

# Code Switching in The Learning Process at Putra Kaili Permata Bangsa Superior Elementary School

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**Abstract:** In the learning process at Unggulan Putra KailiPermataBangsa Elementary School, many code-flipping techniques are used. This research tries to define these techniques. Descriptive analysis is the method applied in this study. The speech of the teachers at Putra KailiPermataBangsa Primary School is the data processed. Teachers at Putra KailiPermataBangsa Primary School provided the data for this study. The observation method is the one used to collect the data. Research data analysis is done using the Miles Huberman model. According to the study, teachers and pupils at Unggulan Putra KailiPermataBangsa Elementary School used standard Indonesian and switched between several dialects when speaking. Code swapping can in a variety of forms, including internal code-switching, external code switching, and multiple code switching. There are fifty-four data relating to code-switching. Internal code-switching is eighteen data, external code-switching is thirty-two data, and multi code-switching is 4 data. Code-switching functions to translate, explain, emphasize, answer, praise, ask, order, and test.

**Keywords:** Sociolinguistics And Code-Switching

## 1. INTRODUCTION

Due to their proficiency in multiple languages, the pupils at Putra Kaili Permata Bangsa Primary School are multilingual speakers. English, Indonesian, and Kaili are the languages that have been mastered. In an effort to help them better understand Islamic doctrine in the future, these kids have even been exposed to Arabic. All academic staff and pupils are Muslims. At PAUD Putra Kaili Permata Bangsa, Arabic, Indonesian, English, and Kaili are all taught. The former students subsequently went on to the Kaili Permata Bangsa Primary School for Boys to continue their education. The Kaili language is a required subject in Putra Kaili Permata Bangsa Primary School in addition to the general subjects. The native language and common tongue of the residents of Tondo Village, Palu City, is kaili. control over the Kaili language is expected to realize students' speaking skills using the Kaili language. This can give birth to a good attitude towards one's own culture. Indrayani (2017) Regional languages are part of a country's identity and culture.

Apart from mastering their mother tongue and other languages, students are also expected to be able to master foreign languages, one of which is English. It cannot be denied that when we want to compete at the international level we must master English. Based on almost every year's experience of participating in competitions at the international level, apart from mastering the material that will be contested, students must also master English, because almost all the questions are in English. The position of English lessons in the Merdeka curriculum is as an elective subject. This means that these lessons may or may not be applied, depending on the needs and capabilities of the school. English learning is one of the superior programs at the Putra KailiPermataBangsa Primary School which aims to improve students' English language competence through listening, speaking, reading, and writing.

The content of the material prioritizes simple things that can be found in children's daily lives, for example, myself, the home environment, the school environment, and the surrounding environment. Allocation of four hours of study time per week. English is also introduced through direct practice, not only during English lessons but also when they play, giving simple commands to students.

Several articles about public facilities printed in three languages, such as Teacher's Room in English, Tombinu Educator in Kaili, and Educator's Room in Indonesian, demonstrate this. However, it is frequently observed in practice that languages are mixed—either consciously or accidentally—due to habitual factors. Sherlock (2013:1) Sociolinguistics studies how people communicate in everyday life. (2017:1) Sumarsono Sociolinguistics examines the relationship between language and social activities in society. (2014:1) Padmadewi The study of language and the individuals who use it is known as sociolinguistics. According to Nuryani (2021:7), sociolinguistic studies are concerned with communicating information about language in society or the linguistic system employed by particular social groupings. Sociolinguistics is the study of language in its sociocultural context, according to Djarot (2020).situations of its use, from the perspective of the speaker and interlocutor.

Sumarsono (2017:201) said that in sociolinguistic studies there are three types of language choices. The first is called code-switching. The first thing to understand is code. Sutratningsih (2022) Code is a system of signals or symbols for communication. The second type of language choice is called code-mixing. The third type is variations within the same language. This research will focus on code-switching. Malabar (2015:6) The benefits of sociolinguistics for interacting and communicating in social life. Provides an overview of the use of styles and varieties of language when communicating with people from certain backgrounds.Becomes a guide to knowing the correct way to communicate with other people in a certain place or environment. As a determinant of languages that can be used multilingually in a country through several aspects, such as history, environment, etc. Being able to recognize culture with the help of the relationship between language and society.Lirong and Sartini (2021) Sociolinguistics regarding language variety refers to variations in the use of language used to achieve certain goals.

Milroy and Gordon (2008:209) code-switching describes various languages (or dialects) changing sentences and mixing phenomena either in the same conversation, the same turn, or the same. Suandi (2014:132) Divides two words for code-switching. The word instead is interpreted as 'moving' and the word code is interpreted as 'various type'. Therefore, the code-switching process is an event of language use using more than one variety. Rahardi (2015:125) Speakers switch codes with a specific purpose. The speaker will not code-switch if he does not have a specific purpose. Speech is said to be code-switching as long as the speaker and speech partner have a reason to switch codes when speaking. Jendra (2010:74) code-switching is generally used by bilingual and multilingual speakers, although speakers of one language can actually be said to be switching from a variation or style to another.

Pranowo (2014:298) believes that code-switching activity is a process of conscious transition from one language to another. A speaker will speak specifically with full awareness because he has a specific goal to achieve. Lestari (2022) explains that code-switching activities are basically a form of preserving from one language to another. This gives rise to variety and style in the communication process. Astari (2021) states that the communication process of multilingual speakers will involve transmitting languages simultaneously in communication events. The researcher found that all the definitions mentioned above seem to be suitable for the subject of this study. This is because researchers believe that Kaili, Indonesian, English, and Arabic are different languages. thus this study will not deal at all with what is called variation or style in the same language as characterized by the definition of Romaine.

Haris (2022) divides two categories of code-switching, namely internal code-switching and external code-switching. The internal code-switching process is the process of switching the mother tongue into a national language, a dialect, and a language with a regional language or with various languages with language styles contained in one dialect. Language use is related to genetics and geography. External code-switching is the process of switching from a native language to a foreign language. Chaer (2014: 106) suggests two types of code-

switching, namely internal code switching and external code switching. Therefore, the use of the Kaili language into Indonesian or vice versa is inward code-switching. The process of code-switching outward is the process of using one's own language and a foreign language.

Susmita (2015) stated that the function of code-switching carried out by students and educators in the Indonesian language learning process aims to explain, ask, reprimand, emphasize, and remind. Aryani (2020) states that there are five types of code-switching, namely: explaining, asking, reprimanding, confirming, and reminding. Ningsih and Setiawan (2021) state that code-switching in communication is to neutralize the language used, build humor, and receive answers to a question or problem.

Sukmana (2021) states that in the communication process, code-switching and code-mixing events are basically a statement, of characteristics, efficiency, complexity, and maximization of the communication objectives carried out. Based on this, it can be stated that in the communication process, code-switching and mixing events are deliberate process by speakers and speakers who have a goal to be achieved.

## 2. METHOD RESEACH

This research applies a descriptive study. Studies that focus on the principles of postpositivism. This is in accordance with the principle of research whose objects are natural. The research was carried out in an educational manner based on empirical facts in the field. Data is obtained in the field by studying, analyzing, describing, and concluding facts found at the research location. Every Educator's speech obtained directly in classes IV, V, and VI at the Putra Kaili Permata Bangsa Unggulan Elementary School is data that will be processed to be discussed in solving problems.

Maximized implementation of listening and recording methods in the data collection process. The listening process is used to collect data in the process of communication activities. Mahsun (2005: 90) states that listening activities in linguistic research are very effective, as well as in code-switching research. The listening techniques used will be combined with the recording of the required data. The recording process is specified for code-switching usage data.

The Miles Huberman model is a form applied to analyze and describe research data. The process of analyzing data is carried out, namely collecting data, reducing data, presenting data, verifying data, and concluding data.

## 3. DISCUSSION

The data that has been analyzed found several forms of code-switching processes. The forms of code-switching in question are internal code-switching, external code switching, and multiple code switching in learning at the Unggulan Putra Kaili Permata Bangsa Elementary School. Table 1 regarding the forms and functions of code-switching in learning at the Unggulan Putra Kaili Permata Bangsa Elementary School.

**Table 1. Forms and Functions of Educator Code Switching**

Number	Forms of Code Switching	Amount	Number	Code Switching Function	Amount
1	Internal Code Switching	18	1	Translate	16
2	External Code Switching	32	2	Explain	13
3	Multi Code Switching	4	3	Confirm	4
			4	Answer	5
			5	Praise	2
			6	Asking	5
			7	Ordered	5
			8	Test	4
	Amount	54			54

Educator internal code-switching is code-switching carried out by educators. Educators carry out code-switching from their own language, namely Indonesian to Kaili or vice versa. We can see this in the following data.

### **Translate**

Translating is the process of interpreting one language into another language. For example, interpreting the Kaili language as Indonesian and vice versa.

**Educator : Oh hi, let's learn pangalama. (a)**  
**Educator : Today we learn about experience. (b)**

The conversation above occurred in class IV, when learning the Kaili language, discussing 'Panglama'. After opening the lesson, the teacher conveyed the material we would discuss that day, namely 'Panglama'. The data shows that there was an apprenticeship code switch, from the Kaili language to Indonesian. The educator conveys in Kaili language (a) Eo hi we learn pangalama. So that students can understand the Educator's speech well, the Educator translates it into Indonesian (b) Today we learn about experience. Code-switching educators function to translate.

### **Explain**

Explaining is the process of providing a description of the subject matter being taught so that students can easily understand the material being presented. The teaching and learning process requires educators to have explanation skills.

**Student: Miss Educator, what is Dange? (A)**  
**Educator: Dange nikavia dakori tabaro ante kaluku, namala niisi ante gola lei borono. (B)**  
**Educator: Dange is made from sago mixed with coconut, can be filled with brown sugar and anchovies. (C)**

The conversation above occurred in class VI, when the Kaili language lesson discussed the typical food of the city of Palu, namely Dange, the data indicates that there was an apprenticeship code transfer from Kaili language to Indonesian. There are students who don't understand danger, so the student asks the teacher (a) Miss Educator, what is danger? The educator explains using Kaili language, namely, (b) Dange nikavia dakori tabaro ante kaluku, namalaniisi ante gola lei borono, then the educator translates into Indonesian, namely, (c) Dange is made from sago mixed with coconut, can be filled with brown sugar and Teri Medan. Code switching can be seen from utterance (b) to utterance (c). Educators translate into Indonesian so that students can understand the dangers. The code switching carried out by the Educator from Kaili language into Indonesian serves to explain.

### **Confirm**

Confirming is conveying it firmly so that students do not have doubts about the lesson material that has been given so that it does not give rise to doubts.

**Educator :Jaritaka iisi pantesa ribavona ante basamumboto! (A)**  
**Educator: Retell the contents of the reading in your own language! (B)**  
**Student: Yes, Educator (c)**

The conversation above occurred in class V while learning the Kaili language, discussing the folklore of the city of Palu entitled 'BatuBaga'. The story of BatuBaga is similar to the story of MalinKundang. This data indicates that there was an internship code switch from the Kaili language to Indonesian. The teacher gives orders to students in Kaili language (a) Jaritakavaiisipantesaribavona ante basamumboto! The students are still unsure about carrying out the Educator's orders so the Educator codes from Kaili into Indonesian so that the students better understand the Educator's orders, the Educator translates them into Indonesian (b) Retell the contents of the reading above in your own language! After being translated into Indonesian, the students answered simultaneously (c) Yes,

Educator. code switching from utterance (a) to utterance (b). Educators code from the Kaili language into Indonesian to emphasize the meaning of the command.

### **Answer**

Answering is giving answers to questions, criticism, and so on. Another meaning of answer is to reply. In the teaching and learning process, sometimes there are things that students don't understand, so they ask questions to the teacher. An educator must be able to give answers to students.

**Student : Ma'am, what is BulavaMpongeo? (A)**

**Educator: Bara Kodi Eva Statue DakoRiBulava. (B)**

**Educator: A small object in the form of a statue made of gold. (C)**

This conversation took place in class VI, discussing tourist attractions in Palu City and its surroundings. This data indicates the occurrence of internal code-switching from the Kaili language to Indonesian. Students ask the Educator (a) Ma'am, what is BulavaMpongeo? Educators answer using Kaili language (b) Bara kodieva statue dakoribulava. The educator continues the answer using Indonesian (c) A small statue-shaped object made of gold. Code-switching from utterance (b) to utterance (c). Educators switch codes to answer student questions.

### **Praise**

Praising is the process of providing reinforcement, motivation, and appreciation to students. Praise is a good thing to convey to students, but it should not be excessive. An educator should not hesitate to give praise to children if they do positive things.

**Student: Mom, my assignment is finished (a)**

**Educator: Bring it here, I'll see first. (B)**

**Student: Here ma'am (while handing over the assignment to the Educator) (c)**

**Educator: Nagaya mpukayorimiu, Bunga. (D)**

The conversation above occurred in class IV, when learning the Kaili language, discussing 'Mombaka Poetry'. This data indicates the occurrence of internal code switching between Indonesian and Kaili languages. Students convey to the Educator (a) Mother, my assignment is finished. The educator answers using Indonesian (b) Bring it here, I'll see first. The student handed it over (c) Here, ma'am. Educators give praise to students in Kaili language (c) Nagaya mpukayorimiu, Bunga. That means your poetry is very good, Bunga. Code switching from utterance (b) to utterance (c). Educators use code switching to praise.

### **Asking**

Asking is the process of asking for information and/or clarification. Questions asked by educators as a stimulus to get answers from students. Educators ask students to find out the extent of their understanding of the subject matter that has been taught.

**Educator :Nuapa kande nipoponomu? (A)**

**Educator : What is my favorite food? (B)**

**Student :Uvempoi ma'am. (C)**

**Student :Putu ma'am (d)**

The conversation above occurred in class VI when the Kaili language lesson discussed the typical food of the city of Palu, namely Dange, the data above indicates the occurrence of apprentice code-switching from the Kaili language. The teacher asks the students (a) What is your kindanipokono? Educators code-switch from Kaili into Indonesian (b) What is your favorite food? Students answered (c) Uvempoi ma'am, (d) Putu ma'am. Students answer the Educator's question, indicating that the student understands the Educator's question. Code-switching can be seen from utterance (a) to utterance (b). The code-switching carried out by the Educator from the Kaili language into Indonesian serves to ask questions.

### **Ordered**

Order to order someone to do something.

**Educator: Open the page of MiuPapitu's book! (A)**

**Educator : Open your books to the home page! (B)**

**Student: Yes ma'am (while opening the book) (c)**

The conversation above occurred in class VI when the Kaili language lesson discussed typical city food. This data indicates the existence of apprentice code-switching from the Kaili language. The educator tells students to use Kaili language (a) Open the book miuhalamapapitu! Educator switches codes from Kaili language to Indonesian (b) Open your book to the home page! Student (answers) Yes ma'am. Students answer the Educator's questions, indicating that the students understand the Educator's orders. Code-switching can be seen from utterance (a) to utterance (b). Educators code from the Kaili language into Indonesian so that students understand the Educator's orders. The code-switching carried out by educators from the Kaili language to Indonesian serves to instruct.

### **Test**

Educators test students to find out whether the lesson material presented has been understood by the students or not. Testing can be done orally and in writing.

**Educator: Let's play guessing! If you speak in Kaili, translate it into Indonesian and vice versa! (A)**

**Educator: Yakumangandeutakelo ante bautunu.(b)**

**Student : I eat Moringa vegetables and grilled fish. (C)**

**Educator: I like to eat putu and anchovies in sauce. (D)**

**Student: Nipokonokumangandeputu ante duo sole. (e)**

The conversation above occurred in class VI when the Kaili language lesson discussed the typical food of the city of Palu. This data indicates that apprenticeship code-switching occurred from Kaili to Indonesian and vice versa. At the end of the lesson, the teacher invites students to make the main guesses (a) Let's make the main guesses! If your mother speaks in Kaili, you translate it into Indonesian and vice versa! Educators code switch from Indonesian to Kaili (b) Yakumangandeutakelo ante bautunu. Students use Indonesian to answer. (c) I like to eat putu and anchovies in sauce. The educator continues (d) Nipokonokumangandeputu ante duo sole. Students use Indonesian answers (e) Nipokonokumangandeputu ante duo sole. This data shows that students understand the Educator's orders. Code-switching can be seen from utterance form (a) to utterance (b) and from utterance (b) to utterance (d). Educators switch codes from the Kaili language to Indonesian and vice versa for testing purposes.

### **Forms and Functions of External Code Switching**

External code-switching, namely language switching from a national language to an international language or vice versa. We can see this in the following data. Mandang (2018) In coda switching learning, it is not only done by students, but educators also use it. Educators use code-switching consciously. Educators use code-switching to achieve learning goals. External code-switching in this research is code-switching from Indonesian to English and Arabic or vice versa.

### **Translate**

**Educator : Today we will learn about appearance (a)**

**Educator : Today we learned about appearance (b)**

The conversation above occurred in class VI, during English learning, discussing appearance. This data indicates the existence of external code-switching from English to Indonesian. At the beginning of the lesson, the teacher conveys the material to be studied in English, namely, (a) Today we will learn about appearance. Educator switches codes into Indonesian (b) Today we learn about appearance. Code-switching from utterance (a) to utterance (c).

Educators switch codes from English to Indonesian so that students better understand the material that will be presented. Code-switching educators function to translate.

**Educator: Yes ayyuhallazinaamanujtanibukasiramminaz-zanniinnaba'daismuw...(a)**

**Educator: Meaning: "O you who believe! Stay away from many prejudices (suspicions), because in fact, some prejudices are sins. (QS. Alhujurat: 12) (b)**

The conversation above occurred in class VI, during an Islamic Religious Education lesson, discussing 'Being Kind.' The data indicates that there was external code-switching from Arabic to Indonesian. The educator conveys verses from the Koran relating to prejudice using Arabic, namely (a) Yaayyuhallazinaamanujtanibukasiramminaz-zanniinnaba'daismuw... Next, the educator switches the code into Indonesian to translate (b) Meaning: "O people-believer! Stay away from many prejudices, because in fact some prejudices are sins..." (QS. Alhujurat: 12) Code-switching from utterance (a) to utterance (b). Educators carry out code-switching to translate.

### **Explain**

**Student : Ma'am, what is a dermatologist (a)**

**Educator : A dermatologist is a doctor who has expertise in treating and dealing with problems related to skin health. (B)**

**Educator : A dermatologist (dermatologist) is a doctor who has the expertise to cure diseases related to skin health. Examples of skin diseases are tineaversicolor, scabies, ringworm, itching, etc. (C)**

The conversation above occurred in class V, during an English lesson. This lesson discusses 'Jobs (Professions)'. This data indicates that external code-switching occurred from English to Indonesian. students ask the Educator using English (a) Ma'am, what is a dermatologist? Educators answer using English (b) A dermatologist is a doctor who has expertise in treating and dealing with problems related to skin health. Educators switch to Indonesian so that students better understand the definition (c) A dermatologist (dermatologist) is a doctor who has the expertise to cure diseases related to skin health. Examples of skin diseases are tineaversicolor, scabies, ringworm, itching, etc. Code-switching occurs from utterance (b) to utterance (c). Code-switching educators serve to explain.

**Educator: Man shama ramadhana iymanan wahtisaban ghufiralahumaa taqaddamazanbi(a)**

**Educator: Meaning: "Whoever fasts Ramadan with full faith and hopes for Allah's forgiveness, then Allah will forgive his sins in the past." (hadith narrated by Imam Bukhari and Imam Muslim). Practices that should be done during the month of fasting include: tarawih, reading the Koran, giving alms, (b)**

The conversation above occurred in class V, during an Islamic Religious Education lesson, discussing 'Fasting'. This data indicates that external code switching occurred from Arabic to Indonesian. Educators convey hadiths about fasting using Arabic (a) Man shama ramadhana iymanan wahtisaban ghufiralahumaa taqaddamazanbi. So that students can understand the meaning of the hadith, the teacher translates and explains into Indonesian the meaning: (b). Meaning: "Whoever fasts Ramadan with full faith and hopes for Allah's forgiveness, then Allah will forgive his past sins." Practices that should be done during the fasting month include: tarawih, reading the Koran, giving alms. Code switching from utterance (a) to utterance (b). Code-switching educators serve to explain.

### **Confirm**

**Educator: Good habits are very important to shape your future. (A)**

**Educator: Good habits are very important to shape your future. So that you will be successful in the future, from now on, get used to good habits, for example being disciplined, diligent, focused on studying, etc. (B)**

The conversation above occurred in class IV, in an English lesson, discussing 'A Good Habit', meaning good habits. At the beginning of learning, the educator conveys the importance of having good habits from an early age using English (a) Good habits are very important to shape your future. Educators the importance of implementing good habits. Educator code-switches into Indonesian (b) Good habits are very important to shape your future. So that you will be successful in the future, from now on, get used to good habits, for example being disciplined, diligent,

focused on studying, etc. The data above shows that there is external code-switching from English to Indonesian. Code-switching from utterance (a) to utterance (b). Educators' code-switching serves to emphasize.

**Educator: *Having bad thoughts is prohibited in religion because it has many negative impacts. In the Qur'an it is stated as follows: (a)***

**Educator: *Yes ayyuhallazi naamanu tanibukatsiramminaz-zzanniinnaba'daz-zanniitsmuw...(b)***

The conversation above occurred in class VI, during an Islamic Religious Education lesson, discussing 'Being Kind'. The data above indicates the occurrence of external code-switching from Indonesian to Arabic. The educator delivers an introduction using Indonesian, namely (a) Being prejudiced is prohibited in religion because it has many negative impacts. In the Qur'an it is stated as follows. Next, the teacher switches codes to Arabic to convey the following verse (b) Yaayyuhallazi naamanu tanibukatsiramminaz-zzanniinnaba'daz-zanniitsmuw "code switching from utterance (a) to utterance (b). Educators use code-switching to emphasize.

**Answer**

**Student : *What is a dentist? (A)***

**Educator: *a dentist is a doctor who is an expert in dental and oral health and diseases (b)***

**Educator: *Dentists are doctors who have expertise in treating diseases of the teeth and mouth (c)***

The conversation above occurred in class V, during an English lesson. This lesson discusses 'Jobs (Professions)'. The data above indicates the occurrence of external code-switching from English to Indonesian. students ask the Educator using English (a) What is a dentist? Educators answer using English (b) A dentist is a doctor who specializes in dental and oral health and diseases. Educators switch to Indonesian so that students can better understand the explanation (c) Dentists are doctors who have expertise in treating diseases of the teeth and mouth. Code-switching occurs from utterance (b) to utterance (c). Educators code functions to answer.

**Student: *Ustadz, how do you read the intention for tarawih prayer? (A)***

**Educator: *Ushollisunnatattarawihrok'atayniimamanlillahita'ala. (B)***

**Educator: *I intend to perform two rakats of the sunnahtarawi prayer as an imam because of Allah SWT. (c)***

The conversation above occurred in class V, during an Islamic Religious Education lesson, discussing 'Fasting'. This data shows external code-switching from Arabic to Indonesian. Students ask the Educator (a) Educator answers students' questions using (a) Ustadz, how do you read the intention for the tarawih prayer? Educators answer students' questions using Arabic and Indonesian (b) Ushollisunnatattarawihrok'atayniimamanlillahita'ala. (c) I intend to perform the two rak'ahsunnahtarawi prayers as an imam for the sake of Allah SWT. Code-switching from utterance (b) to utterance (c). Educators switch codes to answer

**Praise**

**Educator: *Who dreams of becoming a notary? (A)***

**Fathan: *Me, teacher. (B)***

**Educator: *OK, I support you (c)***

The conversation above occurred in class V, during an English lesson. This lesson discusses 'Jobs (Professions)'. The data above shows that there is external code switching from Indonesian to English. The educator asks students using Indonesian (a) Who dreams of becoming a notary? Students use English answers (b) Me, teacher, which means I am ma'am. The educator switches to English (c) Good, I support you, which means good, I support you. Code switching from utterance (a) to utterance (c). Code-switching educators serve to praise.

**Asking**

**Educator : *Farah, what are you wearing today? (A)***

**Educator : *Farah, what are you wearing today? (B)***

**Student: *I wear a school uniform (c)***



The conversation above occurred in class VI, during English learning, discussing Appearance. The data above indicates the occurrence of external code-switching from English to Indonesian. The educator asks one of the students using English (a) Farah, what are you wearing today? (b) Farah, what are you wearing today? Students use English answers (c) I am wearing a school uniform. Code-switching from utterance (a) to utterance (b). Educators switch codes to ask questions.

**Educator: A ra'itallazyukazzibu bid din. (A)**

**Educator: Who knows the meaning of this verse? (B)**

**Student: I'm a cleric, do you know anyone who denies religion? (C)**

The conversation above occurred in class V, during an Islamic Religious Education lesson, discussing 'Orphans'. The data above indicates the occurrence of external code-switching from Arabic to Indonesian. Educators convey verses from the Koran relating to orphans using Arabic, namely (a) A ra'itallazyukazzibu bid din. Next, the teacher switches codes to Indonesian to ask the meaning of the verse in question. (b) Who knows this verse? Students answer questions Educators in Indonesian (c) I'm aUstadz, do you know people who deny religion? The student's answer indicates that the student understands the Educator's question. Code-switching from utterance (a) to utterance (b). Educators use code-switching to ask questions.

### **Ordered**

**Educator : Example, I am always on time. I'm never late. (A)**

**Educator: Please Aila, how do you use your time wisely? (B)**

**Aila : I write a daily schedule. (C)**

The conversation above occurred in class IV, in an English lesson, discussing 'A Good Habit', meaning good habits. The data above shows that there is external code-switching from English to Indonesian. Educators give examples to students using English (a) For example, I am always on time. I'm never late, meaning for example I'm always on time, I'm never late. The teacher switches codes to English to command Aila in Indonesian (b) Please Aila, how do you use your time wisely? Students carry out the Educator's orders using English, indicating that Aila is able to make sentences according to the examples given by the Educator. (c) I write a daily schedule This means I write a daily schedule. Code-switching from utterance (a) to utterance (b). Educators switch codes to instruct.

**Educator: Fazalikallaziyadul orphan. (A)**

**Educator: Farhan read the next verse! (B)**

**Student: Wa la yahuddu 'alata'amil poor. (C)**

The conversation above occurred in class V, during an Islamic Religious Education lesson, discussing 'Orphans'. The data above shows the occurrence of external code-switching from Arabic to Indonesian. Educators convey verses from the Koran relating to orphans using Arabic, namely (a) Fazalikallaziyadul orphan. Next, the teacher code-switches into Indonesian to tell Farhan to continue the verse of the Koran. (b) Farhan reads the next verse. Students continue according to the Educator's instructions in Arabic (c) Wa la yahuddu 'alata'amil poor. Code-switching from utterance (a) to utterance (b). Educators use code-switching to instruct.

### **Test**

**Educator : What do you look like? (A)**

**Educator : What do you look like? (B)**

**Educator : What is your Eijas like? (C)**

**Student : I am tall, slim, and I have black hair, and black eyes. (D)**

The conversation above occurred in class VI, during English learning, discussing 'Appearance (appearance)'. The data above shows that there is external code-switching from English to Indonesian. Educators test by asking students using English (a) what do you look like? The students did not immediately answer the Educator's question, then the Educator switched codes using Indonesian, (b) what do you look like? Code-switching from utterance (a) to utterance (b). No student has answered yet, then the teacher tests one of the students, (e) Eijas, what do you look like? which means Eijas what do you look like today? Students respond directly to the Educator's questions using English (f) I am tall and slim, and I have dark hair and black eyes meaning I am tall, and slim, I have black hair and

black eyes. The student's answer indicates that he already understands the material being taught. Educators switch codes to test.

**Educator: Come on, let's read the tarawih prayer's intention together! (A)**

**Educator :Usholli sunnatattarawih rok'ataini mustaqbilalqiblata lillahita'ala, the teacher, is present with the students. (b)**

**Instructor: Try reading the tarawih prayer's aim in Haikal before moving on. (C)**

**Usholli sunnatattarawih rok'ataini mustaqbilalqiblata lillahita'ala, in the language of Haikal.(d)**

The conversation above occurred in class V, during an Islamic Religious Education lesson, discussing 'Fasting'. The data above shows external code-switching from Arabic to Indonesian. The educator invites students to read together the intention for the tarawih prayer (a) Come on, let's read the intention for the tarawih prayer together! Educators and students read the intention of the tarawih prayer together (b) Usholli sunnatattarawih rok'ataini mustaqbilalqiblata lillahita'ala (c). Before continuing, try Haikal reading the intention for the tarawih prayer! Students read the intention of the tarawih prayer (d) Usholli sunnatattarawih rok'ataini mustaqbilalqiblata ada'anillahi ta'ala Code switching from utterance (a) to utterance (b), utterance (b) to (c). Educators switch codes to test.

### **Multiple Code Switching Forms**

Morning assembly is held every 06.30-07.30. During the morning assembly, the teacher introduced and repeated the lessons in several languages, namely Kaili, English, and Arabic. By introducing and repeating several languages, multiple code-switching occurs. Multi code-switching, namely language switching of more than two languages, regional language to national language, national language to international language, or vice versa. We can see this in the following data.

**Educator :Isemasangamu? (A)**

**Student: Sangaku I Zakia. (B)**

**Educator : what is your name? (C)**

**Student : My name is Zakia. (D)**

**Educator : Ma ismuki? (e)**

**Student :IsmiZakia (f)**

**Educator : What is your name? (G)**

**Student : my name is Zakia (h)**

The discussion of introductions mentioned above took place in the hallway. The teacher's dialogue at first was in Kaili (a), while the pupils' responses were in Kaili (b), Sangaku I Risna. What is your name? The teacher changed the Kaili language code to English. Students respond (d) with their name, Zakia. After that, the instructor switches over to Arabic (e) Ma ismuki? Arabic is used by students to answer (f) IsmiZakiya. The instructor then changes the code from Arabic to Indonesian (g) Describe yourself. Students respond (h) with their name, Zakia. According to this data, pupils are able to grasp the educator's queries and switch codes in response when the educator asks a question using a different language. Code-switching teachers introduce students to Kaili, English, and Arabic, and function to test whether students understand the questions when switching codes. At the end of the conversation, the educator uses Indonesian. Educators use Indonesian at the end of the conversation to confirm and translate previous questions. Educator code-switching from speech (a) to speech (c), speech (c) to speech (e), and speech (e) to speech (g).

**Educator: Your task is to translate every sentence I say! (A)**

**Educator :Yakunuavuutakelo ante palola. (B)**

**Student : I am cooking Moringa vegetables mixed with eggplant (c)**

**Educator : I am studying mathematics. (D)**

**Student : I am studying mathematics. (e)**

**Educator: 'Ana' adrisualami (p)**

**Student : I am studying science. (G)**

The discussion on activities mentioned above took place in the hallway. The teacher asks the pupils to translate each sentence they say at the start of the conversation. (a) Your responsibility is to translate anything I say! The Kaili language is first used by educators (b) Yakunuavuutakelo ante palola. Students respond in Indonesian with (c)

"I'm cooking eggplant and moringa." I'm studying arithmetic, so the teacher changes the code to English (d). Indonesian is used by students as their language of choice for responses. The educator then changes the code from English to Arabic (f) 'Ana 'adrusulami. Students respond in Indonesian (g) I'm a science student. This information demonstrates that the pupils are capable of translating the educator's instructions into Indonesian. Speech code swapping (a) to speech (b), speech (b) to speech (d), speech (d) to speech (f). Code switching educators function to introduce students to Kaili, English and Arabic, and function to test whether students are able to translate each sentence spoken when switching codes. Code switching educators function to test students' ability to translate into Indonesian.

## CONCLUSION

Based on the findings of the study and data analysis, it can be said that standard Indonesian as well as code-switching—internal, external, and multiple code-switching—have been used in learning activities at Unggulan Putra KailiPermataBangsa Elementary School. Researchers discovered 54 data. 18 data are used for internal code-switching, 32 data are used for external code-switching, and 4 data are used for multi-code-switching. Code swapping serves as a translation, explanation, emphasis, response, compliment, request, order, and test.

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