspeakerscan also be foundinKalimantan, andSulawesi.Moreover, in Capital city of Indonesia especially in Jakarta, there are many people that also speak Madurese. As a large local language, this language should be controlled in the case of each language for its original thing. (PJRN:2006).

Madurese languageis one ofthecountlessregional languages among various regional languages in Indonesia. This is becausethe number ofspeakersis infourth placeafter thespeakers ofJavanese, Malay and Sundanese. Halim said that as amajorregional language, the languageneeds to bepreserved, nurturedand developed, especially in terms of its roleas ameans of developingthe areaas a supporterof culturalpreservationof national culture.

As a language, Madurese languagehas severalcharacteristics thatare easily recognizedand evensome of themare notfound inotherregional languagesincluding the Indonesian languageitself. The language of Madurahascharacteristicsboth in themorphology, phonology, andsyntax. Madurese language has a unique system of pronunciation. So unique that people who seek out Madura, experiencing difficulties, especially in terms of pronunciation earlier. The pronunciation is usually pressed and snapped, such aj "jek, be'en, jekreng, masak, epabier, e pacentar, por-taporetc".

Madurrese language doesnotknow the third person, so the languageis notfamiliar with the termMadurahim,her,them.The one, on theMadurese languageterm,usedto refer to "roah"or "Jiah". There is noseparation oftheir respectivemeanings. Pronoun "She, her, them andothers",in the third person,usesthe word "roah"or "Jiah".

Besides that, Madurese language has two phonemes which are called "baba" (Indonesian language: tanaspirat) which means under and "bhabang" (Indonesian language aspirat) which means onion. In English, this is usually called as "phonetic" (the study of sound). In Madurese, phonem "baba" is consonant which is called "berra' alos" or "ambargherungan", while phonem "bhabang" is called "berra' antep"

The function of morpheme, in Madurese language, is like "tang" or "sang" (Soegiantodkk, 1981:114/115). Morphemeis thesmallestform of understanding thatthe same or similarrepetition.Morph can formaphoneme ormore. Introducingmorphemes can be appliedbycomparingrepeatedparts, and makingthe substitution. However, theMadurese languagemorphemehasthefunction "tang"or"sang" could be considered as a unique thing. The original Madurese languagethat has notaffectedother languages, as a marker ofpossession(possessive pronoun) inthe firstlevel ofcommon language "enja'- iya" is used in terms "tang" or "sang", such as: tang buku (my book).

Madurese language has a morpheme (--a). It is to describe "verb" form as a future thing, which uses suffix "a" (--a), such as: Sengko' abiniah (I will marry); Sengko' burua (I will run away). It has also the function of prefix (e--). Passive voice, inMadureselanguage, iseasily identifiedbyusingprefix(e-) to theverb, whether the the agent is thefirst or second or third person, such; "nase'en e-patade" (the rice is finished (by me)).

However, Madureseunexpetedly has true slang. It is because its language is very strong. There are two things when they speak another language, such as; Indonesian language, Javanese or English. The first one, theyspeak Indonesianbut theaccentremainsthe languageof Madurese.The seconddialect ofMadureselooks littlesubtle thing, this isthe resultof theresearcher's observationon a regular basis, if onlyto hear its Maduresemayseemnoaccent.It couldbe concluded that theaccentof Maduresethey have stillexist evenwitha verysmallpercentage. The levelsare determinedby the level ofeducation ofMadura, which wasthickaccentasitineranttraders, and it seemsassessedlowereducation, whilehighly educated Madurese people, familiarwith Indonesian languageproperly, Madurese'saccentlevels arealmost undetectable. However, theaccentcannot beseparated from them.Their accentsareable to be judgedas an expression oftheir authenticityasnative people,and as naturalsealthattheyare bornfrom Madurese people.

2.2 Code

In this study, code will be taken as a verbal component that can be as small as a morpheme or as comprehensive and complex as the entire system of language. As such, the Madurese language is a code, so also is its single morpheme.

2.3 Code Switching and Code-Mixing

Muysken (2000:1) refers to code-switching as "the rapid succession of several languages in a single speech event", however, code-mixing refers to "all cases where lexical items and grammatical features from two languages appear in one sentence". He defines code-mixing as all cases where lexical items and grammatical features from two languages appear in one sentence. In terms of the definition from Bhatia and Ritchie (2004: 312 - 336), code-mixing refers to the mixing of various linguistic units (morphemes, words, modifiers, phrases, clauses and sentences) primarily from two participating grammatical systems within a sentence. More specifically, code-mixing is intra sentential and is constrained by grammatical principles. It may also be motivated by social-psychological factors. Despite these definitions, many people may have difficulty using the terminologies since many researchers use different terminology for code-mixing. For Annamalai (1989:48), switching is normally done for the duration of a unit of discourse, but "mixing is not normally done with full sentences from another language with its grammar". For instance, Beardsome (1991:12) rejects the use of the term code-mixing "since it appears to be the least-favored designation and the most unclear for referring to any form of non-monoglot norm-based speech patterns." Yet others use the term "code-mixing" to refer to other related phenomena such as borrowing interference, transfer, or switching.

In fact, some people have difficulty distinguishing between code-switching and code-mixing. Code-mixing transfers elements of all linguistic levels and units ranging from a lexical item to a sentence, so that it is not always easy to distinguish code-switching from code-mixing (Grosjean, 1982: 157). Code-switching is defined as the alternation of two languages within a single discourse, sentence, or constituent. Inter sentential alternations occur when the switch is made across sentence boundaries. DiPietro (1977:3) defines it as "the use of more than one language by communicants in the execution of a speech act." (as cited in Grosjean, 1982:145). Poplackstates that code-switching is the alternation of two languages within a single discourse, sentence or constituent. According to Clyne (2000: 7), code-switching is the alternative use of two languages either within a sentence or between sentences. Also, this contrasts with transference, where a single item is transferred from languages B to A (or vice versa), whether integrated into the grammatical and /or phonological system of the recipient language or not. Some people think that code-switching and code-mixing are the same.

According to Bauer, code-switching refers to linguistic behavior of a bilingual speaker who subconsciously shifts from speaking one variety to another variety, usually in response to factors associated with the social situation, while refers to linguistic behavior of a bilingual speaker who imports words or phrases from one of his/her languages into the other one. In many bilingual communities, fluent bilingual sometimes involve in code-switching by creating discourses which, in the same conversational turn or in successive turns, include morphemes from two or more of the varieties in their linguistic range. Since the late 1970s, an overview of code-switching in the middle 1990s can offer a rich characterization of code switching itself, as well as comparing it more precisely with other language contact phenomena involving two or more languages (1997, Bauer: 1).

Such an overview is necessary because, outside the community of code-switching researchers itself, some still assume that the main reason for code-switching is lack of sufficient proficiency to go on in the opening language, or that the selection of words in code-switching from one language rather than another is more or less random. It will become clear below that almost all researchers who study structural constraints on code-switching would deny that choice of language for all words is free, even if they disagree how choice is controlled.

Milroy and Musyken (1995, p. 7) define code-switching as "the alternative used by bilinguals of two or more languages in the same conversation." The switching of languages can occur either at inter sentential level (code-switching, code-switching henceforth), or intra sentential level (code-mixing, code-mixing henceforth). Garcia (2007:6), following her work on the validity of language boundaries prefers the term 'translanguaging' to show that languages are not 'hermetically sealed units'. Translanguaging goes beyond code-switching or code-mixing as bilinguals use languages based on prestige, appropriateness, preference, ability and other factors. Thus, Garcia suggests that translanguaging is the normal practice of "bilingualism without diglossic functional separation" (2007, p. xiii). In this paper, the term code-switching or code-mixing is used to describe any kind of language

alternation between the two languages, such as: English and Language of Madura (as example).

2.3.1 Kinds of Code Switching

Trudgill delivers that code switching is the process whereby bilingual or bidialectal speakers switch back and forth between one language or dialect and another within the same conversation (2000:106), while Bauer emphasizes that For most speakers the shift from speaking in one language to another one across a string of sentences or within the same sentence is below the level of conscious awareness, so that the speaker typically does not realize that he or she has switched between languages in the course of a conversation (Bauer 2010:7).

2.3.1.1 Situational Code Switching

Situational code-switching means that the situation determines the choice of language. Bauer said that Choice of language changes as the situation changes. For example: English is used in one particular situation (in FLDI), but another language (Madurese) is considered more appropriate for some other situation. Choice of topic is not involved. It can be said that Switching from one code to another can change or redefine the social situation: from formal to informal, from official to personal, from serious to humorous, from politeness to solidarity or intimacy.

2.3.1.2 Conversational Code Switching

Conversational code-switching means that the topic of the conversation dictates the choice of language. According to Bussmann, this conversational Code Switching is not linked to a change of external factors of the speech constellation, but occurs within an externally invariant speech situation, within a turn or even intrasententially. Conversational code-switching serves to create various contexts." (Bussmann 2000:78-79). For example: 'informality' in a formal situation, the different types of relationships between individual participants in a conversation, irony vs. seriousness, and background information vs. the 'actual' message can all be contextualized by means of code switching." (Bussmann 2000:78-79).

2.3.1.3 Metaphorical Code Switching

Metaphorical code-switching means that the choice of language determines the situation. Hudson describes that the choice of language defines the social situation. ". . . a variety normally used only in one kind of situation is used in a different kind because the topic is the sort which would normally arise in the first kind of situation." (Hudson 1980:56). In this case, when FLDI's regulation obliges the student to speak English,

Madurese becomes the choice of language to switch to joke or to express the student's feeling toward his friends in FLDI itself.

2.4 Borrowing and Code – Switching

Gumperz emphasizes that code - switching must be separated from 'loanword usage or borrowing.' (Gumperz1982:66). Borrowing is defined as a process where otherlanguage itemsare incorporated in the grammatical system of another language. In contrast, code - switching is defined as a process which relies on the 'meaningful juxtaposition' of two grammatical systems. Gumperz further notes that where borrowing is a word-clause level phenomenon, code - switching requires a context-bound bilingual 'conversational interpretation' (Gumperz 1982: 68) where words are not just used for referential purposes but also for contextual and social purposes. The conversational interpretation of code - switching data requires a range of 'interpretable alternatives' or 'communicative options' which enables the linguist to distinguish between meaningful discourse and errors due to lack of grammatical knowledge. In borrowing, the 'conversational effect' of the utterance is that of a single variety and not of two. Gumperz (1982: 67) observes that the new items 'phonetically' and 'rhythmically' integrate into the utterance to provide the conversational effect of a single variety in borrowing.

2.5 Different Process of Code-Mixing
2.5.1 Insertion

The concept of insertion is defined as insertion of material such as lexical items or entire constituents from one language into a structure from the other language. According to Muysken (2000:7), approaches that depart from the notion of insertion view the constraints in terms of the structural properties of some base or matrix structure. Here the process of code-mixing is conceived as something akin to borrowing: the insertion of an alien lexical of phrasal category into a given structure. The difference would simply be the size and type of element inserted, e.g. noun versus noun phrase. Muysken (2000:1) mentions that insertion is frequent in colonial settings and recent migrant communities; there is a considerable asymmetry in the speakers' proficiency in the two languages. A language dominance shift, e.g. between the first and third generation in an immigrant setting, may be reflected in a shift in directionality of the insertion of elements: from insertion into the language of the country of origin to the presence of originally native items in the language of the host country.

2.5.2 Alternation

Approaches departing from alternation view the constraints on mixing in terms of the compatibility or equivalence of the languages involved at the switch point (Muysken, 2000:7). Conjunctions and appositions are incorporated through adjunction rather than insertion (Muysken, 2000:1). Verbs are often incorporated through adjunction to a helping verb. Language alternation is a normal, common, and important aspect of bilingualism (Grosjean, 1982; 157). According to Muysken (2000:7), the process of alternation is particularly frequent in stable bilingual communities with a tradition of language separation, but occurs in many other communities as well. It is a frequent and structurally intrusive type of code-mixing.

2.5.3 Congruent Lexicalization

The notion of congruent lexicalization underlies the study of style shifting and dialect/standard variation, as in the work of Labov (1972:209) and Trudgill (2003:23), rather than bilingual language use proper (Muysken, 2000:1). Congruent lexicalization is akin to language variation and style shifting: switching is grammatically unconstrained and can be characterized in terms of alternative lexical insertions. Linguistic convergence feeds into congruent lexicalization and the two processes may reinforce each other. Some cases of word-internal mixing can be viewed as congruent lexicalization (Trudgill, 2000: 221). This comes closest to an approach to bilingual language use from the perspective of congruent lexicalization. According to Muysken (2000:7), congruent lexicalization may be particularly associated with second generation migrant groups, dialect/standard and post creole continua, and bilingual speakers of closely related languages with roughly equal prestige and no tradition of overt language separation.

2.6 The Social Factors and ContextsBased on Hymes' SPEAKING.

In order to better understand social factors which affect the use of language, there are a number of factors suggested by Dell Hymes. In his *Foundations in Sociolinguistics–An Ethnographic Approach* (1974: 55-62) he proposed an ethnographic framework in various factors that are involved in communicative events. He determined these various factors as SPEAKING components, such as:

1. Setting and scene of the speech (S)

Setting refers to the physical circumstances such as the time and place in which a conversation takes place. Scene is distinct from setting. It is a psychological setting or the culture definition of an occasion as a certain type of scene. Setting and scene may be linked as components of act situation. Setting is considered as the most important social factor that affects language use.

2. Participants (P)

Participants include various combinations of the speakers and listener who are involved in the conversation, characters in prose, and their characteristics etc.

3. Ends (E)

Ends refer to conventionally recognized and expected outcomes as well as to the personal and social purpose or goal, such as informing, expressing self, persuading, discussing, chit-chat etc.

4. Act sequence (A)

Act sequence can be divided into two components; message form and message content. These two components namely relate to the way of speaking. Message form refers to how you express yourself (directly, indirectly, aesthetic, etc.). While message content is about what you talk about or topic (daily life, science, politic, etc.) and when what is talked about has changed.

5. Keys (K)

Keys are introduced to provide for tone, mood, manner or spirit of event, such as serious or joking, tense or relax, formal or informal, polite or impolite, uncertain, frustrated etc.

6. Instrumentalities (I)

Instrumentalities refer to two components. The first component is channels, by choice of channel is considered as the choice of oral, written, telegraphic. The oral channel may be used for speaking, whispering, singing, etc. The second is the form of speech, like language, style (formal, casual, intimate, etc.) as well as its aspects (phrase, grammar, etc.).

7. Norms (N)

There are two kinds of norms. They are norms of interaction and norms of interpretation.

a) Norms of interaction refer to all rules governing speaking. What is intended here are the specific behavior and proprieties that attach to speaking, for example adjacency pairs, sequencing volume, and pitch of voice, use of paralanguage etc.

b) Norm of interpretation, especially refers to when members of different communities are in communication. This norm is how to understand equivocation, agreement, disagreement, literary or figurative meaning, circumlocution, etc.

8. Genres (G)

Genres are meant speech categories, such as daily language, lecture, poetry, novel, play, letters, tale, proverb, etc.

It is important to note that here we will only use some some factors of Hyme's theories, called SPEAKING. The researcher only limits to setting especially the time and the place; participants; ends; act sequences and keys. The reason why he uses these five social factors is that these components are closely related to what happens in FLDI. Setting, for example, is one of the most important factors that govern the change of language use. This theory is also supported by Trudgill (1984: 100). If a student is talking to other students when they are in a formal situation or in a class, his language will be mixed by Madurese. He will use daily conversational language. Then, participant is one of the SPEAKING factors which try to recognize the speaker-listener. Their role may affect the use of the language. Participants are also the most essential component to indicate the relationships.

The relationship among participants can be indicated into the relationships with intimate people and the relationships with non-intimate people. According to the Grolier International Dictionary, intimate people are the persons whom the speaker knows well and it is marked by close acquaintance or familiarity, as well they have the close relationship, for example close friends or confidants. And from their closeness, the speaker knows well the status or the rank of the person he talks to. While non-intimate people are the persons whom the speaker never knows or just to be acquainted and they do not have the close relationship. Here, the speaker does not know the status or the rank of the person he talks to. The most important factor as it refers to the tone. The end and goal are also important. They refer to the goal that the speaker tries to accomplish. This factor might affect the tone. Then, act sequence here refers to the topic being talked about. The topic might affect the tone of the speaker and might be affected by the setting.

2.6. Bilinguals' Perception of Code-Mixing and Code-switching

According to Bhatia and Ritchie, the vast majority of bilinguals themselves hold a negative view of code-mixed speech. They consider language mixing/switching to be a sign of "laziness", an "inadvertent" speech act, an "impurity," and instance of linguistic decadence and a potential danger to their own linguistic performance (Bathia and Ritchie, 2004: 404). However, Zentella (1999:119) claims that code switching is more common during informal interpersonal interactions, including those that take place between family members in natural contexts.

2.7 Grammatical aspects of CS/CM

As noted by Kamwangamalu (2000: 59), the bulk of research on code switching in South Africa has focused on its pragmatic aspects, aimed at ascertaining why and in what contexts people switch, while research concerning syntactic aspects of code switching has been limited. Although a number of the authors whose work is reviewed above (Finlayson et al. 1999: 62) apply the MLF model, intended by Myers-Scotton (1993b) to account for the structure of code switching, the majority of the data constitutes either (i) single word switches, which may be more usefully analysed in terms of a borrowing paradigm, or (ii) intersentential switching, which is less interesting in terms of its syntactic characteristics than is intrasentential switching. Furthermore, the identification of the matrix language (or lack thereof) may be said to rest on sociolinguistics (and/or psycholinguistics) factors, rather than on anything purely syntactic. The results of these studies indicate a distinctly sociolinguistic orientation, identifying the role of social factors in code switching and the social role of code switching itself. Gxilishe's study is possibly the exception in this regard, as switching between Nguni languages is analysed in terms of Poplack's (1980:586) Free Morpheme and Equivalence Constraints, which are found not to be upheld in all cases (Gxilishe 1992: 94, 95). Likewise, Kamwangamalu (2004:203) considers the structure of SiSwati-English code switching in terms of the Matrix Language Frame Model, but also offers counter-examples to Poplack's Free Morpheme and Equivalence Constraints. Furthermore, in research on the grammatical aspects of code switching by L1 speakers of a Bantu language between English and the Bantu language, Kamwangamalu argues against the existence of a third grammar governing code switching, suggesting that such code switching is governed by the structure of the matrix language, which is the Bantu language in these contexts (Kamwangamalu 1997: 45).

Van Dulm (2002: 69-70) reports on a preliminary research project aiming to evaluate the empirical merit of the above-mentioned "minimalist assumption" regarding intrasentential code switching, namely that there are no code-switching-specific constraints. Naturalistic code switching data were gathered among fluent bilingual students on the campus of Stellenbosch University. In addition, participants were required to judge the well-formedness of sentences constructed to test the validity of a number of the constraints mentioned in previous section, namely Poplack's Free Morpheme and Equivalence Constraints, Joshi's (1985:225) Constraint on Closed Class Items, Di Sciullo et al.'s (1986:17) Government Constraint, and Belazi et al.'s (1994:228) Functional Head Constraint. On the basis of both the

naturalistic data and the acceptability judgments, Van Dulm (2002: 15, 16) argues against the validity of these constraints, and concludes that the data suggest some support for the possibility that nothing constrains code switching apart from the requirements of the mixed grammars. The role of syntactic theory in the analysis of code switching data is further discussed by Van Dulm (2004: 307-326), and the line of research is expanded in Van Dulm (2006: 1-13), where preliminary evidence indicates that predictions for the structure of English-Afrikaans code switching, made on the basis of analyses of structural differences between English and Afrikaans in terms of differences in feature checking requirements, may be borne out by experimental data. It is this preliminary work which is taken further in the present study.

RESEARCH METHODOLOGY
3.1.   RESEARCH METHOD

In conducting the study, the researcher uses descriptive qualitative method as a resource of purchasing valid result. The researcher uses this method because his research describes code-mixing and code-switching types that are produced by the conversations among students who stay at PondokPesantrenNurulJadidPaiton – Probolinggo.

Meloeng said that Descriptive method is the method which describes something based on reality(Meloeng 2002:3),. In this case, the method will be used to describe the condition of the students and the way they switch or mix their language. The languages that they switch and mix consist of English and Madurese. Qualitative studies allow researchers to explore behaviors, perspectives, feelings, and experiences in depth, quality and complexity of a situation through a holistic framework (Holloway and Wheeler 2002:125-135). In contrast quantitative research is a formal systematic approach which incorporates numerical data to obtain information about the world (Burns and Grove 2009: *p*. 2632), which would not be suitable to gain the information required for this study. According to Meloeng, qualitative research is a research procedure that represents a descriptive data, such as words in written or oral from the people and the behaviors that can be observed, so that the dates are explained in the form of words and sentences related to code mixing and code switching which researcher finds during the procedure of the study (Meloeng, 2002: 3).

From the explanation above, the researcher believes that descriptive qualitative method is applicable to conduct this research. By using such method, the purpose and the implication of Code-Mixing and Code-Switching done by the students of Foreign Language Development Institute can be presumed out.

3.2 POPULATION / SAMPLE

The researcher intends to acquire a purposive sample by recruiting nursing staff from a regional burns unit of a University-affiliated teaching hospital within Dublin. Cormack (2000:78) suggests that qualitative researchers use a small selective sample, because of the in-depth nature of the study and the analysis of data required. As the researcher intends to acquire a purposive sample there will be some exclusion and inclusion criteria requirements.
Include:
- Minimum of 6 participants and maximum of 8 (In order to gain detailed accounts of the responses and allowing for large amounts of information to be analyzed, a small population size was chosen to get the factors of using code switching and code mixing).
- Experience to stay in FLDI (so as to obtain the opinions of those most experienced and exposed to this area of care).
- Registered students (this study aims to identify students' perceptions and experiences of using code switching and code mixing, therefore participants must be registered as FLDI member (FLDI students).

The students of FLDI come from Madura, Situbondo, Bondowoso and many various cities/villages in Indonesia. Some of them are still using their Madurese toward their family at their house. Even though they come from different cities/villages with numerous native languages, it is not required to discuss each of their languages. It is because when they are in the area of Foreign Language Development Institute, they will have to speak Madurese before they are formally accepted to be the members of Foreign Language Development Institute. Moreover, this research only focuses on Code-Mixing and Code-Switching in the use of English in the dormitory when they are in an informal situation.

Code-Switching and Code-Mixing here is divided in to three categorization, first, code switching and code mixing in the form of sentence, Code-Switching and Code-Mixing in the form of phrase, and Code-Switching and Code-Mixing in the form of word. It is the mixed/switched sentences, phrases, and words that they use when they are in an informal situation. Every data which contains Code-Switching and Code-Mixing will be classified as the main data. These data

will be further discussed in the analysis to answer the research questions. The source of the data for this study is the utterances spoken by the students of Foreign Language Development Institute. It is used when they are in an informal situation. The utterances are analyzed to find the code-switching and code-mixing phenomena. The researcher takes the data from student's speaking/conversation, especially English conversation mixed by Madurese language. Every data which contains code-switching and code-mixing will be classified as the main data. These data will be further discussed in the analysis to answer the research questions.

3.3 DATA COLLECTION TECHNIQUE

There are some instruments which are essential to get the data. The instruments which are thought to be important for this research are as follows:

3.3.1 OBSERVATION

According to Riduwan, Observationis adata collectiontechnique, whereresearchers conductobservationsdirectlyto theobject of studyfora close look atthe activities carried out (Riduwan, 2004: 104). Observation techniquesare basically usedtoseeandobserve thechanges insocialphenomenathat growandthrivethat you can thendothe changesontheassessment, forimplementingobservaserparticularmomenttoseethe object, so as toseparatetherequiredunnecessary (Margono, 2007:159).

Riduan state that this methodis oftendefined asthe systematicobservation and recordingof thesigns seen inthe study subjects. Observation techniquesassystematicobservation and recordingshould becarried outin subjectswhoare activelyreactto the object.The criteriato beconsideredbyobserveramong others are:

- ❖ The observer has sufficient knowledgeof the objectto bestudied.
- ❖ The observer understands more about thegoalsand objectivesof researchhe or she is performing.
- ❖ The observer determines howthe tools are used inrecording the data.
- ❖ The observer determines thecategories of phenomenon observed.
- ❖ Observation and recordshould becarried outcareful critically.
- ❖ Recording each indicationmust becarried out separatelyso as not toinfluence each other.

- ❖ Having the means ofknowledgeandskillsandhow to recordobservations.

In this observation, the researcher acts as the observer. Participantobservation is used to collect the spoken form of utterances that is done by thestudents of Foreign Language Development Institute. In this study, the researcherdirectly comes and observes the phenomena that become the object of this study.

During the observation, there are some tools which are used by theresearcher in order to help collect the data. The tools which are used are a pen, anotebook, and recorder. The pen and notebook are used to write the datawhen the researcher finds something which is related to this study. On the otherhand, the recorder is used to record an informal activity in which thestudents use the mixed English.

3.3.2 PROCEDURES

At this step, all of the important data are analyzed and presented. The steps in the analysis are as follows:

1. **Preparation**

At this beginning step, many tools are composed in order to help the researcher collect appropriate data. Recorder, notebook, and stationeries are collected from some people. The recorder, for example, is borrowed from a friend of the researcher's. Before going to Paiton, the area where Foreign Language Development Institute is located, the researcher makes some important notes about what he should do in the observation. This is just intended to ease the researcher in organizing steps while collecting the data.

2. **Collecting the Data**

At this step, an observation and interview are done to advance the data and important information about the use of mixed language between English and Madurese by the students of Foreign Language Development Institute. The observation and the interview are applied in the area of Foreign Language Development Institute, and some students, as well as its teachers, are included.

In collecting the data, the researcher uses the tools which have been organized to help him collect the data. As mentioned previously, the recorder is used to record an informal activity in which the students speak the mixed language. On the other hand, the researcher uses a pen and notebook

3. **Organizing the Data**

This technique is a fundamental method that is used to organize the data and prepare it for further analysis. The data of this analysis were taken from the results of observation and interview. The data which were taken from the participant observation consist of mixed words of English and Madurese spoken by them in an informal conversation. This data are analyzed based on the forms of code-mixing or code switching. The result of this analysis is used to answer the first and the second research question. The answers to the first and the second research questions are put in the same place, because they are closely related.

3.3.3 INTERVIEW

The qualitative research interview seeks to describe and the meanings of central themes in the life world of the subjects. The main task in interviewing is to understand the meaning of what the interviewees say. (Kvale, 1996).Damayanti said that interview is data collectiontechniqueby asking question and answer the questionunilaterallyandcarried outbya particular systematic purpose (Damayanti, L.F. Psicodiagnotic III. 2010). The unilateral thing means that someone who gets the information is interviewer, and someone who gives the fact is interviewee. It is called systematic because of the fact. The purpose is in the use of interview, direct question to the problem which is observed.

The same open-ended questions are asked to all interviewees; this approach facilitates faster interviews that can be more easily analyzed and compared. Closed, fixed-response interview -where all interviewees are asked the same questions and asked to choose answers from among the same set of alternatives. This format is useful for those not practiced in interviewing. It needs to know more than simply how to conduct the interview itself. They should have background of study and why the study is important. Immature interviewer may not understand why the sample is so important. They may wonder why you go through all the difficulties of selecting the sample so carefully.

In the interview, the researcher uses a pen and notebook to help the researcher to help collect the data. The pen and notebook are used to write the conversation between the researcher and the interviewees. The interview is done in front of the dormitory of FLDI, and the interviewees are asked to answer some questions one by one. When the researcher asked why the students do code switching and code mixing in FLDI, they said that it was firstly because of the institute (FLDI) oblige them to always speak English, so when they do not know about English vocabulary, they mix English with Madurese in order to connect their conversation each other. Another reason why they use code switching is because they cannot be fully kidding with their friend by using English, they prefer to use Madurese to joke, so that they mix English with their mother tongue (Maudrese). Moreover, when they were angry at their friend, they felt more comfortable with their mother tongue rather than English.

DATA ANALYSIS

This chapter focuses on analyzing the data collection. It contains the form of code switching and code mixing found in the spoken English of Foreign Language Development Institute when they are in informal situation, the influence of Madurese toward English by the students, and the factors that make the students do that code switching or code mixing.

It consists of the results of observation done by the researcher in the area of Foreign Language Development Institute (FLDI). It can be said that it will focus on the frequency of code switching or code mixing in the English speaking they use in daily habit when they are in informal situation. Most of the students are from Madurese-speaking areas and study English as a foreign language (Madurese is their mother tounge).

4.1 ANALYSIS

In order to answer the first and the second thesis statements given at the beginning of this study, the researcher puts the answer in the same place. It is because the two questions are inter-connected.

4.1.1 TYPES OF CODE SWITCHING

In the analysis, the researcher find the types of code switching done by students of FLDI. It automatically states the first statement of problem; Mentioning the types of code switching could be the best way to answer the first problem in this research. There are several types of code switching, such as situational code switching, conversational code switching and metaphorical code switching.

4.1.1.2 Situational Code Switching

Situational code-switching means that the situation determines the choice of language, so that Choice of language changes as the situation changes. It usually happens in informal situation at FLDI. For example:

Student A: boy, do you have sandal?
Student B: no, I don't

*Student A: you don't lie to me. **Degikmon ben sampekcongocohkaengkok, epacentarnengdinnahsakalehyeh!***

Student B:hehehe . . . what I am lying to you for, bro?

(NB: For more information, see the appendix no. 18)

The bold sentence said by student A "***Degikmon ben sampekcongocohkaengkok, epacentarnengdinnahsakalehyeh!*** " is Madurese. He said this word to express his anger to student B. It happens in informal situation, so that the situation determines the choice of language.

4.1.1.3 Conversational Code Switching

Conversational code-switching means that the topic of the conversation dictates the choice of language. When the student of FLDI is telling a story about girl fashion, they will tell a joke about girl fashion with his friend in order to be fun. For example:

Student A: hei boy, did you know the girl sitting down beside me when I was in the bus to go to Surabaya?

Student B: no, I didn't.

*Student A: poor you. The girl is the most beautiful girl l have ever saw. **Masakderiatas gen bhebheadek se jubeksakalehtagerengkoknafsohsarah.***

Student B: hahaha . . . you are really naughty, bro. Please, remember the God 'Allah'.

(NB: For more information, see the appendix no. 10)

The bold sentence "***Masakderiatas gen bhebheadek se jubeksakalehtagerengkoknafsohsarah***" said by student A is Madurese. It means that he feels something desire toward the girl sitting down beside him, so the topic of the conversation dictates the choice of language, that is why student A switch English in to Madurese to make student B pay attention toward him. It is because student A wants to expresses his joke with his friend in order to be funny.

4.1.1.4 Metaphorical Code Switching

Metaphorical code switching means that the choice of language determines the situation. Here, Madurese become the choice of language toward the students of FLDI. For example:

Student A: did you watch together in Paiton about football between Real Madrid and Barca, bro?

*Student B: yes, i absolutely have. . **Akkoh . . . tepakenengkokbedhenengdissak, masakadhekkenengenahtojuksakaleh.***

Student A: hahaha . . . fortunately, I did not join you yesterday.

The bold sentence "***Akkoh . . . tepakenengkokbedhenengdissak, masakadhekkenengenahtojuksakaleh***" said by student

B is Madurese. It means that he felt regret for watching TV the match between Barca and Real Madrid because he did not find a chair to sit. When the student seriously ask about watching football match "*did you watch together in Paiton about football between Real Madrid and Barca, bro",* student B use Madurese to switch the code to determines that the situation becomes relax in order that they can enjoy their conversation.
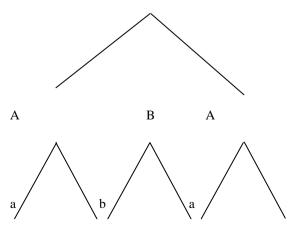
Code switching that occurs in English spoken by students of Foreign Language Development Institute is situational code switching. The reason for this is that Foreign Language Development Institute as the situation gets the students to speak English in daily habits or 24 hours, so that their Madurese still relate to their English because they are mostly from Madurese speaking area. Besides, the students often insert Madurese words or particles into the English expressions. That happens in the level of sentences, phrase, and words.

Relating to the method of analysis and the concrete work with the data, it will be analyzed in the English speaking switched by Madurese done by students of Foreign Language Development Institute, it will classify them according to the type and summarize them in terms of frequency of particular code switching types.

4.2 THE TYPES OF CODE MIXING
4.2.1 INSERTION

The first type is insertion. Students of FLDI can mix their language in to Madurese mostly because of this type. The insertion is easy to apply. According to Muysken, insertion describes that one language determines the overall structure into which constituents from the other language are inserted: this is illustrated in Figure 1, based on Muysken (2000:7). This pattern is assumed by the Matrix Language Frame (MLF) theory proposed by Myers – Scotton below:

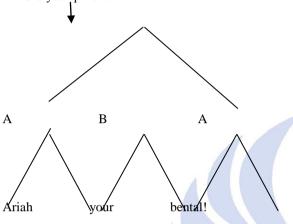**Figure 1: THE INSERTION PATTERN**

Note:

A, B, A: is one sentence.

a: represents lexical items of the first language

b: stands for the lexical item of the second language that has been inserted in the utterance by the speaker .

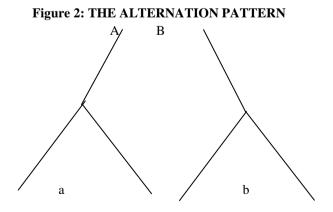For example of 1a insertion (Madurese/English):

*Ariah**your**bental!*

'This is your pillow!

In that example, the word order is as in Madurese language, including the bold word *your*and the inflectional morphology is from Madurese. The irregularity between the two languages involved in the insertion pattern is captured in the MLF by labelling the main language the "matrix" language and the other the "embedded" language.
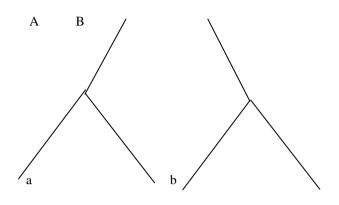
4.2.2 ALTERNATION

The second type is alternation. The alternation patterns really influence students to mix their language. In the alternationpattern, both languages occur alternately, each with their own structure, as illustrated in Figure 2 based on Muysken (2000:7).

Figure 2: THE ALTERNATION PATTERN

In the diagram, A & B represent structures of the two languages that reflect the alternation that takes places in the utterances produced by the speakers. Excerpts a and b are examples of alternation.

Excerpt 2a: Example of alternation (English/Madurese)

a: I mean

b: obehkasittungah, conk

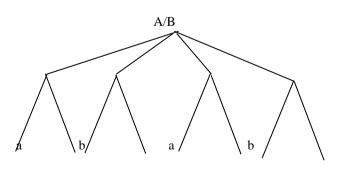*Student A: I mean, **obehkasittungah, conk**.*

(For the more information, see the appendix no. 32)

Excerpt 2a occurs when the Madurese participant talks about moving to another chanel on TV. He uses the expression "I mean" to introduce the rest of his utterance in his first language. In this example, each language section, whether English or Madurese, has its own language-specific syntax and morphology, with neither language providing an overall structural setting for utterance

4.2.3 CONGRUENT LEXICALIZATION

The third type is about congruent lexicalization. In this type, the grammatical structure is shared by languages *A* and *B*, and words from both languages *a*and*b* are inserted more or less randomly" (Muysken 2000:8). This is illustrated in Figure 3 based on Muysken (2000:8). Muysken proposes this type with reference mainly to standard/dialect mixing.
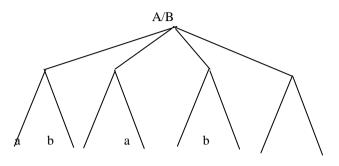
FIGURE 3: THE CONGRUENT LEXICALIZATION PATTERN

This type can be illustrated by the following example from Madurese dialect (in bold) and Standard English.

He expresses his feeling to love the one whom he is talking to:

Excerpt 3a: Congruent Lexicalization (Madurese/English)

A/B

a: Madurese
b: Indonesian

Ye bennikeng I don't love u, **ariah** I am **cek** love- **ah** to you, **reh. (**The bold word is Madurese)

"It is not that I don't love you, it is because I love you so much, really".

In this example, the fragments from each variety apparently do not have internal grammatical cohesion as is expected in this type.

4.3 THE SOCIAL FACTORS OF USING CODE-SWITCHING AND CODE-MIXING

Social factors seem to be the most significant factors which stimulate bilinguals' code-switching and code-mixing. This social situation is a very important factor to explain the reasons and motivations for code-switching and code-mixing. It is not too much to say that situational factors are the most realistic and coherent reasons and motivations for code-switching and code- mixing. Many situational variables seem to affect type and frequency of code-switching, such as; the topic of conversation, the participants, the setting, the affective aspect of the message and so on. As conducted in Chapter 2, using Hyme's theory of SPEAKING (Setting and place, Participant, End, Act Sequence, Key, Instrument, Norm, Genre).

Firstly, the factor of students of FLDI in using code switching and code mixing is Setting. Setting plays a significant role which triggers code-switching and code-mixing. Here, the setting is in FLDI. Bilinguals may switch and mix their languages in accordance with a variety of situations. As Ervin said in chapter 2, that various situations (settings) may be restricted with respect to the participants who may be present, the physical setting, the topics and functions of discourse and the style employed. In terms of what he states, a physical setting is one of the situational

factors. For instance, a Madurese – English bilingual who learned how to play football may speak English when he talks while playing football in FLDI. This data is in kind of word-form code-mixing,

*Student A: **mara** the ball **beghi** to me, **conk***
Student B: ok yak conk

(Note: for more information, see the appendix no. 44)

However, the student may speak Madurese when they are at home, not in FLDI. Another example about this case is that a Madurese computer technician trainored in the Probolinggo can talk about his job only in English, or in Madurese with a lot of code-switching.

FLDI Student: hei bro, you makbisa do excel?
Probolinggo student: yehbisalahmaktagertakbisajek gun excel, gempang.

(Note: for more example, see the appendix no 45)

The researcher reports a study of Madurese/English code-switching in FLDI, where Madurese is majority language, and in the village around Probolinggo, where English is the minority language. Speakers of FLDI tended to switch three to four times more frequently in their hometown than Probolinggo (Madurese speaking area), which reflects the norms and values for the use of the two languages in these two settings.

The second factor is *participant*. Participants include various combinations of the speakers and listeners who are involved in the conversation. The participant here means the students and teachers in FLDI. Participant can influence the language which becomes code switching or code mixing like the conversation between one student to another student, such as:

Student A: heibro, how is your kaber?
*Student B: I am really fine lah conk. You **dibik** how?*
Student A: fine, too

The third factor is *end*. Here, Ends refer to conventionally recognized and expected outcomes as well as to the personal and social purpose or goal, like informing, expressing self, persuading, discussing, chit-chat etc, such as:

Student A: hei boy, you mak getting handsome now
Student B: siiiaaaahmasak boy. You mak clever if e order persuading.

The fourth is act sequence. Here, act sequence mean the topic. Topic of discourse would motivate bilinguals to code-switching and code-mixing. For instance when students of Foreign Language Development Institute talk about girl fashions in

English, they will automatically switch or mix their English with Madurese because it is their fun.

> Student A: hei boy, what do you think about the girl standing beside the door?
>
> Student B: it's so wow conk. The body is really engakdewipersik.

(Note: for more information, see the appendix no. 60)

What Grosjean states in Chapter 2 that some topics related to experiences in English often produced increases a complete code switching. Topic of switching became a fairly well established procedure when discussing other school topics, including science, mathematics and the like. It became obvious that both academic topics and technically complex ones began to play a significant part in their code-switching behavior.

The last factor is *keys*. Keys are introduced to provide for tone, mood, manner or spirit of event, like serious or joking, tense or relax, formal or informal, polite or impolite, uncertain, frustrated etc. that is because of the real characters from student's hometown. For example: when one of students is angry at their friend, he admitted that he had better use Madurese. Because FLDI forbids students to speak only Madurese, he mixes his English by Madurese, such as:

> Student A: abbeh . . .youmak saying dirty word to me!
>
> Student B: I am sorry, bro. I did not mean to do it

In Madurese, people usually are kidding with their mother tongue, especially Madurese language. From the conversation among the students, student A wants student B to convince. In spite of convince, student A also wants to joke with student B by using their mother tongue. They feel very difficult to joke by using English, so that they use their mother tongue, especially Madurese language.

discuss other subjects more intensively before facing the national examination in their formal schools. It means that they are allowed to speak another language only to other students in the same level. However, they usually still use code switching or code mixing between Madurese language and English when they discuss things. They are not obliged to join the formal activities conducted by the officers of Foreign Language development Institute. The reason why they still use that language is that they do not feel comfortable to speak languages other than English. One of its students says "kami sudahhampirtigatahun di sini. Dari pertama kali kami ketemuteman-teman kami, bahasainggrisselalumenjadikebutuhanpokokdalamsehari-hari yang

membahasakankitauntukberbicarabahasainggris" or "we have been together here for almost three years. Since our first meeting 'til now, English always becomes the main need which automatically get us to speak English,"

From the explanations above, it can be said that the reasons of using code switching or code-mixing between Madurese language and English vary from one level to another level. However, there are still several things which, the researcher believes, are also the purposes of using that code switching or code mixing. They are the need for using certain expressions, the need of satisfaction, and the need of being known. The need of certain expressions and the need of satisfaction usually happen when the students are getting angry, and they want to express their anger by saying Madurese swear-words. They will not speak Madurese because they are not allowed to do so, so that they will still use English, although the English they use are mixed by Madurese words. The need of being known or admitted occurs when they speak to their friends in informal conditions. Some of the students say that it is strange for them to speak English properly, so that students, speaking English properly in informal conditions, will be considered strange by their friends.

CONCLUSSION AND SUGGESTION

As the last chapter in this study, the researcher present his conclusion and gives some suggestions dealing with code-mixing and code switching toward english use at PondokPesantrenNurulJadidPaiton – Probolinggo.

5.1 Conclusion

Based on the result of the study, it can be concluded that the students who stay in FLDI make sentence in their daily informal activities by using code switching and code mixing between Madurese and English. The types of code switching are showed to identify the students' talking, such as, situational code switching, conversational code switching, and metaphorical code switching. The types of code mixing are showed as insertion, alternation and lexical congruent, while the researcher mention five factors of using code switching and code mixing. For example: 1) Scene and place, there are students talk to their friends in informal situation whether in FLDI or outside (included in the field), 2) Participant shows that student's talk active toward his friends is really understandable even it is mixed language, 3) End describes that the purpose of using code switching and code mixing is to simplify speakers in delivering language. 4) Act Sequence controls the students what

they are talking about, and 5) Key is introduced to provide for tone, mood, manner or spirit of event, such as when one of the students is getting angry at his friends. That is why that factor appears when the students meet their friends, talk to them by using that code switching and code mixing between English and Madurese (their mother tongue) in FLDI itself. They prefer to use code switching and code mixing than full English in that Institute which oblige them to speak English. It is because Madurese is their mother tongue.

Moreover, when they do code switching and code mixing with their friends in informal situation, they automatically speak with the certain expression, with the intonation that they usually use when they speak Madurese, they feel comfortable to use that code switching and code mixing. The intention of using code switching and code mixing is that they want to follow the intonation of Madurese in expressing the sentences they speak. With the existence of that way, they can feel more satisfied, exactly when they are saying the expression of anger.

5.2 SUGGESTION

Code switching and coe mixing between Madurese and English in the use of English is something which is still rarely discussed. It has actually been there for a long time, but not many people are interested in doing research in this interesting field. Many books about Madurese have been published, so that they can help people better understand about Madurese. The researcher knows that this research is still imperfect, so that he hopes that more experts will be interested in doing this kind of research. In addition, the researcher also hopes that this imperfect research will be beneficial for future researches, especially researches in this field.

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