

## CHAPTER IV

### ANALYSIS of DATA

In this chapter, the researcher focuses on the analysis of the data of code switching in teaching the Quran and Hadith. This chapter is expected to be able to answer the questions in the problem of the research. The problems are: (1) The types of code switching in teaching the Quran and Hadith (2) The context of the teaching the Quran and Hadith (3) The reasons for using code switching from Arabic to Indonesian or Javanese in teaching the Quran and Hadith.

#### 4.1 The Types of Code-Switching In Teaching The Quran and Hadith at LDII in Kraton Krian Sidoarjo

The code switching is done by the teachers in teaching the Quran and Hadith at LDII in Kraton Krian Sidoarjo. The researcher found many sentences of code switching used by the teacher. It could be classified into two types of code switching based on Wardhaugh's theory (2006: 100). They are (1) *inter-sententially*, (2) *intra-sententially*. The results of the data analysis are:

##### 4.1.1 Inter-sententially

This kind of code switching occurs between sentences. It also occurs at a clause or sentence boundary, where each clause or sentence is in one language or the other. The result of data analysis showed that the researcher found 48 sentences called *inter-sententially* used by the teachers in teaching the Quran and Hadith at LDII. Here are the complete *inter-sententially* found in the research:

1. *Faqalamangka ngucap sapa Ma'iz* (then Ma'iz said).
2. *Zanaituzina ingsun* (Actually i have got any sexual act outside of maariage).
3. *Fa a'radlmangka mingo sapa nabi*(then Nabi turned away).

4. *Qad zanaitu*temen-temen pun zina ingsun (The truth is actually i have got any sexual act outside of maariage).
5. *Fadlarabamangka nggepuk sapa rajul* (then the man hit).
6. *Adbaramangka kemlayu sapa Ma'iz* (therefore he ran).
7. *Qalangendika sapa Nabi* (Nabi said).
8. Hadith-nyashahih(the Hadith is valid)
9. *Wa idz aala, ini menyimpan kata wadzkur dan menceritakanlah engkau Muhammad* (And when your God said, it contains word “Muhammad, please tell them (human)”).
10. *Qaluberkata mereka malaikat* (The Angles said).
11. *Ataj'alu apakah akan menjadikan engkau Allah* (will You create?).
12. *Yufsidu yang akan membuat kerusakan siapa orang* (who will make mischief).
13. *Wa yasfiku dan akan mengalirkan siapa orang* (and who shed).
14. *Nusabbihu mensucikan kami* (we glorify You).
15. *Wanuqaddisu dan mensucikan kami* (and we and sanctify You).
16. *la ta'lamuna yang tidak mengetahui kalian* (that which you do not know).
17. *Wa 'allama dan mengajari siapa Allah* (Allah taught).
18. *Aradlahum menampakkan siapa Allah*(then He showed).
19. *Anbi'uni* menceritakanlah kalian malaikat (Tell Me).
20. *Subhaanaka maha suci Engkau* (Glory be to You).
21. *'Allamtana yang mengajari engkau pada kami* (what you have taught us).
22. *Al-'Alimu dzat yang maha mengetahui* (the All-Knower).
23. *Al-Hakimu lagi maha menghukumi* (the All-Wise).

From the *inter-sentential* number (1), the switch occurred in Javanese sentence “*mangka ngucap sapa Ma'iz*” it occurred when the teacher explain the Hadith. In *inter-sententially* number (2), (3), (4), (5), (6), (7), and (8) code switching occurred when the teacher explain the Hadith. From the *inter-sentential* number (9), the switch occurred in Indonesian sentence “*Wa idz qala*” it occurred when the teacher explain the Quran. In *inter-sententially* number (10) to (23)code switching also occurred when the teacher explain the Quran.

#### 4.1.2 Intra-Sententially

This kind of code switching occurs within a sentence. The researcher found 24 *intra-sententially* used by the teacher in teaching the Quran and Hadith. Here, the researcher showed the complete *intra-sententially* of them described as follows:

1. *Ja'a teka sapa Ma'iz bin Malik ilannabiimaring Nabi Shallallahu 'alaihi wasallam* (Ma'iz son of Malik came to Nabi May Allah honor him and grant him peace)
2. *Inni sakte mene ing sun Ma'iz iku zanaitu zina ing sun* (Actually i have got any sexual act outside of marriage)
3. *Fa a'radl mangka mingo sapa nabi 'anhu saka Ma'iz* ( then Nabi turned away from Ma'iz)
4. *Tsumma nuli qala ngucap sapa Ma'iz* (then Ma'iz said)
5. *Hatta sehingga aqarra ngulangi sapa Ma'iz arba'a marrat ing papat* (until Ma'iz repeated it four times)
6. *Fa amara mangka perintah sapa Nabi bihi kelawan Ma'iz an yurjama yenta dirajam sapa Ma'iz, lapornya itu sampek empat kali baru dirajam* (then Nabi gave command to stone him to death, the confessed must be four times to do the stoning)
7. *Falamma ashabat mangka semangsane mekenani hu ing Ma'iz apa al-hijaratu kerikil adbara mangka kemlayu sapa Ma'iz yasytaddu halih banter* (when the stone was touched on him, then he ran fastly)
8. *Falakiyahu mangka nemani hu ing Ma'iz sapa rojulun wong lanang, biyadihi iku ing tangane rajul, lahmu jamali utawi tulang rahange unta* (then a man found Ma'iz, he brought the bone of the camel's jaw)
9. *Fadlarabah mangka nggepuk sapa rajul hu ing Ma'iz* (then he hit Ma'iz)
10. *Fadzukir mangka diceritakno linnabi maring Nabi Shallallahu 'Alaihi Wasallam, apa firaruhu melayune Ma'iz* (then the escape of Ma'iz is told to Nabi May Allah honor him and grant him peace)
11. *Hina massathu nalikane mekenani hu ing Ma'iz apa al-hijaratu kerikil, qala ngendika sapa Nabi, fahalla mbok yao taraktumuhu ngejarnoha sira kabeh hu ing Ma'iz* (when the stone is touched on Ma'iz, Nabi said: "Please let him go")
12. *Wa idz dan ketika itu qala berfirman siapa rabbuka Tuhanmu Muhammad, lilmalaikati pada malaikat inni sesungguhnya Aku Allah iku jaa'ilun dzat yang menjadikan fil-ardli di dalam bumi khalifatan pada pengganti* (and when your God said to the Angels: "Verily, I am going to place (mankind) generations after generations on earth.")
13. *Qalu berkata mereka malaikat ataj'alu apakah akan menjadikan engkau Allah fihadi dalam bumi man pada orang yufsidu yang akan membuat*

kerusakan siapa orang *fiha* di dalam bumi *wa yafiku* dan akan mengalirkan siapa orang *addima'a* pada darah (Will You place therein those who will make mischief therein and shed blood).

14. *Wa nahnu* dan sedangkan kami malaikat *nusabbihu* mensucikan kami *bihamdika* dengan memujimu, *wanuqaddisu* dan mensucikan kami *laka* pada-Mu (while we glorify You with praises and thanks and sanctify You).
15. *Qala* berfirman Allah, *inni* sesungguhnya aku Allah iku *a'lamu* lebih mengetahui *ma* pada apa-apa *laa ta'lamuna* yang tidak mengetahui kalian (Allah said: "Verily I know that which you do not know").
16. *Wa 'allama* dan mengajari siapa Allah *Adama* pada Nabi Adam *al-asmaa'a* pada beberapa nama, jadi ini tanpa sepengetahuan malaikat Allah mengajari pada Nabi Adam *kullahaa* kesemuanya nama ((after Allah created Adam) And Allah taught Adam all the names everythings in heaven, (the Angles had not been known about it)).
17. *Tsumma* kemudian *'aradlahum* menampakkan siapa Allah *hum* pada mereka benda *'alal malaikati* atas malaikat, *faqala* maka berfirman Allah *anbi'uunii* menceritakanlah kalian malaikat *ni* padaKu, *bi'asmaa'i* dengan beberapa nama *ha'ula'i* mereka ini, nama-nama semua ini *inkuntum* jika ada kalian malaikat iku *shadiqina* orang-orang yang benar (then He showed them to the angels and said, "Tell Me the names of these if you are truthful.").
18. *Qalu* maka berkata mereka malaikat *subhanaka* maha suci Engkau *la ilma* tidak ada ilmu *lana* bagi kami *illa* kecuali *ma* apa-apa *'allamtana* yang mengajari engkau pada kami *innaka* sesungguhnya Engkau Allah *anta* Engkau Allah *Al-'Alimu* dzat yang maha mengetahui *Al-Hakimu* lagi maha menghukumi (They (angels) said: "Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise.").

From the *intra-sententially* number (1), the switch occurred in sentence "*Ja'ateka* sapa Ma'iz *bin* Malik *ilannabiim* aring Nabi *Shallallahu 'alaihi wasallam*" it occurred when the teacher explain the Hadith. In *inter-sentential* number (2), (3), (4), (5), (6), (7), to (11) code switching occurred when the teacher explain the Hadith. From the *intra-sententially* number (12), the switch occurred in Indonesian sentence "*Wa idz* dan ketika itu *qaala* berfirman siapa *rabbuka* Tuhanmu Muhammad, *lilmalaikati* pada malaikat *inni* sesungguhnya Aku Allah iku *jaa'ilun* dzat yang menjadikan *fil-ardli* di dalam bumi *khalifatan* pada

*pengganti*” it occurred when the teacher explain the Quran. In *intra-sententially* number (13) to (18) code switching also occurred when the teacher explain the Quran.

#### 4.2 The Context of Code-Switching In Teaching The Quran and Hadith at LDII in Kraton Krian Sidoarjo

This section presents the context of code switching in teaching the Quran and Hadith at LDII in Kraton Krian Sidoarjo. It focussed to the meaning and the purpose of code-switching in teaching the Quran and Hadith. The result are:

T: “*Qala* ngucap sapa Abi Hurairah *ja’a* teka sapa Ma’iz *bin* Malik *ilannabii* maring Nabi *Shallallahu ‘Alaihi Wasallam*, *faqala* mangka ngucap sapa Ma’iz, *inni* saktekene ingsun Ma’iz iku *zanaitu* zina ingsun, *fa a’radl* mangka mingo sapa nabi *‘anhu* saka Ma’iz.” (Abi Hurairah said: “Ma’iz son of Malik came to Nabi May Allah honor him and grant him peace”, then Ma’iz said: “Actually i have got any sexual act outside of marriage”, then Nabi turned away from Ma’iz). (rec. January 7, 2013).

In the teaching transcript above, code-switching Arabic to Javanese occurs when the teacher is explaining that Abi Hurairah told that Ma’iz son of Malik came to Nabi May Allah honor him and grant him peace, then he confessed to Nabi that he had got any sexual act outside of marriage, it means he wanted to repent his sin to the God by reporting it to Nabi and consequently receive the punishment, but Nabi didn’t pay attention to him.

T: “*Tsumma* nuli *qala* ngucap sapa Ma’iz, *inni* saktekene ingsun iku *qad zanaitu* temen-temen pun zina ingsun, *fa a’radl* mangka mengo sapa Nabi *‘anhu* saka Ma’iz. *Tsumma* nuli *qaala* ngucap sapa Ma’iz, *inni* saktekene ingsun Ma’iz iku *zanaitu* zina ingsun.

*Fa a'radl* mangka mingo sapa Nabi '**anhu** saka Ma'iz.

*Tsumma* nuli **qala** ngucap sapa Ma'iz **qad zanaitu** temen-temen wis zina ingsun.

*Fa a'radl* mangka mingo sapa Nabi '**anhu** saka Ma'iz.

*Hatta* sehinggaa**qarra** ngulangi sapa Ma'iz **arba'a marrat** ing papat, **fa amara** mangka perintah sapa Nabi **bihi** kelawan Ma'iz **an yurjama** yenta dirajam sapa Ma'iz, lapornya itu sampek empat kali baru dirajam (then Ma'iz said: "It is the truth, actually i have any sexual act outside of marriage", then Nabi turned away from Ma'iz, then Ma'iz said: "Actually i have got any sexual act outside of maariage", then Nabi turned away from Ma'iz then Ma'iz said: "It is the truth, actually i have any sexual act outside of marriage", then Nabi turns away from Ma'iz, until Ma'iz repeated it four times, then Nabi gave command to stone him to death, the confessing must be four times to do the stoning"). (rec. January 7, 2013).

In the teaching transcript above, code-switching Arabic to Javanese occurs when the teacher is explaining that Ma'iz didn't care eventhough Nabi didn't pay attention to him, he confessed for his sin until he said it four times, after that Nabi gave command to stoning him to death. At the transcription, the teacher emphasized the point that confessing the sin of sex outside of marriage must be four times to get the punishment of stoning to death.

T: "**Falamma ashabat** mangka semangsane mekenani **hu** ing Ma'iz apa **al-hijaaratu** kerikil **adbara** mangka kemlayu sapa Ma'iz **yasytaddu** halih banter,

**falakiyahu** mangka nemani **hu** ing Ma'iz sapa **rojulun** wong lanang,

**biyadihi** iku ing tangane rajul, **lahmu jamali** utawi tulang rahange unta,

**fadlarabah** mangka nggepuk sapa rajul **hu** ing Ma'iz, **fashara'ah** mangka niba'ake apa gepukan **hu** ing Ma'iz,

**fadzukir** mangka diceritakno **linnabi** maring Nabi **Shallallaahu 'Alaihi Wasallam**, apa **firaruhu** melayune Ma'iz,

**hinamassathu** nalikane mekenani **hu** ing Ma'iz apa **al-hijaaratu** kerikil, **qala** ngendika sapa Nabi, **fahalla** mbok yao **taraktumuhu** ngejarnoho sira kabeh **hu** ing Ma'iz, maksute ya jarno disek, bekne ana urusan liya, biar diselese'aken, dadi melayu niku mboten langsung diuber digepuk mboten angsal, dadi be e wonten urusan sing dereng diselese'aken, mantun diselese'aken baru diranjam," (when the stone is touched on him, he ran fastly,

then a man found him (Ma'iz),  
 the man brought the bone of the camel's jaw,  
 then he hit Ma'iz with the jaw  
 then the escape of Ma'iz is told to Nabi May Allah honor him and grant him peace,  
*i.e.* when the stone is touched on him, Nabi says: "Please let him go",  
 It means the first step is just let him go, he might got the unfinished problem, so let him finished it first, and if he ran away, he might not be hit. This Hadith can be concluded that the confessed oneself in the repenting his sin of the sexual acts outside of marriage for getting the stoning law to death is four times.) (rec. January 7, 2013).

In the teaching transcript above, code-switching Arabic to Javanese occurs when the teacher was explaining the situation when the stone touched Ma'iz, he run quickly, then somebody, who brought the bone of camel's jaw, found him, then he hit Ma'iz with the bone. Then it was told to Nabi May Allah honor him and grant him peace, then Nabi advised to let him go. The teacher explain that nabi gave advised to let him go in order to finish his problem first, then stone him to death.

T: "*wa idz dan ketika itu qala berfirman siapa rabbuka Tuhanmu Muhammad, lilmalaikati pada malaikat inni sesungguhnya aku Allah iku jaa'ilun dzat yang menjadikan fil-ardli di dalam bumi khalifatan pada pengganti, qalu berkata mereka malaikat ataj'alu apakah akan menjadikan engkau Allah fiha di dalam bumi man pada orang yufsidu yang akan membuat kerusakan siapa orang fiha di dalam bumi wa yafiku dan akan mengalirkan siapa orang addimaa'a pada darah wa nahnu dan sedangkan kami malaikat nusabbihu mensucikan kami bihamdika dengan memujimu, wanuqaddisu dan mensucikan kami laka pada-Mu, qala berfirman Allah, inni sesungguhnya aku Allah iku a'lamu lebih mengetahui maa pada apa-apa lata'lamuna yang tidak mengetahui kalian.*" (And when your God said, it contains word "Muhammad, please tell them (human)", and when your God said to the Angels: "Verily, I am going to place (mankind) generations after generations on earth.")  
 The Angels said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks

(Exalted be You above all that they associate with You as partners) and sanctify You."

Allah said: " Verily I know that which you do not know." (rec. May 31, 2013).

In the teaching transcript above, code-switching Arabic to Indonesian occurs when the teacher was explaining the Quran, Al-Baqarah:30. The teacher was explaining that, at the time Your (Muhammad) God said to the angles that He will create mankind and place generations after generations on earth, but the angles disagree to the God, they think the mankind will make mischief and shed blood in the earth, while they proud to themselves that they glorify Him with praises and thanks and sanctify Him, it means they thought that they deserve to place the earth than the mankind, but the God had his secret purpose that the Angles didn't know.

T: "*Wa 'allama dan mengajari siapa Allah Adama pada Nabi Adam al-asma'a pada beberapa nama, jadi ini tanpa sepengetahuan malaikat Allah mengajari pada Nabi Adam kullaha kesemuanya nama, jadi nama-nama benda yang ada di surga itu dikasih tahu pada Nabi Adam*" ((after Allah created Adam) And Allah taught Adam all the names everythings in heaven, (the Angles had not been known about it)) (rec. May 31, 2013).

In the teaching transcript above, code-switching Arabic to Indonesian occurs when the teacher was explaining that after the God created Adam, the God taught Adam all the names everythings in heaven, and the teacher explain that the Angles had not been known about it.

T: "*Tsumma kemudian 'aradlahum menampakkan siapa Allah hum pada mereka benda 'alal malaikati atas malaikat, faqala maka berfirman Allah anbi'uni menceritakanlah kalian malaikat ni padaKu, bi'asma'i dengan beberapa nama ha'ula'i mereka ini, nama-nama*



*semua ini inkuntum jika ada kalian malaikat iku shadiqina orang-orang yang benar.”* (then He showed them (all of the things) to the angels and said, "Tell Me the names of these if you are truthful.") (rec. May 31, 2013).

In the teaching transcript above, code-switching Arabic to Indonesian occurs when the teacher was explaining that after the God taught Adam then He showed them to the Angels and command them to tell the names of those to prove that they were truthful that they deserve to place the earth.

T: “*Qalu maka berkata mereka malaikat subhanaka maha suci Engkau la ‘ilma tidak ada ilmu lana bagi kami illa kecuali ma apa-apa ‘allamtana yang mengajari engkau pada kami innaka sesungguhnya Engkau Allah anta Engkau Allah Al-‘Alimu dzat yang maha mengetahui Al-Hakimu lagi maha menghukumi.”* (They (angels) said: "Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise.") (rec. May 31, 2013).

In the teaching transcript above, code-switching Arabic to Indonesian occurs when the teacher was explaining that with Glorify to Him the Angels confessed that they didn't know of those name without His taught and confessed that He is the All-Knower, the All-Wise.

#### **4.3 The Reasons for Code-Switching In Teaching The Quran and Hadith at LDII in Kraton Krian Sidoarjo**

This section presents the reasons for code switching in teaching the Quran and Hadith at LDII in Kraton Krian Sidoarjo. It could be classified into four reasons based on Wardhaugh (2006: 100) and Romadhon (2008, *passim*) i. e. marking identity, avoiding misunderstanding, lacking appropriate words, and showing friendly feeling to the listener. The result are:

### 4.3.1 Marking Identity

Marking identity occurs when the teachers need to be known as the same group. Based on the recorded, the teacher applied code switching when he was marking identity during the teaching process. Here is the example found in the observation:

T: “*Kepada para **jama’ah** kula ucapaken syukur **Alhadulillahi jazakumullahu khaira.***” (To all of the group, i praise with thanks to Allah i wish Allah will give a feedback to all of you with a goodness) (rec. January 7, 2013).

From the example above, we could see that the teacher applied the use of code switching when he was marking identity. In example above, the teacher switched from Javanese to Arabic, he used words “*para*” and “*jama’ah*” that was identifying as the identity of the group.

### 4.3.2 Avoiding Misunderstanding

Avoiding misunderstanding occurs when the teachers tried to explain the object twice or more in teaching process. Based on the recorded, the teacher applied code switching when he was avoiding misunderstanding during the teaching process. Here is the example found in the observation:

T: “***Hatta** sehingga **aqarra** ngulangi sapa Ma’iz **arba’a marrat** ing papat, **fa amara** mangka perintah sapa Nabi **bihi** kelawan Ma’iz **an yurjama** yenta dirajam sapa Ma’iz, **lapornya itu sampek empat kali baru diranjang**” (until Ma’iz repeated it four times, then Nabi gave command to stone him to death, the confessing must be four times to do the stoning) (rec. January 7, 2013).*

From the example above, we could see that the teacher applied the use of code switching when he was avoiding misunderstanding. In example above, the teacher switched to Javanese and Indonesian and explain it twice for avoiding misunderstanding. He used words “*aqarra ngulangi sapa Ma’iz arba’a marraat ing papat*” and “*lapornya itu sampek empat kali baru diranjang*”.

### 4.3.3 Lacking Appropriate Word

Lacking appropriate words occurs when the teacher tried to explain the object by quoting other words in teaching process. Based on the recorded, the teacher applied code switching when he was lacking appropriate words during the teaching process. Here is the example found in the observation:

T: “*Inni sesungguhnya aku Allah iku ja’ilun dzat yang menjadikan fil-ardli di dalam bumi khalifatan pada pengganti,*” (Verily, I am going to place (mankind) generations after generations on earth) (rec. May 31, 2013).

From the example above, we could see that the teacher applied the use of code switching when he was lacking appropriate word by quoting other words. In example above, the teacher switched to Javanese and quoting it by other words. He use word “*iku*” as the compliment between words “*inni*” and “*ja’ilun*”. Actually “*iku*” is permitted to be unused, but he used it to appropriate the target meaning.

### 4.3.4 Showing Friendly Feeling to the Listener

Showing friendly feeling to the listener occurs when the teacher become respectful in the teaching process. Based on the recorded, the teacher applied code switching when he was showing friendly feeling to the listener during the teaching process. Here is the example found in the observation:

T: “*Inni sakte mene ing sun iku qad zanaitu temen-temen pun zina ing sun*” (Actually i have got any sexual act outside of marriage) (rec. January 7, 2013).

From the example above, we could see that the teacher applied the use of code switching when he was showing friendly feeling to the listener. In example above, the teacher switched to the higher respect level of Javanese. He use word “*pun*” to show friendly feeling to the listener. Actually he is permitted to use the lower respect level of Javanese; *i. e.* “*wis*”, but he used “*pun*” to show friendly feeling to the listener.