© HAK CIPTA MILIK UNIVERSITAS ANDALAS

Hak Cipta Dilindungi Undang-Undang
1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
   a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
   b. Pengutipan tidak merugikan kepentingan yang wajar Unand.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin Unand.

AN ANALYSIS OF TYPES AND FUNCTIONS OF CODE SWITCHING AS FOUND IN "SYURGA CINTA" A MALAYSIAN MOVIE

THESIS

SITI HALIFA
07 185 036

JURUSAN SASTRA INGGRIS
FAKULTAS ILMU BUDAYA
UNIVERSITAS ANDALAS
PADANG 2011

ACKNOWLEDGEMENTS

First of all, I would like to thank to Allah, Who gives me strength, so that I can finish this thesis. I do realize that without love and blessing from Allah, I would not have accomplished this thesis. The greatest regard is sent to the Great Prophet Muhammad, peace be upon him, the best and the most inspiriting Prophet in the world.

I want to express my gratitude to my honorable supervisors **Dr. Ike Revita, M.Hum** as Supervisor I and **Drs. Josefino S. M.Si** as Supervisor II for all their help, kindness, suggestion, advice, guidance and time during the process of thesis writing. God may bless them upon all of their kindness and willingness.

My thanks go to my sister Mba I, Kak Hilda and Bang Handoko who helped and gave me inspiration for my thesis that I'd like to share idea. My thanks also go to Latifah who helped me in printing my thesis. I would like to say thank you so much. God may bless us.

Finally I realize this thesis is far from perfect. However I hope this thesis will be useful for good purpose.

Padang, October 2011

The Writer

ABSTRAK

Skripsi ini berjudul *"An Analysis of Types and Functions of Code Switching as found in "Syurga Cinta" a Malaysian Movie.* Dalam hal ini kode yang menjadi fokus penulisan adalah alih kode dari bahasa Inggris ke bahasa Malaysia dan atau sebaliknya yang digunakan oleh pemain atau penutur film "Syurga Cinta" dalam satu situasi kebahasan. Skripsi ini bertujuan untuk mengetahui kode peralihan bahasa Inggris dan bahasa Malaysia yang diucapkan oleh si penutur dalam film "Syurga Cinta". Dalam penelitian ini, data dikumpulkan melalui penelitian dan kepustakaan. Data di ambil dari film "Syurga Cinta". Penulis juga melakukan observasi dari buku-buku, artikel, dan jurnal yang berkaitan dengan topik penelitian. Selanjutnya dalam penelitian ini, penulis menggunakan metode *referential* dimana analisa lebih di fokuskan kepada *context* atau hal-hal yang berkaitan di luar segi kebahasaan film itu sendiri, seperti situasi, topic dan penutur.

Dari penelitian ini ditemukan beberapa bentuk dan fungsi alih kode *(code switching)* yang diucapkan oleh pemain "Syurga Cinta", berdasarkan teori Wardhaugh (1998) dan Gumperz (1982). Berdasarkan penelitian ditemukan 17 data atau percakapan yang menggunakan alih kode *(code switching)*. Dari keseluruhan data yang di analisis, dapat di ambil suatu kesimpulan bahwa tipe alih kode yang banyak ditemukan dalam percakapan adalah *conversational code switching*, hal ini dikarenakan si penutur mengalihkan kode tanpa dipengaruhi oleh perubahan situasi dan topik. Sedangkan fungsi alih kode yang banyak ditemukan adalah *personalization,* karena dalam percakapan pemain atau penutur banyak menyampaikan pendapat maupun pemikirannya.

Kata Kunci : alih kode, tipe alih kode, fungsi alih kode

UNTUK KEDJAJAAN BANGSA

TABLE OF CONTENTS

ACKNOWLEDGEMENTS.....i

ABSTRAK.....ii

TABLE OF CONTENTS iii

LIST OF TABLE.....iv

CHAPTER I INTRODUCTION

1.1 Background of the Research.....1

1.2 Scope of the Research.....3

1.3 Research Questions.....3

1.4 Objective of the Research.....4

1.5 Method of the Research.....4

1.5.1 The Source of Data.....4

1.5.2 Collecting of Data.....4

1.5.3 Analyzing the Data.....5

1.5.4 Presenting the Result of Analysis.....5

CHAPTER II REVIEWS ON RELATED STUDIES

2.1 Reviews on Related Studies.....6

2.2 Definitions of Key Terms.....8

2.3 Theoretical Framework.....9

2.3.1. Speech Community.....9

2.3.2 Bilingualism.....10

2.3.3 Code Switching.....11

2.3.4 Types of Code Switching.....13

2.3.5 Functions of Code Switching.....15

CHAPTER III ANALYSIS OF TYPES AND FUNCTIONS OF CODE SWITCHING

3.1 Analysis of Types and Functions.....20

3.2. Findings.....50

CHAPTER IV CONCLUSION AND SUGGESTIONS.....54

4.1 Conclusion.....54

4.2 Suggestion.....55

BIBLIOGRAPHY.....56

APPENDIX.....58

SYNOPSIS.....65

UNIVERSITAS ANDALAS
UNTUK KEDJAJAAN BANGSA

LIST OF TABLE

Table 1. Table of Findings.....51

UNIVERSITAS ANDALAS
UNTUK KEDJAJAAN BANGSA

CHAPTER I

INTRODUCTION

1.1 Background of the Research

Code Switching is a phenomenon which happens in linguistics. Most people do not speak in one variety of language they may speak in two or more languages. Concerning to this, there are two ways in delivering language, bilingualism and multilingualism. Bilingualism is common phenomenon resulted by individual relation which involves. Along with globalization, people are demanded to be able to speak more than one language. Those people who have ability to speak in two languages are called bilingual.

Wardhaugh (1985:5) said that, the language we use in everyday living is remarkably varied no matter what gender, age, social status and occupation they have, people do not always use the same variety or style of language. In conveying and receiving information, people sometimes use their own style". It means that, there are many variation of language style. The speaker can choose his language style; he will use different varieties or languages in different situation for different purposes.

There are several social features which determined the language use if the speaker can speak in more than one languages. The determinants are the speakers, time, setting and topic. Therefore, it is possible to analyze the code switching based on the situational changes which involved speaker, time and setting. Moreover, the analysis is also possible to be conducted intern of topic.

The second way of delivering language is multilingualism. It is about speakers using different languages are brought together within the same political entity. So, multilingualism is people who do not speak in one variety or style language, but they also have ability to speak in many languages in their conversation. Those people who have ability to speak in many languages are called multilingual.

In general, bilingualism and multilingualism are similar because sometimes the speaker mixes or exchanges the language. The exchange of the languages from one language to another is called code switching. According to Hoffman (1996:104): "Switches occurring at the lexical level within a sentence (intra-sentential switches) are referred to as "code-mixes" and "code-mixing". Meanwhile, if the changes occur over phrases or sentences (inter-sentential), including tags and exclamations at the end of the sentences, they are called "code-switches" or "code-switching". It means that, code mixing and code switching have distinction. Code mixing is a code which occurs between the words, meanwhile code switching is a code which occurs between sentences or phrases.

Based on the writer observe, the writer is interested in analyzing **An Analysis of Types and Functions of Code Switching as Found in "Syurga Cinta" A Malaysian Movie** because of some reasons. First, "Syurga Cinta" is interesting movie because it has many educations in it especially Islamic education, how people do not forget to his/her God, then it tells about how people can help each other. In others words, this comedian drama can make the audience enjoy watching it. "Syurga Cinta" also tells about the love between two personal

with different ideologies, a Muslim boy named Irham who lives in modern way, Western lifestyle, and a Muslim girl named Syuhadah who faithfully follows the teaching of Islam in our modern society.

Second, each of languages is used for different aims: English is the most popular educational medium and Malay is required for civil service while Chinese for business. The last reason is the writer thinks that code switching is interesting topic because it has several ways to speak in many languages, mostly Malay and English. In non formal situation, they usually use both languages to communicate each other. In that country, there are at least four languages spoken, they are: Malay, English, Chinese and Tamil India.

1.2. Scope of Research

This study analyzes code switching by the speaker as found in "Syurga Cinta", a Malaysian Movie and focuses to code switching study which deal with types and functions of code switching. As the writer said before, code switching is a code of a language or varieties of a language. In this research, the writer tries to identify and explore types and functions of code switching itself based on Wardhaugh (1998:106) and Gumperz theory (1982:424).

1.3. Research Questions

This research analyzes types and functions of code switching as found in "Syurga Cinta", a Malaysian Movie. In this thesis, the writer focuses on these following questions:

1. What are types of code switching between Malay and English uttered by the speaker in "Syurga Cinta Movie"?

2. What are the functions of code switching uttered by the speaker in "Syurga Cinta Movie"?

1.4. Objective of the Research

The objective of the research is to find out and to identify types and functions of code switching happens among the speakers which are found in "Surga Cinta" Malaysian Movie.

1.5. Method of the Research

In conducting the research, the writer has followed some methods proposed by Sudaryanto (1993:5). They are; collecting data, analyzing data, and presenting the result of analysis.

1.5.1 The Source of Data

The data are from the conversation among the speaker of "Syurga Cinta Movie". It means that the sources are taken from switching utterances between Malay and English or vice versa. The reason of why the writer chooses "Syurga Cinta Movie" as the source of the data is that most of the characters often use different languages; Malay and English in one speech event in their conversation.

1.5.2 Collecting Data

In collecting the data, the writer uses observational and library research method. The writer does observation of the movie then makes a note taking techniques are used in this research. Note taking is used to complete the accuracy of the data by noticing the situation in that movie. Meanwhile, the writer is also searching from other sources such as books, and internet research related to the subject of this study that can be used is supporting the theory of the topic.

1.5.3 Analyzing the Data

The writer uses referential identity method in analyzing data. Sudaryanto (1993:13) proposed that the referential identity method is a method of analyzing data where the key factors of the data is defined by the context or outside of the language itself such as speaker, time, setting and social situation. Referential identity method is also analyzing the data from inside or by the exchanges of the language itself. It has been used to analyze the types and the functions of code switching.

To conduct this study, the writer applies Wardhaugh theory (1998:106) to analyze the types of code switching, and to find out the function of code switching in the data, the writer applies Gumperz theory (1982:424). Based on writer observe, there are 17 data of conversation that contains code switching. Firstly, the writer selects the transcription data that contain conversational code switching. The first language (Malay) of the data is marked with italic, and the second language (English) is bold. Then analyzes the social situation of conversation and discusses the topic, setting, and participants of the conversations. The last is the writer identifies and classifies the types and the functions of the data.

1.5.4 Presenting the Result of Analysis

In presenting the result of analysis, the writer uses informal and formal method. Informal method means that the writer presents the result of analysis by using verbal language while Formal method means that the writer present the result of analysis by using table, chart or symbols.

CHAPTER II

REVIEWS ON RELATED STUDIES

2.1 Reviews on Related Studies

In this part, the writer finds analyzes related or previous to study of code switching. There are three sources that have been written about bilingual study or code switching. The first study is conducted by Khalisah (1999), a student of Andalas University, Padang. She observes about The Function of Conversational Code Switching as found in "Cinta Korporat" a Serial in TV 3 Malaysia. In her study, she applies the theory by Gumperz.

Followed the data, Khalisah conclude her study that she only recognizes two kinds of grammatical components, those are words and sentences. The speaker inserts English words within Malay sentence or an English sentence between Malay sentences. Phrases are not discovered in the corpus.

The second study is written by Ayeomoni (2006). He observes about code switching and code mixing style of language use in childhood in Yoruba speech community. In his research, he investigates about the types acquired at different periods in Yoruba people's life and various functions of language. He state that the Yoruba is mostly used as the first language (L1) of the speech community.

He states that the Yoruba children start to become bilingual as they at the primary school age. They the child would use the language based on his linguistics because they have not ability the grammar of the first language (Yoruba) and have not understood the grammar of English well. Therefore, code switching and code mixing start to be used from this age, and it shows the balance of two languages. In other words, Yoruba is used outside classroom while English is used in the classroom. Ayoemoni conclude his research that code switching and code mixing correlate positively with educational realization of individuals. Nevertheless, there is no clear distinction between code switching and code mixing which appear in study.

The last study of bilingualism is written by Sert (2005) in Hacettepe University Ankara, Turkey. In his research, he studied about the functions of code switching in ELT Classroom. Set identifies many educators who switch their language have their own reason. In ELT (English Language Teaching) classroom, code switching comes in to use either in the teacher's or the students' discourse. The languages are native language of the students and the foreign language that students expected to gain competence in.

In that research, he concludes that the function of code switching in various aspects. Firstly, the function of code switching in bilingual community settings is to help the people to deduce their comprehension about using two languages as language disorder and about the possibility of bilingual applications in educational context. Secondly, the function of code switching in teachers' discourse is based on

their own function as: topic, of code switch, affective functions, and repetitive functions, thirdly, the function of code switching by the students is to introduce some basic functional perspectives for them as: equivalence, reiteration and conflict control.

2.2 Definition of Key Terms

Bilingualism is one of language phenomenon that appears in bilingual community. People who have ability to use two languages alternatively are called bilingual (Weinreich (1968) in Hoffmann, 1996:15)

Multilingualism comes about when speakers of different languages are brought together within the same political entity. (Hoffmann, 1996:157)

Code switching is the use of different varieties at different time (Hudson, 1980:56). Code switching is the language change, which occurs across phrase or sentence boundaries (Mc Laughlin in Hoffmann, 1996:110)

There are three types of code switching which are mentioned by Wardhaugh (1988: 106) and John. J. Gumperz (1982:424). They are Situational Code Switching, Metaphorical Code Switching and also Conversational Code Switching.

Gumperz (1982:424) divides the functions of code switching into several things, they are: Quotation, Addresses Specification, Interjection, Reiteration, Message Qualification and Personalization versus Objectification.

2.3 Theoretical Framework

This research applies code switching theory focusing on the types and the functions of code switching proposed by Wardhaugh, Gumperz and Hudson. Code switching study refers to the study of language change, and language varieties uttered by bilingual in the world.

2.3.1 Speech Community

Labov (1996:6) stated that Sociolinguists use the concept of speech community to delimit the social locus of their account of language use. Because sociolinguists' treatment of language focuses on its heterogeneity, they seek a unit of analysis at a level of social aggregation at which it can be said that the heterogeneity is organized. Followed that sentence, it means that the speaker should know who participant is and where they use that language because the participants come from different background and culture into contact with one another.

Labov's treatment of all of New York as a single community based ultimately on a notion of shared social meaning. He viewed the social stratification of variables in New York as constituting a set of classed based contrast, whose meanings can only be understood within the context of the full set of contrast (or at least a range of the full set):

> "For a working class New Yorker, the social significance of the speech forms that he uses, in so far as they contain the variables in question, is that they are not the forms used by the middle class speakers, and not the

MILIK
UPT PERPUSTAKAAN
UNIVERSITAS ANDALAS

forms used by the upper middle class speakers. The existence of these contrasting units within the system presupposes the acquaintance of the speakers with the habits of other speaker".

Participation in a community also tends to involve norms of "interpretation" which assigns value to different ways of speaking (Hymes 1972).For example, a matched guise test that assigns job qualification (Labov 1966) to people on the basis of their speech reflects first and foremost norms of recognition of the relation between speech and social position.

Attending to how varieties are actually implemented on a day- to day basis, these studies seek a unit that encompass, and in terms of which one can explain, regular face- to face interaction (Hymes 1974:51, Bloom and Gumperz 1972: 425).

The meaning of speech community is the characteristic or varieties of language use. Speech community comes from the society itself, because they have different background and culture into contact with one another.

2.3.2 Bilingualism

Bilingualism is a worldwide phenomenon (Charley, 1999:1). In the world society, the writer finds a range numbers of spoken more than languages. The people make and use two or more languages in their daily lives. The term of bilingualism and multilingualism has been used interchangeably in linguistic study.

There are many definitions about this term:

Dittmar (1976:170) defines that bilingualism or multilingualism is the linguistic situation where there are two or more languages exist together within one society, or are kept it constant contact by politically and economically determined interest. He adds, there are four aspect of questions bilingualism. They are: how good speakers use two languages? What functions do speaker use languages? Under what condition do speaker alternate between the two languages? and how does the use of one language influence the other language.

Penalosa (1961:109) calls a speaker, who speak two languages or a person who can produce meaningful utterances spontaneously in two languages are called bilingual

According to Mackey (n Hoffmann, 1996:16) a definition of bilingualism is:

> "It is obvious that if we are study the phenomenon of bilingualism we are forced to consider it as something entirely relative. We must moreover include the use of two languages. We, therefore consider bilingualism as the alternate use of two or more languages by the same individuals".

It means that Bilingualism can be defined as the ability of using two or more languages.

2.3.3 Code Switching

Code switching is different from code mixing. A code may be a language or a variety or style of a language. Auer (in Pier: 1999) says, the term code mixing emphasizes hybridization, and the term code switching emphasizes movement from

one language to another. It means that code switching occurs when people change language intentionally and they do it because of specific purposes for example, the presence of third person that does not share the same language, or the change of the topic or situation.

Hymes (1875:103) said that" code switching has become a common term for alternate use of two or more language, language varieties, or even speech style." Based on that the definition, there is a tendency of the speakers to employ a particular code whenever they choose speaking and they may also decide to switch from one code to another code or mix that code. The switch occurs not only in two different speech situations but also in one speech event.

The other state about code switching is by Gal in Wardhaugh (1988: 103), he states that, Code switching is a conversational strategy used to establish. Cross or destroy group boundaries: to create, evoke or change interpersonal relations with their rights and obligations. However, people often to switch their language because of some reasons and some purposes.

According to Fallis in Gusrina (2010:15) states that code switching as the alternating use of two languages at the word, phrase, and clause or sentence level. It means that code switching can be happened in several linguistics levels. A sentence may begin one language and finish in another.

Hoffmann (1996: 110) states that code switching involves the alternate use of two languages or linguistic varieties during the same conversation. Therefore, code switching is not only the term for alternating or transferring lexicons into a second language, but also the changes occurring across phrase or sentence boundaries. Code switching takes place spontaneously and unconsciously.

2.3.4 Types of Code Switching

There are three types of code switching which are mentioned by Wardhaugh (1988: 106) and John. J. Gumperz (1982:424). They are Situational Code Switching, Metaphorical Code Switching and also Conversational Code Switching.

First is Situational Code Switching. It occurs when the announcer or the speaker change the language according to the situation. They may speak one language in one situation and then speak another language in another situation with the same topic.

In this type, there is direct relation between language and social situation. To illustrate of Code Switching are usually easy to be identified. What the writer observes is that one variety used in a certain set of situations and another in entirely different set. A shift in a situation may require a shift in language or variety. Khalisah (1999:9)

MILIK
UPT PERPUSTAKAAN
UNIVERSITAS ANDALAS

Second is Metaphorical Code Switching. It occurs when the speakers change the topic of language. It is done when the speakers redefine the situation, like formal to informal, politeness to solidarity, official to personal. An example is given by Bloom and Gumperz (1972:425), what happens when residents in Hemmesberget set up to the counter at an office.

> *"In the course of a morning spent at the community administration office, we noticed that clerks used both standard and dialect phrases, depending on whether they were talking about official affairs or not..., greeting and inquires about family affairs tend to be exchanged in the dialect while the business part of the transaction is carried on the standard."*

Metaphorical Code Switching has an effective dimension; speaker changes the code at the time the situation changes from formal to informal, serious to humorous, official to personal and politeness to solidarity.

Based on the explanation above, the writer can know that a situational code switching is needed without changing the topic although the situation changes, but; metaphorical code switching occurs when the topic is changed.

According to Wardhaugh, Gumperz and Hudson theory about the types of code switching, there is also conversational code switching. Hudson (1980:57) states that, there is no such change in the situation... nor is there any change the topic. It means that in conversational code switching there is no situation and no topic change which cause bilingual to change language uttered.

Hudson (19980:57) adds, It appears that the conversational code switching is permitted in some societies and not in others.. Bilingual does not use conversational code switching except to a fellow member of a community who permits it. Gumperz in Khalisah (1999:11) defines conversational Code Switching as, the juxtaposition within the same speech exchange of passages of speech belonging in two different grammatical or subsystems. Here is the example of Conversational Code Switching in single utterance.

English/ Spanish:

Those are friends from Mexico que tienen chamaquitos [who have little children] Gumperz in Khalisah (1999:13)

2.3.5 Functions of Code Switching

Gumperz divides the functions of code switching an several things, they are: *Quotation, Addresses Specification, Interjection, Reiteration, Message Qualification and Personalization versus Objectification.*

First is quotation. It means that the change of language occurs when the announcer or the speaker quotes other speaker speech. The speakers switch their language with purpose to clearly identifiably as direct quotation and reported speech.

For example:

A young Papua New Guinean girl narrates the story of a cartoon she just seen on video. She tells it in Tok Pisin, but reports the speech of one of the characters in English. She said: *"Lapun man ia kan na tuk," Oh, yu poor pusiket." Na em go*

insait. [The old man came and said, "Oh you poor pussycat," and then he went inside.] Khalisah (1999:15)

Based on the example above, the writer finds out the function of the conversation is quotation, because the speaker switches her language directly quotes the sentence from a video in English.

Second is addresses specification. Its function is to draw attention of addresses to be involved in the change. Gumperz (1982:77) gives an example in order to clarify the explanation, from a Hindi village where speakers are bilingual in Hindi and English. The conversation takes place between a Hindi speaking student couple with a Hindi speaking visitor in their home.

Wife: *pipelmin piyengi ap* [will you have some people mint]

Visitor: *piyengi* [Drink]?

Wife: *Pinekihi ciz hai* [That is what it's for drinking]

Visitor: *Ye kaise piya jata hat* [How can I drink it]?

Husband: But she doubts us, *kit sine kue alcohol to nahi* [There might be some alcohol in it]

The husband above conversation uses English in order to speak with his wife. Yet, when speaking with the visitor he automatically switches the language into Hindi

Third is interjection. Its function is to mark an interjection or sentence filler in order to get the attention. Gumprez (1982:77) notes the leave-taking of two Chicano professional, one says: Well, I'm glad I met You. The other replies: *Anddle pues* [OK,Swell] and do come again, Mm?

Based on the example above, the writer finds out the function of that data is interjection, because the speaker switches his language to says his feeling when he meet his partner and it also to get the attention from his partner.

Fourth is reiteration. Reiteration is the other name of repetition. Its function is to repeat the message from one language to another one, either literally or in somewhat modified form.

The example from Gumperz (1982:78) in Khalisah (1999:17), it shows that father and daughter are arguing in Slovenian. The mother comes in, shifting to German in supporting her daughter, when the father mentioning other information in Slovenian, the mother reiterates her own opinion in German. Then father uses Slovenian to repeat his previous words.

Father: *Tota ka ya wana mewa kuabea* [the one who last year had baskets]

Daughter: *Ka ya usa mewa* [The one who had lice]

Father: *Koi ya mew* [What did she have?]

Daughter: *Basa kuanbea pa usa ya mewa* [Such baskets and she had lice]

Father: *Na na zinnia* [I don't believe]

Mother: *Ya ya dim it keiblan* [Yes yes the one with the baskets]

Father: *Vinarca ya waa* [She was from Vienna]

Mother: *Na na dim it keibalan* [No, the one with the baskets]

Father: *Ya, Vinarca [*Yes, from Vienna]

Daughter: *ya* [Yes}

Mother: *Fon vin var si* [From Vienna she was]

This conversation tells about the repetition is used the speaker to make get attention and to make clear the information what they discussed.

Fifth is message qualification. It means that the switching is one code employed as qualifying message to the main message. The speakers change their language to give more explanation about what they said. For example, Gumperz(1982:79) in Khalisah (1999:17) involves Spanish/English switching. The speaker says: We've got all … all these kids right now. *Los que estan ya cridos aqui, no los que estan recein venidos de Mexico*.[Those that have born here, not the ones that have just arrived from Mexico]. They all understood English. In this conversation the children is introduced first in English and then clarifies in Spanish, before being further elaborated in English.

The last one is personalization versus objectification. Their functions are to distinguish between the talk about the action and the talk as the action reflecting a personal opinion and whether a statement referred.

Gumperz in Khalisah (1999:18) argues that code contrast symbolizes varying degrees of speaker's involvement in the message. Spanish statements are

personalized, while reflected more distance. Speaker A, seems to alternate between talking about her problem in English and acting out her problem in Spanish. It means that the speakers change the language because the explanation in other language is more extended than the first language.

For example:

A: … I'd smoke the rest of the pack myself in the other two weeks

B: That's all you smoke?

A: That's I smoke

B: And how about now?

A: *Estos. .. me los halle ... estos Pall Malls me los ballarom [these ... I found these Pall Malls they ... these were found for me].* No I mean that's all cigarettes … that's all. They're the one I buy.

In this conversation, the writer finds out the speaker switches his language because he wants to say his opinion about the smoke which the topic they discuss. First, he uses Spanish then he switches his language into English to make a clear his opinion.

From examples above, it can be conclude that types and functions of code switching can find in anyone, anywhere, and anytime. Therefore, the writer tries to identify and analyze the types and functions of code based on Wardhaugh and Gumperz theory.

CHAPTER III

AN ANALYSIS OF TYPES AND FUNCTIONS OF CODE SWITCHING AS FOUND IN "SYURGA CINTA" MOVIE

3.1 Analysis of Types and Functions of Code Switching

This chapter deals with the analysis of types and functions of code switching of English and Malay in "Syurga Cinta" Movie. This analysis is based on the theories discussed in the previous chapter. The analysis is divided into two ways, first is analyzing the data and selecting the transcription data that contain to code switching problems, second is the writer analyzing and identifying the types and the functions of code switching.

Dialogue 1:

Irham : Hello, what's up man? I on the way..

Irham's friend: (On the phone)

Irham : Got pretty hot change, all right, go.. go.. go

Irham's friend : (On the phone)

Irham : **Hey, that has better for me, Ok**! *Baik-baik!* **See you back!**

(Time: 00:59 – 01:15)

The speaker of the dialogue above is a man who main actor in that movie named Irham. He is a Muslim boy who lives a very modern, Western lifestyle. He just arrived from U.K. At the time, he is phoned by his old friend when he is on the way.

In this conversation, he makes an appointment to meet his friend at comfort place. At the beginning of conversation, the speaker speaks in English, next, he speaks in English too, but in the end of this conversation, he speaks in English and switch to Malay, as this utterance ***"Hey, that has better for me, Ok!*** *Baik-baik!.* ***See you back!"***

Code switching usually happens if the speaker has the same status in society especially in Malaysia. From the utterance above, the writer finds code switching which is uttered by Irham as a first speaker on that movie. First, the speaker speaks in English *Hey, that has better for me, Ok!*, suddenly he changes the language to Malay *Baik-baik!* **"All right"**, without situation changing which Irham speaks on the phone with his friend and topic also is not change which they talk about their appointment to meet at a comfort place. It means that, this code switching is categorized as conversational code switching.

The switching that happened in that utterance is reiteration. It can be seen, in this utterance, the speaker uses the phrase *"Baik-baik"* as the second language as the repetition of **"OK and All Right"** as the first language which has the same meaning. In this utterance *ok* means Irham's agreement to his friend's invitation. In this utterance, the speaker uses English and Malay languages. First, he says ok as the agreement, then he says *baik- baik*. As it is known, that ok as English word has same meaning with *baik- baik* in Malay word. Thus, the writer can conclude that the function of code switching in this utterance is as repetition. The speaker just repeats two words in different languages in one utterance.

Dialogue 2:

Nal : Bila kau balik?
Irham : *Pagi Bro, Aku terus sampai aku terus jumpa ko rang, ma bapak aku pun belum jumpa aku lagi.* **So, I good or not? How do I look?**
Idham : Ok, apsal, macam doraemon
Irham : *Aku hari-hari exercise*, Ok. **Every day exercise**
Idham : Bro, nasib lu memang baik Bro, malam ni malam jumaat
Irham : Apsal
Nal : Awek banyak gila
Irham : Kat U.K everyday is Friday night
A few menits ago, B wants to leaves that place with a woman
Irham : **Deal.. It the deal. I want to go**. *Aku ada tanggung jawab*
(Time: 1:40 – 3:32)

Based on the data above, there are three speakers on this conversation. The first speaker is main actor's friend named Nal, the second speaker is Irham as main actor and the last speaker is also main actor friend named Idham. This conversation happens at a comfort place or a discotic. They are talking about Irham's performance after living in UK. From that conversation, the writer finds some code switching which are uttered by the speakers. The code switching occurred in the beginning of conversation. First switching is uttered by Irham as a main actor. He always switches the language from Malay to English. First sentence is"*Pagi Bro, Aku terus sampai aku terus jumpa ko rang, ma bapak aku pun belum jumpa aku lagi.* **So, I good or not? How do I look?"**

Here, the writer analyzes that code switching occurred in the end of sentences which tells about Irham's performance after he lives in UK. **"So I good or not? How do I look?** The writer can classify that this utterance is code switching that is classified as metaphorical code switching because the speaker speaks in Malay then he switches the language in to English without situation

change about his performance. First, his friend asks when did he come, and he answers that he comes back in this morning, then he also says that he does not meet his parents yet as this utterance *Pagi Bro, Aku terus sampai aku terus jumpa ko rang, ma bapak aku pun belum jumpa aku lagi* "I come here at this morning, but I do not meet my parents yet because I want meet both of you firs". Here, he answers seriously in Malay language, suddenly he switches the language into English to ask about his performance in humorously as this utterance **"So I good or not? How do I look?.** The writer sees that the speaker says his statement with unserious, he just give a question about his performance in humorous while tease. It means that the topic in this utterance is change but it still in same condition Thus, the writer can conclude that this utterance is switching problem that is classified metaphorical code switching

The writer analyzes that code switching happened in this utterance has the function as interjections because the speakers says about his performance and it makes some attention from his friends. It can be seen in the sentence **"So I good or not? How do I look?** The speaker says that question to make attention from his friends about his performance after he lives in U.K, and it just to change the topic of conversation.

Second switching occurs in the end of sentences *"Aku hari-hari exercise, Ok.* **Every day exercise".** From that data, the speaker speaks in Malay language *Aku hari-hari exercise*, suddenly he changes the language to English without situation and topic changes like in this sentence ***every day exercise.*** The situation is still at a comfort place or disco tic and they still talk about how his performance

can be like that. First sentence, the topic is about "**exercise"** (playing girl). The main actor in this conversation says that he always "exercise" or playing girl during he lives in U.K. The next sentence, he still says about "exercise" in English fully. Thus, the writer can conclude that this utterance is classified into conversational code switching.

The writer analyzes that code switching happened in this utterance has the function as message qualification. It seems the phrase "*aku hari- hari Exercise*" as the first language. Then, the speaker says "Ok. **"Every day exercise"** as the second language. . In this utterance, the speaker uses Malay and English languages. In the beginning of sentence, he says " *aku hari- hari* exercise" as to show that the speaker has girls every day, then he says "Every day exercise" in English fully. It seems that both of these phrases have the same meaning, but the speaker qualified the sentence into another language or code. Thus, the writer can conclude that the function of code switching in this utterance is as message qualification. The speaker just wants to emphasize what he said about the "exercise" in different languages in one utterance.

At the end of this conversation, the writer also finds out code switching which is uttered by main speaker, **"Deal.. It the deal. I want to go**. *Aku ada tanggung jawab"*. Followed that data, the writer analyzes the type of this code is situational code switching. This utterance appears in same topic with utterance before. They still speak about the girls and their bet to get the girl, but the situation is changing when Irham as that speaker get one of that girl and they must

go. Then he says to his friend that he must go with that girl in English first then he switch to Malay language.

Based on the theory of function of code switching proposed by Gumperz, the function of code switching is addressee specification, because the sentence, *aku ada tanggung jawab* "I have responsibility". It is used to get the attention of the addressee and to get the conviction from the addressee for his statement before which said that he has responsibility if that girl.

Dialogue 3:

Irham's Father: Am.. Irham

Irham : Dad, What is this? So early Dad.

Irham's Father: nak minta tolong Am hantar Ikmal ke sekolah

Irham : what the hell, what the driver

Irham's Father : Jangan nak mengada-ada. Daddy ada hal ni, So tolong hantar Ikmal. Tak kan adik sendiri pun tak boleh nak hantar

Irham : **He is not my brother Dad.** *Adik angkat je kan.*

Irham's Father : No.. no.. no, Oh, maybe. *Am nak Daddy angkat tarik balik kereta sport yang ada kat bawah tu*

Irham : I don't like your style Dad. *Pagi-pagi dah main ugut macam ni.* What wrong with you? Common the man child

(Time: 5:08 – 5:51)

There are two speakers in conversation above. The first speaker is Irham' father and the second is Irham itself. This conversation happens in the morning when Irham still on his sleep, and his father asked him to deliver his brother named Ikmal to school. They discuss at Irham's room. From that data, the writer

finds the code switching which uttered both of them when they speak. It occurs when Irham says that Ikmal is not his brother and he does not want to deliver Ikmal to school. First he speaks in English then he switches his language to Malay at the end of the sentence as this utterance **"He is not my brother Dad**. *Adik angkat je kan."*

From the utterance above, it seems that the speaker uses code switching. First, he says in English. Suddenly he switches into Malay language. He does not consider without situation and topic change. Based on Wardhaugh theory, this type of switching is categorized as conversational code switching, because the speaker still discuss about he does not deliver his brother because he thinks that Ikmal is just his step brother, and the situation is also in the morning. Thus, the writer can conclude that this utterance is switching problem that is classified conversational code switching.

The occurrence of code switching in the term of English to Malay language above has two function of code switching. First function is personalization. It can be seen in this utterance "**He is not my brother Dad.** *Adik angkat je kan."* The speaker says that Ikmal is not his brother in English first, then he switches his language into Malay and says that *Adik angkat je kan* "he is just my step brother" Here, the speaker says his opinion about Ikmal who is not his brother and he is just his step brother to his father. The other function, it can be categorized as message qualification, because the speaker wants to clarify his statement from English to Malay language about Ikmal is not his brother. Thus,

the writer can conclude that this utterance is switching problem has the function is message qualification.

Dialogue 4:

Irham's Father: Jangan nak mengada-ada. Daddy ada hal ni, So tolong hantar Ikmal. Tak kan adik sendiri pun tak boleh nak hantar

Irham : He is not my brother Dad. *Adik angkat je kan.*

Irham's Father : **No.. no.. no, Oh, maybe**. *Am nak Daddy angkat tarik balik kereta sport yang ada kat bawah tu*

Irham : I don't like your style Dad. *Pagi-pagi dah main ugut macam ni.* What wrong with you? Common the man child

(Time: 5:37 – 5:51)

Based on the data above, the speaker is Irham's father. This utterance occurred when Irham's father does not want to hear Irham's reason about his brother as conversation in dialogue 3. First, he speaks the sentence use English language. He switches his language to Malay to emphasize his opinion if Irham does not deliver Ikmal to school, so he wants to take Irham's car again as a punishment.

It can be seen from the sentence **"No.. no.. no, Oh, maybe.** *Am nak Daddy angkat tarik balik kereta sport yang ada kat bawah tu".* Based on the characteristic of switching, it has similar type of switching appears on the utterance above. This code switching can be categorized into conversational code switching, because the topic of this utterance is still same in one condition that they still discuss about Irham reject delivering Ikmal to school.

Based on the theory of function of code switching proposed by Gumperz, this function of switching is included into personalization. It can be seen as the utterance **Oh, maybe.** *Am nak Daddy angkat tarik balik kereta sport yang ada kat bawah tu* "Oh, may be, you want that I take your car in the basement right now". That utterance can be categorized personalization because that sentence has the meaning Irham's father opinion to take his car because he does not want to deliver Ikmal to school.

Dialogue 5:

Irham's Father : Jangan nak mengada-ada. Daddy ada hal ni, So tolong hantar Ikmal. Tak kan adik sendiri pun tak boleh nak hantar

Irham : He is not my brother Dad. *Adik angkat je kan.*

Irham's Father : No.. no.. no, Oh, maybe, *Am nak Daddy angkat tarik balik kereta sport yang ada kat bawah tu*

Irham : I don't like your style Dad. ***Pagi-pagi dah main ugut macam ni.*** What wrong with you? Common the man child

(Time: 5:37 – 5:51)

The utterance above is still same as conversation before. At the same time, there is code switching which is uttered by Irham when he cannot accept his father decision about his car. In this conversation, the writer analyzes that Irham uses two languages or bilingual language. First is English. Second is Malay, and at the end of the conversation he uses English anymore. It seems that, the speaker changes his language from English to Malay is not influenced by situation changes but he changes his language because he cannot accept his father decision to take his car if he does not deliver Ikmal to school.

The writer can see that the switching occurred in the middle of sentences. **"I don't like your style Dad**. *Pagi-pagi dah main ugut macam ni.* **What wrong with you? Common the man child.** Based on the data, types of this code is metaphorical code switching, because this utterance appears in the same situation as the utterance before, they still speak about Irham father decision if he does not want to deliver Ikmal to school, but the topic is change, the speaker says that he does not like his Dad style which is taking his car.

Based on the theory about the function of code switching happened in that utterance is personalization where the speaker wants to deliver his opinion about his father that takes his car. It can be seen as the utterance **I don't like your style Dad.** *Pagi-pagi dah main ugut macam ni "***you take my car at this morning".** It is known that, the first sentence as English word have the meaning is Irham opinion, and he switches his language into Malay language to emphasize his opinion. Thus, the writer can conclude that the function of code switching in this utterance is as personalization.

Dialogue 6:

Ikaml : Apa lagi, buka lah pintu

Irham : *Hey, banyak cantik. You ingat I driver is this*. **Just go**

Hey, ni bag tak nak

Ikmal : Balik nanti Ikmal report dekat Daddy and Mummy yang abang buli mal

Irham: eehh.. Wait, wait

Ikmal: apsal, nak bagi duit belanja yeh

Irham: **Next time, just call me Am. Ok! I am not your brother.** *Kau tu nak angkat*

(Time: 6:43 – 7:18)

This conversation happens on the morning at Ikmal's school. Actually, Irham still disgusted to his father which wake up him early morning and also Ikmal as his step brother in this movie. At the time, Ikmal as the first speaker at this conversation asked Irham to open the car's door, but Irham as the second speaker refuse it. At the beginning, He says in Malay language then he switches into English language in the middle of his statement as this utterance *"Hey, banyak cantik. You ingat I driver is this.* **Just go**. *Hey, ni bag tak nak.*

This sentences are code switching. First, he says in Malay "Hey, banyak cantik". Suddenly he switches into English "You ingat I driver is this. ***Just go"*** and he switches again into Malay "Hey, ni bag tak nak". From the utterance, the speaker direct switches his language from Malay language into English language without situation and topic changes which tells about he just deliver Ikmal to his school. Thus, the writer can classified is code switching is conversational code switching.

The writer analyzes that code switching happened in this utterance has the function as personalization because the speaker just says about his opinion what he does as the utterance "You ingat I driver is this. ***Just go".*** It is known, that the sentence as English language shows that Irham's personal opinion about their conversation and he just deliver Ikmal and asked him to go.

The next conversation is said by Ikmal as the first speaker and Irham as the second speaker. It's happened on the morning when Irham deliver Ikmal to his

to school. After they arrive in that school, Ikmal asked Irham to open the door, but Irham does not want to help Ikmal, so Ikmal says that he wants to report what Irham does, then he just go to his school. At the time, Irham call Ikmal again to say that do not called him as Ikmal brother, because he is not Ikmal's brother. In this utterance, the speaker speaks in two language, first is in English then he switches into Malay at the end of this conversation as this utterance **"Next time, just call me Am. Ok! I am not your brother.** *Kau tu nak angkat"*

From this utterance above, it seems that the speaker use code switching. In the beginning he says in English "Next time, just call me Am. Ok! I am not your brother". Suddenly he switches into Malay "*kau tu nak angkat*" "you are just adopted child". He switches his language without situation change but the topic is change from humorous to seriously, first time Ikmal think that Irham want to give him some money but Irham says about do not called him as a brother, because he is not Ikmal brother. Based on these explanations, the writer concludes this code switching is categorized as conversational code switching.

The writer analyzes that code switching happened in this utterance has the function as personalization, because the speaker just says about his opinion about his relation with Ikmal as the utterance "*kau tu nak angkat*". It is known, that the sentence as Malay language shows that Irham's personal opinion about Ikmal which is not his brother. Ikmal is just his step brother.

Dialogue 7:

Nal : … Malaysia sekarang ni, dah membangun tau tak, ko tengok adab kau, ni tak ada adab kalau macam ni kau

Irham : eh.. ile.. hey, Bro, **What is that? I am living there for long this time, Bro. Every year my parents.** *Datang ke sana, aku nak apa lagi, sini buat tu tak boleh, tu tak boleh,, panas gile. Sekarang aku tengah bodek bapak aku, aku nak kerja di sana la.*

Nal : aku tak sokong kau, kau tau tak, orang sana datang sini berpusu-pusu nak kerja kat sini, ko nak kerja pergi sana.

Suddenly, Idham comes to them, and Nal talks to him

Nal : Hey, apa lah dia

Idham : I heard that, what wrong with Malaysia

Irham : Malaysia spryching hot man..

Idham : **Hey, Brother, got icon *la***. *Ko tahu berapa ramai nak tinggal kat sini, kau pernah dengar Malaysia kena bencana alam, tak ada Bro.*

Nal : apalah guna sekolah tinggi, lepas tu tak nak majukan Negara ni

Irham : ko dan dia aja majukan Negara ni, aku nak majukan Negara sana

(Time: 7:31 – 08:40)

From the conversation above, the speaker are still Irham, Nal, and Idham. This conversation happens in the evening when they are at one of cafe in Malaysia. At that time Nal and Irham are sitting while waiting for Idham ordering some foods. Here, Nal give a comment about Irham's attitude when he sits, because he does not polite. Then Irham answers Nal's statement with bilingual. First, he uses in English then he switches into Malay. This utterance is **"Bro, What is that? I am living there for long this time, Bro. Every year my parents**. *Datang ke sana, aku nak apa lagi, sini buat tu tak boleh, tu tak boleh,, panas gile. Sekarang aku tengah bodek bapak aku, aku nak kerja di sana la".*

Here, the writer analyzes that code switching occurred in the beginning of Irham statement which tells about his attitude is no problem to him and their parents, because he lives in U.K for long time. It can be seen at this utterance "**Bro, What is that? I am living there for long this time, Bro. Every year my parents**. *Datang ke sana, aku nak apa lagi, sini buat tu tak boleh, tu tak boleh,, panas gile. Sekarang aku tengah bodek bapak aku, aku nak kerja di sana la".* Thus, the writer can conclude that this utterance is switching is classified into conversational code switching. The speaker speaks in English first then he switches his language into Malay without situation and topic changing.

The writer also analyzes that the utterance has the function is personalization because the speaker still give his opinion about his live in U.K and about lives in Malaysia which have different attitude. It can be seen in this **utterance "Bro, What is that? I am living there for long this time, Bro. Every year my parents**. *Datang ke sana, aku nak apa lagi, sini buat tu tak boleh, tu tak boleh,, panas gile. Sekarang aku tengah bodek bapak aku, aku nak kerja di sana la".* As it is know, that the second sentence as Malay language has the meaning that the speaker shows that his opinion about Malaysia situation is very hot and he is comparing with U.K when he lives there, he feels that he very comfort, there is no rules anymore.

In the next conversation, the writer also finds out switching. This utterance occurs when Irham says that he wants to work in other country, but his friend disagree with Irham because they think that as new generation of their country, they must continued the generation before. In this utterance, Idham as the speaker

here, use two languages. First he uses English to give attention to Irham then he switch to Malay because he wants to give more explanation about Malaysia as the utterance **"Brother, got icon *la.*** *Ko tahu berapa ramai nak tinggal kat sini, kau pernah dengar Malaysia kena bencana alam, tak ada Bro.*

From this utterance, it seems that the speaker switches his language from English **"Brother, got icon *la"*** into Malay "*Ko tahu berapa ramai nak tinggal kat sini, kau pernah dengar Malaysia kena bencana alam, tak ada Bro"*. This switching happened not influenced by situation change which it still discusses about conversation before, but the topic is changes to be Malaysian condition today. It can be categorized as metaphorical code switching, because the speaker switches his language to make a serious statement and give more explanation about condition of Malaysia.

The function of code switching happened in that utterance is message qualification, because the speaker wants to his statement is accepted by his friend so he switches to Malay to more clarify about Malaysia. It can be seen in this utterance, "**got icon *la".*** *Ko tahu berapa ramai nak tinggal kat sini, kau pernah dengar Malaysia kena bnecana alam, tak ada Bro.* As it is known, that *la* as Malay word means that he gives emphasize about the icon of Malaysia, next sentence also uses Malay word to give more clarify about Malaysia condition. Thus, the writer concludes that the function of code switching problem in this utterance is as message qualification.

Dialogue 8:
Then, they changes the topic about woman last night

Idham : Pak cik semalam cak mana

Nal : pak cik chicken pop semalam tu

Irham : ok lah Bro, tak nak lah liat Bro, Melayu, nasi lemak 50 sen mana boleh lawan mat shalleh Bro, one pound Bro.

Nal : hey, Brother, mak gua cakap ni. Nal, kat dunia ni buat apa, buatlah sesuka hati, tapi bila kawin esok Nal, mak nak yang pakai tudung, tu yang tak kawin sampai sekarang ni.

Irham : hahaha,,, Aku tak boleh Bro, ko gile perempuan pake tudung

Idham : **What wrong with that?** *Kalau nak kawin pun aku nak cari yang pake tudung*

There are two woman enter to that cafe

Irham : *haaa,* **Here come to your so wait**. *Sesuai dengan ko dua orang, Nampak orang panas-panas, aku ni dah bepeluh ketiak ni, dia boleh lilit Bro. nil ah aku cakap tadi*

(Time: 08:51 – 09:49)

This conversation is still same with the conversation above, but at the time they change their topic about the girl who Irham take at last night. In this conversation, code switching is uttered by Idham. He is talking about Muslim girl who wear a veil, but Irham dislike that girl. So, Idham give explanation that when he get marriage. He wants to get a Muslim girl, as this utterance "***What wrong with that?*** *Kalau nak kawin pun aku nak cari yang pake tudung.*

From the utterance above, code switching occurred at the end of sentences "*Kalau nak kawin pun aku nak cari yang pake tudung:*"***"If I want to get married, I will find the girl which use a veil".*** The writer analyses that type of this code is metaphorical code switching, because the speaker change his language from

English to Malay is not influenced by situational changes, but the topic is change from humorously to seriously about differentiate between a girl who Irham take at last night with a Muslim girl which Idham, Nal and other people's wants when they get marriage.

The function of code switching here is personalization, because the speaker gives his opinion about Muslim girl and he does not want to get a girl who Irham take a last night. It can be seen in this utterance **"What wrong with that?** *Kalau nak kawin pun aku nak cari yang pake tudung"*. It is known that, the second of sentences as Malay word shows that personal opinion about the Muslim girl when they get marriage after. Thus, the writer concludes that the function of code switching problem in this utterance is as personalization.

In the next conversation, there are two Muslim girl come to the cafe, and Irham says that their woman is coming. In this utterance Irham uses two languages. First, he speaks in English, next he switches to Malay as this utterance "*haaa,* **Here come to your so wait..** *Sesuai dengan ko dua orang, Nampak orang panas-panas, aku ni dah bepeluh ketiak ni, dia boleh lilit Bro. nil ah aku cakap tadi"*.

From the utterance above, it seems that the speaker uses code switching. First speaker uses in English **"Here come to your so wait".** Suddenly he switches into Malay "*Sesuai dengan ko dua orang, Nampak orang panas-panas, aku ni dah bepeluh ketiak ni, dia boleh lilit Bro. nil ah aku cakap tadi"***.** This switching is not influenced by topic change, but the situation is change when the girl is coming to

the cafe. It means that, this code switching is categorized as situational code switching.

The function of this code switching is quotation because the speaker quotes his friend's word about the girl who they want, and at the time the girl is coming to front of them. It can be seen in this utterance "***haaa,* Here come to your so wait..** *Sesuai dengan ko dua orang, Nampak orang panas-panas, aku ni dah bepeluh ketiak ni, dia boleh lilit Bro. nil ah aku cakap tadi*". As it is known, that second sentences shows the speaker quote his friend word about Muslim girl which use a veil. He speaks the utterance in Malay word. Thus, the writer concludes that the function of code switching problem in this utterance is as quotation.

Dialogue 9:

Then, one of them choose a woman that use a veil then try to talks with her which name is Shuhada, after talks with Shuhada, Ilham's friend back to their table, and make a conversation:

Nal : kerja ku dah beres, dia tu ngajar dekat sekolah Serisedaya, Cikgu tu,

Irham : Eh, Serisedaya tu sekolah sipoyo adik aku

Nal *: tak perlu sekolah siapa itu, sekarang yang penting ko prove kat kita orang, one month yang ko ni betul-betul hebat.* **Take it or leave it**

Irham : Ok!

(Time: 11:11 – 11:44)

The utterance above is still same with conversation before. The speaker still discusses about Muslim girl which at the time is coming to cafe. Then they choose one of the Muslim girls and try to talks with her which name is Shuhada. After Nal talks with Shuhada about her, he backs to his chair and meet his friends Irham and Idham.

Followed the data, at the end of this conversation, the writer also finds out code switching which uttered by Nal as Irham's friend. This switching happens after he meets one of those girls who name is Shuhada. At the time, they (Nal and Idham) give a challenge to Irham to get Shuhada in one month, as the utterance is *"Tak perlu sekolah siapa itu, sekarang yang penting ko prove kat kita orang, one month yang ko ni betul-betul hebat.* **Take it or leave it"**. In this utterance, the writer analyze types of this code is situational code switching. This utterance appears in same topic with utterance before. They still speak about Shuhada but the situation is change when they make appointment and challenge Irham can get Shuhada as Muslim girl to be his closed friend in one month.

The function of code switching happened in that utterance is interjection. It can be seen when the speaker uses the phrases ***"Take it or leave it".*** This phrase can be proved that Irham want to do what his friend said or not about the challenge to get Shuhada as his girl friend just in one month. Thus, the writer concludes that the function of code switching in this utterance is as interjection.

Dialogue 10:

Irham's Father: *Hai, early bangun.* **Go..go...** *Jom ikut Daddy pergi office*

Irham : No, no Dad. I has sending Ikmal to school

Irham;s Father : Hei, mimpi kea pa ni? Rajin pulak nak hantar Ikmal pergi sekolah, semalam liat je.

(Time: 11:54 – 12:03)

Based on the dialogue above, the participants of the utterance above are Irham and his father. This conversation happens in this morning when Irham wants to deliver Ikmal to his school, and at that time he wants to ask about Ikmal teacher in that school named Shuhada. This happened at Irham house.

In this utterance, Irham's father use two languages when he invites Irham follow him to the office, as this utterance "*Hai, early bangun.* **Go..go...** *Jom ikut Daddy pergi office".* Here, the writer looks that the code switching occurred in middle of sentence "Go..go". Irham's father surprised when Irham wake up so early, so Irham's father wants to invite him to the office and switches the language to English from Malay.

From this utterance, the speaker switches his language from Malay into English and at the end switches to Malay again without situation change but the topic is change from humorously to seriously on invite Irham to his office. Thus, the writer can conclude that this utterance is classified into metaphorical code switching.

The function of this code is personalization because the speaker gives his opinion about his thinking of Irham wake up so early and he wants Irham to follow him to the office. It can be seen in this utterance "*Hai, early bangun.* **Go..go...** *Jom ikut Daddy pergi office".* At the beginning of sentence, the speaker uses mixing language Malay and English, then next sentence he switches into

English directly when he asked Irham to follow him to the office. Thus, the writer can conclude that function of this utterance is classified as personalization.

Dialogue 11:

Irham: Aduh Mal, macam mana ni, semua plan kita tak jadi sekarang ni

Ikmal: Relax la Brother, ini kan baru permulaan kita, lepas ni banyak lagi

Irham: banyak la kau punya relax

Suddenly, Ikmal ask a question to Ilham:

Ikmal: Abang Tanya sikit boleh tak

Irham: sikit, jangan banyak-banyak

Ikmal: Mal heran lah bg, bg tak pernah kenal cikgu Shuhada, tapi abang tiba-tiba je nak tacke dia, Mal heran betul

Irham: tah lah Mal, ada sesuatu ma cikgu Shu, abang sukakan dia, aa.. Mal sukakan cikgu Shu ya

Ikmal: apalah abang ni, maksud Mal, dia pada Mal perfect, cantik, lemah lembut, dia memang class lah

Irham: makanya Mal tolong abang

Ikmal: **Don't worry**. *Abang*

(Time: 23:21 – 24:50)

The speakers of this conversation are Ikmal and Irham when they are at home. It happens in the night when they have already meet Shuhada as Ikmal teacher before. They are talking about Shuhada which Irham like, because Shuhada is Muslim girls who is very kind and she also perfect girl, but she still in modern live. At the time, code switching is said by Ikmal. He says that he will help Irham to get Shuhada,as this utterance "Don't worry. ***Abang".*** Based on that utterance, the writer can conclude that the speaker switch his language from English ***"Don't worry"*** into Malay "***Abang"***, because he wants to convince his brother about his teacher Shuhada.

This utterance appears in same topic and situation with the utterance before. They still speak about Shuhada, and their planning how to close with Shuhada. Based on the theory of types of code switching by Wardaugh and Gumperz, this utterance can be categorized into conversational code switching.

Here, the speaker answers the Irham's statement with declarative sentence. He tries to express his opinion toward his brother. The switching in the utterance above shows what the speaker's feeling and opinion. Since the switching of language is aimed to express the personal feeling of the speaker, the function of this kind of switching is classified as personalization. In this utterance, the speaker uses English and Malay languages. First, he says ***don't worry*** to emphasize of his opinion, and then he says *abang in* Malay word as toward he is speaking. Thus, the writer can conclude that the function in this utterance is personalization.

Dialogue 12:

At the time, their parent calls them and Irham's dad takes a conversation with him

Irham's Father: Am, dah puas relax dah

Irham : No, not yet Daddy, I don't feel do working right now

Irham's Father : Mana lah boleh macam tu, pejabat tu dah lama tunggu Am, siapa yang nak replace Daddy nanti

Irham : **I know, but the problem is..** *Tak ready lagi lah Daddy, jangan risau lah nanti*

(Time: 25:11 – 25:35)

The next conversation, their parents call them and said that they want to go to party. At the time, Irham's Dad takes a conversation with Irham about his job in the office. There is also code switching which said by Irham when he reject his

father offering. The switching appears on the first sentence at the end of the conversation **"I know, but the problem is..** *tak ready lagi lah Daddy, jangan risau lah nanti"*. The sentence is uttered in English first **"I know, but the problem is"** then followed by Malay language "*tak ready lagi lah Daddy, jangan risau lah nanti"*.

Based on the theory of type of code switching proposed by Wardaugh, This utterance is categorized as conversational code switching, because the situation is still same discussion in one topic about the job and Irham's father wants Irham can replace him in his office. Here, Irham switches his language from English into Malay to give more the reason why he rejects his father's offering.

The function of code switching that utterance is addressee specification, because the speaker wants to get the attention of the addressee and to get the conviction from addressee for his statement before. It can be seen in this utterance "I know, but the problem is.. ***tak ready lagi lah Daddy, jangan risau lah nanti".*** As it is known, that the first sentence, the speaker says his problem why reject his father offering, and give more explanation about his reason into Malay language.

Dialogue 13:

Irham : *Kalau betul ni nombor yang Mal send malam, kita mulakan plan kita.* **All right. Go..go.**

Ikmal : All right

(Time: 29:02 – 29:08)

The speakers of the utterance above are Irham and Ikmal when they try to find Shuhada's house. They are talking about their planning to meet Shuhada which Ikmal as student of Shuhada wants to take a private study of his Malay language. After they arrive at Shuhada's house, Irham as first speaker give a spirit and start their planning. In the beginning of that utterance, he speaks in Malay then he switch to English for give a spirit as this utterance "*Kalau betul ni nombor yang Mal send malam, kita mulakan plan kita.* **All right. Go..go".**

The utterance above is started with Malay language which is said that they have already find Shuhada's house and starting their planning, then at the end of the utterance, Irham as the first speaker switches his language from Malay to English with grateful expression and give some spirit to their selves.

From the explanation before, the type of code switching of this utterance is conversation code switching. The speaker switches his language without influenced by situation and topic changes which discuss about their planning in Shuhada's house.

The function of this utterance is classified as interjection. It can be seen in this utterance when the speaker uses the phrases "**All right. Go..go".** This phrase can be proved that Irham wants to give a spirit of their selves to start their planning toward Shuhada.

Dialogue 14:

Nal : Hei, Bro.. apa hal?

Irham : apa bro?

Idham : Hei, Brother, jom la minum lepak

Irham : Aku nak gerak dululah, aku ada hal la, tak ada mood la Bro

Nal : Hei, **Bro… Where are you going?**

(Time: 33:36 – 34:00)

From the conversation above, the speaker are still Irham, Nal, and Idham. They are at the one of comfort place in Malaysia. This conversation happens in the night when they find amusement and playing girl anymore. At the time, Irham is bad mood, because he still thinking of Shuhada and what he does to her. He thinks he is falling in love with Shuhada since they have already together, and he is afraid to lose her. He also feels wrong to Shuhada because he makes a foolish of Shuhada's feeling.

In this conversation, the writer find code switching which uttered by Nal as Irham's friend. He switches his language from Malay into English when he see Irham wants to go out from that place as this utterance "Hei, **Bro… where are you going"** Based on that utterance, the writer analyzes that the type of code switching is conversational code switching, because the speaker switches his language without situation and topic change which still in a discotic and they discuss why Irham has bad mood at that night.

The function of this utterance is classified as quotation. It can be seen in this utterance when the speaker uses question word and quote Irham's word wants

to go out from that place, because he is bad mood, as this utterance "**Bro… where are you going?".** The speaker asks to Irham where he wants to go. Thus, the writer can conclude that the function of code switching in this utterance is quotation.

Dialogue 15:

Irham's Father : **Youngman.** *Tak keluar party ke malam ni.* **Night is the young.** *Ramai girl waiting for you*

Irham : [Silent]

(Time: 04:51 – 5:01)

The participant of the statement above is Irham's father which comes back from his party. He comes with Irham's mom is not good condition. They have drunk in that party.

At the time, Irham just keep silent sees his parents. He feels that how poor he is, because his parents do not want to know about Islamic education. He feels so proud of Shuhada which has Islamic education from her grandfather from her child. Irham also thinks that how lucky Ikmal as a Youngman, because he has Islamic education from his school. In this conversation, Irham's father talks to him why he does not go to the party, and there are so many girls waiting for him.

In this utterance, the speaker uses two languages. First, he uses English to call his son as this utterance **"Youngman",** then he switches his language into Malay as this utterance "*tak keluar party ke malam ni*" to asked why his son does not go to the party at this night. At the end of sentence, he switches his language into English again **"Night is the young**". "*Ramai girl waiting for you*" to says

that this night is beautiful day, there are so many girls waiting for him in that party.

Based on the theory of types of code switching proposed by Wardhaugh, this utterance can be classified as conversational code switching, because the speaker switches his language without situation and topic change. The first of the situation is Irham's father speaks with Irham about the party then he asked Irham to go to the party at this night, because this night is a good day go to the party, as the utterance **"Youngman.** *Tak keluar party ke malam ni.* **Night is the young.** *Ramai girl are waiting for you.* Thus, the writer can conclude that the types of this code switching in this utterance as conversational code switching.

The switching happened in that utterance is personalization. It can be seen in this utterance **"Youngman**. ***Tak keluar party ke malam ni.*** **Night is the young.** *Ramai girl are waiting for you".* The speaker uses ***"Youngman"*** as the first language then he switches his language into Malay as the utterance *"tak keluar party ke malam ni"* as the second language. Next sentence he switches again his language into English as the utterance **"Night is the young".** As it is known, that second language, the speaker ask to his son why he does not go to the party, he also says that his opinion about this night is good day. Thus the writer can conclude that the function of this utterance is personalization.

Dialogue 16:

…. Irham : Sorry la kalau Am nak kacau Shu dengan Atok malam-malam macam ni

Shuhada	: Kenapa ni? Kenapa malam ni tiba-tiba sensitive sangat. Esok kita kan nak jumpa. Shu pun ada benda juga nak beritahu Am, Ok!
Irham	: Apa kata Shu bagi tau Am malam ni
Shuhada	: **No. Tomorrow mis has appointment day**. *Sabar la sikit*
Irham	: Please
Shuhada	: **No.** *Jumpa esok juga kan*, Ok!

(Time: 17:47 – 18:23)

The speakers of the utterance above are Shuhada who is Muslim girl which Irham's friend chooses to Irham knows about her on last month as the second speaker, then Irham as the first speaker in this conversation. It's happened in the night at Shuhada's house. Actually, Irham wants to make admission to Shuhada but he cannot to deliver it, because he is very afraid to make Shuhada disappointed to him. In this conversation, the writer find out code switching problem which uttered by Shuhada.

Here, the speaker speaks two languages. First, she speaks in English like this utterance **"No. Tomorrow mis has appointment day"** then she switches her language into Malay as this utterance "*Sabar la sikit*". The speaker switches her language because she wants to make her listener can waiting for tomorrow about what she wants to give to Irham. Based on the theory of type of code switching proposed by Wardhaugh, this switching problem can be categorized as situational code switching, because the speaker switches her language without topic change, but the situation is change from Irham wants to says something to Shuhada it changes to Shuhada wants to says something to Irham at tomorrow.

The function of switching happened in that utterance is interjection. It can be seen in this utterance "*Sabar la sikit*" as the second language as the speaker says to get the attention of Irham. She wants Irham can be patient waiting until tomorrow. This switching occurred in order to get the attention of the addressee and no other intention, so it is included into interjection as the function of code switching.

The switching occurred in the end of conversation when Shuhada as the second speaker reject to say something to Irham at the time. Switching problem is happened in middle of sentence as the utterance **"No**. *Jumpa esok juga kan*, Ok!". From that data, the speaker speaks in English word first as the utterance **"No"**. Suddenly she swithes her language into Malay language as the utterance "*Jumpa esok juga kan*" without situation and topic changes like in the sentences before ***"Tomorrow miss has appointment day".*** The situation and the topic are still similar, so this utterance can be categorized as conversational code switching.

The function of code switching of this utterance is also similar with the switching before as interjection. It can be seen in this utterance "*Jumpa esok juga kan*" as the second language as the speaker says to get the attention of Irham. She wants Irham can be patient waiting until tomorrow. This switching occurred in order to get the attention of the addressee and no other intention, so it is included into interjection as the function of code switching.

Dialogue 17:

... Irham : Assalamu'alaikum

Shuhada : Wa'alaikum salam

Irham : Maafkan saya Shu, saya tak berniat pun nak buat awak macam tu

Shuhada : Minta maaf en Irham.. Saya minta diri dulu

Irham : Saya minta satu lagi je Shu, maafkan saya, ampunkanlah silap saya

Shuhada : Saya tak ada apa pun nak beri keampunan, seeloknya awak mintalah pada Allah, kerana dia Maha Pengampun

Irham : Kalau Allah boleh ampunkan hambaNya, kenapa tidak awak?

Shuhada : Baiklah, saya maafkan awak,walaupun awak tak langsung salah pada saya

Irham : **Please, Shu.** *Maafkanlah saya*

Shuhada :Cinta dihati saya hanya untuk orang yang benar-benar ikhlas kenal dengan saya

(Time: 36:11 – 37:14)

The speakers of this conversation above are Irham as the first speaker and Shuhada as the second speaker. This conversation happens in a cafe of Malaysia in the evening when Irham meet Shuhada to apologize about what he has did to Shuhada in last evening with his friend. He feels so faulty of his mistakes, but Shuhada has disappointed what Irham did to her.

From the utterance above, it seems that the speaker use code switching. First he says in English as this utterance **"Please, Shu.".** Sudeenly, he switches into Malay language as this utterance "*Maafkanlah saya*". He does not consider without situation and topic change. Based on the theory of types of code switching proposed by Wardhaugh, this switching is then categorized as conversational code switching. First situation is the speaker comes to a café to meet Shuhada to make apologizes what he did, but Shuhada still angry with him and does not want to

give apologize him. Therefore, he switches his language from English to Malay to ask for apologize, and says his opinion. Thus, the writer can conclude that type of this code switching is conversational code switching.

The occurrence of code switching in term of English to Malay language above has the function of code switching. The function happened in that utterance is personalization. It can be seen in this utterance **"Please, Shu.** *Maafkanlah saya"*. In this utterance **"Please"** as the first language means that the speaker wants apologize from Shuhada which have disappointed by Irham, then he switches his language to Malay and says that "*Maafkanlah saya"*. Here, the speaker says his feeling of his mistakes to Shuhada. Thus, the writer can conclude that the function of code switching in this utterance is as personalization. The speaker just says apologize of his mistakes to Shuhada at last day in different languages in one conversation.

3.2 Findings

Analysis of code switching problem based on dialogues of "Syurga Cinta" movie above is used to find out and identify the types and the functions of code switching which proposed by Wardhaugh and Gumperz theory. The recapitulation below accounts to generate several types and functions of code switching:

No.	Data	Types of Code Switching	Functions of Code Switching
1.	**- Hey, that has better for me, Ok**! *Baik-baik!* **See you back!**	-Conversational Code Switching	-Reiteration
2	*- Pagi Bro, Aku terus sampai aku terus jumpa ko rang, ma bapak aku pun belum jumpa aku lagi.* **So, I good or not? How do I look?** *-Aku hari-hari exercise*, Ok. **Every day exercise** **-Deal.. It the deal. I want to go.** *Aku ada tanggung jawab*	- Metaphorical Code Switching -Conversational Code Switching -Situational code switching	-Interjection -Message Qualification -Addressee Spesification
3.	**-He is not my brother Dad.** *Adik angkat je kan.*	-Conversational Code Switching	-Personalization
4.	**-No.. no.. no, Oh, maybe.** *Am nak Daddy angkat tarik balik kereta sport yang ada kat bawah tu*	-Conversational Code Switching	-Personalization
5.	**-I don't like your style Dad.** *Pagi-pagi dah main ugut macam ni.* **What wrong with you? Common the man child**	-Metaphorical Code Switching	-Personalization
6.	*-Hey, banyak cantik. You ingat I driver is this.* **Just go.** Hey, ni bag tak nak **-Next time, just call me Am. Ok! I am not your brother.** *Kau tu*	-Conversational Code Switching -Conversational Code Switching	-Personalization -Personalization

	nak angkat		
7	-eh.. ile.. hey, Bro, **What is that? I am living there for long this time, Bro. Every year my parents.** *Datang ke sana, aku nak apa lagi, sini buat tu tak boleh, tu tak boleh,, panas gile. Sekarang aku tengah bodek bapak aku, aku nak kerja di sana la.* **-Hey, Brother, got icon *la*.** *Ko tahu berapa ramai nak tinggal kat sini, kau pernah dengar Malaysia kena bencana alam, tak ada Bro.*	-Conversational Code Switching -Metaphorical Code Switching	-Personalization -Message Qualification
8.	**-What wrong with that?** *Kalau nak kawin pun aku nak cari yang pake tudung* *-haaa,* **Here come to your so wait**. *Sesuai dengan ko dua orang, Nampak orang panas-panas, aku ni dah bepeluh ketiak ni, dia boleh lilit Bro. nil ah aku cakap tadi*	-Metaphorical Code switching -Situational Code Switching	-Personalization -Quotation
9.	*-tak perlu sekolah siapa itu, sekarang yang penting ko prove kat kita orang, one month yang ko ni betul-betul hebat.* **Take it or leave it!**	-Situational Code Swithcing	-Interjection
10.	*-Hai, early bangun.* **Go..go...** *Jom ikut Daddy pergi office*	-Metaphorical Code Switching	-Personalization
11.	**-Don't worry**. *Abang*	-Conversational Code Switching	-Personalization
12.	**-I know, but the problem is..** *Tak ready lagi lah Daddy, jangan risau lah nanti*	-Conversational Code Switching	-Addressee Specification
13.	*-Kalau betul ni nombor yang Mal*	-Conversational	-Interjection

	send malam, kita mulakan plan kita. **All right. Go..go.**	Code Switching	
14.	-Hei, **Bro… Where are you going?**	-Conversational Code Switching	-Quotation
15.	**-Youngman.** *Tak keluar party ke malam ni.* **Night is the young.** *Ramai girl waiting for you*	-Conversational Code Switching	-Personalization
16.	**-No. Tomorrow mis has appointment day**. *Sabar la sikit* **-No.** *Jumpa esok juga kan*, Ok!	-Situational Code Switching -Conversational Code Switching	-Interjection -Interjection
17.	**-Please, Shu.** *Maafkanlah saya*	-Conversational Code Switching	-Personalization

CHAPTER IV

CONCLUSION AND SUGGESTION

4.1 Conclusion

Based on the data which are analyzed in chapter III, it can be concluded that code switching does not only occur in formal bilingual conversation but also can occur in non formal conversation such as a movie. Commonly the changes of the code do not only depend on setting or topic but also depend on the speakers or participants.

In this analysis, the writer uses "Syurga Cinta" a Malaysian Movie as source of data. The players as the speakers on this movie cannot avoid the process of code switching in their utterances. Here, the case of code switching appears between English and Malay language or vice versa. In addition, switching is used to give more attention and respect to each other. Besides that, the code switching is also used to express the speaker's felling or the speaker's opinion about something.

After analyzing that data, the writer finds 17 data of code switching that uttered by the speaker in "Syurga Cinta" movie. In analyzing of types of code switching, writer used theory by Wardaugh and Gumperz. They are 4 Situational Code Switching, 5 Metaphorical Code Switching and 14 Conversational Code Switching. Conversational Code Switching is the most utterance because in that movie, the speakers switch their language without influenced by situation and topic changes.

Based on the theory of function of code switching which proposed by Gumperz, the writer find out six function of code switching. They are 2 Quotation, 2 Addressee Specification, 5 Interjection, 1 Reiteration, 2 Message qualifications and 11 Personalization versus Objectification. The most function which is found out in this analysis is Personalization because the speakers switch their language in order to deliver their opinion to the listener.

4.2 Suggestion

Due to limited knowledge of the writer, this thesis is just a short analysis of types and functions of code switching based on Wardhaugh and Gumperz theory and it still far from perfect. The writer suggests other researchers to do an advanced analysis related to the subject. Moreover, the analysis is in types and functions of code switching of English and Malay language, so it is possible for the others to choose other languages as the data sources, for example the English and India language.

UNIVERSITAS ANDALAS
UNTUK KEDJAJAAN BANGSA

BIBLIOGRAPHY

Ayeomoni, M.O. (2006). "Code Switching and Code Mixing: Style of Language Use in Childhood in Yoruba Speech Community". *Nordic Journal of African Studies.* [Retrieved at www.njas.helnski.fi/vol15num1/ayeomoni.pdf.cited

Bloom, J.P and Gumperz, J.J. (1972). *Social Meaning in Linguistics Structure: Code Switching in Norway*. New York: Holt,Rinehart and Winston.

Gumperz, J.J. (1982). *Discourse Strategies*. Cambridge: Cambridge University Press

Gusrina, Dewi. (2009). *A Case of Code Switching in AIESEC Meeting*. A Thesis of Student of Andalas University

Hoffmann, C. (1996). *An Introduction to Bilingualism.* New York: Basic Blackwell.Inc

Hudson, R.A. (1983). *Sociolinguistics*. Cambridge:Cambridge University Press

Khalisah. (1999). *The Functions of Conversational Code Switching as found in "Cinta Korporat" A Serial in TV3 Malaysia.* A Thesis of Student of Andalas University

Labov, W. (1971). *The Notion of System in Creole Languages. In Pidginnization and Creolization of Languages*, ed D. Hymes. Cambridge: Cambridge Univeristy Press

Nugrha, Fitrah. (2007). *Code Switching by the Lectures in the English Accounting Class*. A Thesis of Student of Andalas University

Pier, Charley. (1999). *Code Switching in Conversation Class.* [Retrieved at http://www.linguistic/org/issue/12/12-1872.html. Cited Mei 14th 2011]

Sert, Olcay. (2006). *The Functions of Code Switching in ELT Classroom.* [Retrieved at http/itslj.org/Articles/Sert-Code Switching.pdf. Cited April 1st 2011]

Sudaryanto. (1993). *Metode dan Aneka Teknik Analisa Bahasa.* Yogyakarta: Dua Wacana University Press

Wardhaugh, R. (1998). *An Introduction to Sociolingusitics*. Great Briatin: Basil Blackwell Ltd

Yuli, Zain Herman. (2002). *The Use Code Switching in An English Class.* A Thesis of Student of Padang University State

APPENDIX

Dialogue 1:

A: Hello, what's up man? I on the way..

B: (On the phone)P

A: Got pretty hot change, all right, go.. go.. go

B: (On the phone)

A: **Hey, that has better for me, Ok**! *Baik-baik!* **See you back!**

Dialogue 2:

A: Bila kau balik?

B: Pagi Bro, Aku terus sampai aku terus jumpa ko rang, ma bapak aku pun belum jumpa aku lagi. **So, I good or not? How do I look?**

C: Ok, apsal, macam doraemon

B: *Aku hari-hari* exercise, Ok. **Every day exercise**

C: Bro, nasib lu memang baik Bro, malam ni malam jumaat

B: Apsal

A: Awek banyak gila

B: Kat U.K everyday is Friday night

A few menits ago, B wants to leaves that place with a woman

B: **Deal.. It the deal. I want to go.** *Aku ada tanggung jawab*

Then, A says to C

A: Bro, credit card you belum expayard kan Bro?

Dialogue 3:

A: Am.. Irham

B: Dad, What is this? So early Dad.

A: nak minta tolong Am hantar Ikmal ke sekolah

B: what the health, what the driver

A: Jangan nak mengada-ada. Daddy ada hal ni, So tolong hantar Ikmal. Tak kan adik sendiri pun tak boleh nak hantar

B: **He is not my brother Dad.** *Adik angkat je kan.*

A: No.. no.. no, Oh, maybe, *Am nak Daddy angkat tarik balik kereta sport yang ada kat bawah tu*

B: I don't like your style Dad. *Pagi-pagi dah main ugut macam ni.* What wrong with you? Common the man child

Dialogue 4:

A: Jangan nak mengada-ada. Daddy ada hal ni, So tolong hantar Ikmal. Tak kan adik sendiri pun tak boleh nak hantar

B: He is not my brother Dad**.** *Adik angkat je kan.*

A: **No.. no.. no, Oh, maybe.** *Am nak Daddy angkat tarik balik kereta sport yang ada kat bawah tu*

B: I don't like your style Dad. *Pagi-pagi dah main ugut macam ni.* What wrong with you? Common the man child

Dialogue 5:

A: Jangan nak mengada-ada. Daddy ada hal ni, So tolong hantar Ikmal. Tak kan adik sendiri pun tak boleh nak hantar

B: He is not my brother Dad**.** *Adik angkat je kan.*

A: No.. no.. no, Oh, maybe, *Am nak Daddy angkat tarik balik kereta sport yang ada kat bawah tu*

B: **I don't like your style Dad**. *Pagi-pagi dah main ugut macam ni.* **What wrong with you? Common the man child**

Dialogue 6:

A: apa lagi, buka lah pintu

B: Hey, banyak cantik. You ingat I driver is this, just go

Hey, ni bag tak nak

A: Balik nanti Ikmal report dekat Daddy and Mummy yang abang buli mal

B: eehh.. Wait, wait

A: apsal, nak bagi duit belanja yeh

B: **Next time, just call me Am. Ok! I am not your brother**. *Kau tu nak angkat*

Dialogue 7

A: … Malaysia sekarang ni, dah membangun tau tak, ko tengok adab kau, ni tak ada adab kalau macam ni kau

B: eh.. ile.. hey, Bro, What is that? I am living there for long this time, Bro. Every year my parents ***datang ke sana, aku nak apa lagi, sini buat tu tak boleh, tu tak boleh,, panas gile. Sekarang aku tengah bodek bapak aku, aku nak kerja di sana la.***

A: aku tak sokong kau, kau tau tak, orang sana datang sini berpusu-pusu nak kerja kat sini, ko nak kerja pergi sana.

Suddenly, C comes to them, and A talks to him

A: Hey, apa lah dia

C: I heard that, what wrong with Malaysia

B: Malaysia spryching hot man..

C: **Hey, Brother, got icon *la.*** *Ko tahu berapa ramai nak tinggal kat sini, kau pernah dengar Malaysia kena bnecana alam, tak ada Bro.*

A: apalah guna sekolah tinggi, lepas tu tak nak majukan Negara ni

B: ko dan dia aja majukan Negara ni, aku nak majukan Negara sana

Dialogue 8:

Then, they changes the topic about woman last night

C: Pak cik semalam cak mana

A: pak cik chicken pop semalam tu

B: ok lah Bro, tak nak lah liat Bro, Melayu, nasi lemak 50 sen mana boleh lawan mat shalleh Bro, one pound Bro.

A: hey, Brother, mak gua cakap ni. Nal, kat dunia ni buat apa, buatlah sesuka hati, tapi bila kawin esok Nal, mak nak yang pakai tudung, tu yang tak kawin sampai sekarang ni.

B: hahaha,,, Aku tak boleh Bro, ko gile perempuan pake tudung

C: **What wrong with that?** *Kalau nak kawin pun aku nak cari yang pake tudung*

There are two woman enter to that cafe

C: ***haaa,* here come to your so wait..** *Sesuai dengan ko dua orang, Nampak orang panas-panas, aku ni dah bepeluh ketiak ni, dia boleh lilit Bro. nil ah aku cakap tadi*

Dialogue 9:

Then, one of them choose a woman that use a veil then try to talks with her which name is Shuhada, after talks with Shuhada, Ilham's friend back to their table, and make a conversation:

A: kerja ku dah beres, dia tu ngajar dekat sekolah Serisedaya, Cikgu tu,

B: Eh, Serisedaya tu sekolah sipoyo adik aku

A: *Tak perlu sekolah siapa itu, sekarang yang penting ko prove kat kita orang, one month yang ko ni betul-betul hebat.* **Take it or leave it!**

B: Ok!

Dialogue 10:

A: *Hai, early bangun.* **Go..go...** *Jom ikut Daddy pergi office*

B: No, no Dad. I has sending Ikmal to school

A: Hei, mimpi kea pa ni? Rajin pulak nak hantar Ikmal pergi sekolah, semalam liat je

Dialogue11:

A: Aduh Mal, macam mana ni, semua plan kita tak jadi sekarang ni

B: Relax la Brother, ini kan baru permulaan kita, lepas ni banyak lagi

A: banyak la kau punya relax

Suddenly, Ikmal ask a question to Ilham:

B: Abang Tanya sikit boleh tak

A: sikit, jangan banyak-banyak

B: Mal heran lah bg, bg tak pernah kenal cikgu Shuhada, tapi abang tiba-tiba je nak tacke dia, Mal heran betul

A: tah lah Mal, ada sesuatu ma cikgu Shu, abang sukakan dia, aa.. Mal sukakan cikgu Shu ya

B: apalah abang ni, maksud Mal, dia pada Mal perfect, cantik, lemah lembut, dia memang class lah

A: makanya Mal tolong abang

B: **Don't worry.** *Abang*

Dialogue 12:

At the time, their parent calls them and Irham's dad takes a conversation with him

A: Am, dah puas relax dah

B: No, not yet Daddy, I don't feel do working right now

A: Mana lah boleh macam tu, pejabat tu dah lama tunggu Am, siapa yang nak replace Daddy nanti

B: **I know, but the problem is**.. *Tak ready lagi lah Daddy, jangan risau lah nanti*

Dialogue 13:

A: *Kalau betul ni nombor yang Mal send malam, kita mulakan plan kita.* **All right. Go..go.**

B: All right

Dialogue 14:

A: Hei, Bro.. apa hal?

B: apa bro?

C: Hei, Brother, jom la minum lepak

B: Aku nak gerak dululah, aku ada hal la, tak ada mood la Bro

A: Hei, **Bro… where are you going?**

Dialogue 15:

A: **Youngman.** *Tak keluar party ke malam ni.* **Night is the young.** *Ramai girl waiting for you*

Dialogue 16:

…. A: Sorry la kalau Am nak kacau Shu dengan Atok malam-malam macam ni

B: Kenapa ni? Kenapa malam ni tiba-tiba sensitive sangat. Esok kita kan nak jumpa. Shu pun ada benda juga nak beritahu Am, Ok!

A: Apa kata Shu bagi tau Am malam ni

B: **No. Tomorrow mis has appointment day.** *Sabar la sikit*

A: Please

B: **No.** *Jumpa esok juga kan*, Ok!

Dialogue 17:

… A: Assalamu'alaikum

B: Wa'alaikum salam

A: Maafkan saya Shu, saya tak berniat pun nak buat awak macam tu

B: Minta maaf en Irham.. Saya minta diri dulu

A: Saya minta satu lagi je Shu, maafkan saya, ampunkanlah silap saya

B: Saya tak ada apa pun nak beri keampunan, seeloknya awak mintalah pada Allah, kerana dia Maha Pengampun

A: Kalau boleh ampunkan hambaNya, kenapa tidak awak?

B: Baiklah, saya maafkan awak,walaupun awak tak langsung salah apada saya

A: **Please, Shu.** *Maafkanlah saya*

B:Cinta dihati saya hanya untuk orang yang benar-benar ikhlas kenal dengan saya

UNIVERSITAS ANDALAS
UNTUK KEDJAJAAN BANGSA

SYNOPSIS

'Syurga Cinta' movie is about sharing the teachings of Islam and its practices. The movie focuses on the question of how today's youths represent their beliefs. Ahmad Idham as director said that I've always wondered whether Muslims in Malaysia today are "Malays in Islam" or "Muslims in Malay", so for this movie, I wanted to explore those important aspects of the religion and its impact on our lives."

According to producer David Teo, he searched high and low for scripts pertaining to the issue of love in a religious context but didn't come across any. "I decided to take matters into my own hands and got my own team of writers to come up with the script for 'Syurga Cinta'". He added that although he has achieved great success in the horror film genre, he now wants to focus on topics that cover social issues in Malaysian society today.

Based on writer opinion "Syurga Cinta" is interesting movie because it has many educations in it especially Islamic education, how people do not omit to his/her God then tells about how people can help each other. It orders in comedian drama which makes the audience enjoy watch it."Syurga Cinta" is about the love between two people with different ideologies: a Muslim boy named Irham who lives a very modern, Western lifestyle (Awal Ashaari), and a Muslim girl named Syuhadah who faithfully follows the teachings of Islam in our modern society (Heliza AF5).

In the beginning of this story, Irham with his friends make an appointment and make a bet to get Shuhada in one month, but he is falling in love to Shuhada because he feels very comfort with Shuhada. In this movie, Shuhada is a good Muslimah that teaches him many educations of Islam. At the day of the appointment day, Irham invites Shuhada to meet his friends and says their appointment last month. Shuhada is very shock and angry. She is run away from them. At the time, Irham apologize to Shuhada with helpful of Shuhada's grandfather and also his young brother Ikmal. This story is happy ending.