CHARACTER EDUCATION VALUES IN ENGLISH CLASSROOM WITHIN TEACHERS' PRACTICE OF CODE-MIXING AND CODE-SWITCHING

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Article Info	Abstract
	The multilingual environment present in English language learning as a foreign language raises doubts regarding the existence and teaching of character education values in secondary schools. This research aims to identify character education values integrated into teacher-student interactions through code-mixing and code-switching linguistic phenomena. The research findings highlight the integration of 16 values through code-mixing and code-switching. The frequency of code-mixing by teachers in both high schools and junior high schools was notably higher than code-switching. The disparity in these data outcomes reinforces the notion that in code-mixing, the atmosphere tends to be relaxed, often unnoticed by speakers. Conversely, code-switching, where speakers, in this case, teachers, consciously do so with specific intentions and goals, either to integrate dominant character education values such as communication or discipline, or other character education values. These findings underscore that code-switching and code-mixing are not negative elements in language learning. Instead, they serve as tools for integrating character education values among secondary school students.

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INTRODUCTION

Education is a very important place in shaping the character of a nation that has national cultural values and also a sense of love for the country. Through education, the younger generation has the context and support to develop themselves. As stated in Law No. 20 of 2003 concerning the National Education System, it is stated in article 3 that national education functions to develop abilities and shape the character and civilization of a dignified nation to educate the nation's life through hard skills and soft skills. Soft skills are abilities that have a major contribution to a person's success and according to Koesoema (2010), character education is one of the main elements so that students can develop their soft skills.

Character education is a tool that is being promoted to overcome all the problems of the nation's eroded cultural values. Its implementation also has a special position in the 2013 curriculum. In addition, there is now Character Strengthening Education as stipulated in Presidential Regulation No. 87 of 2017 as a continuation and development of the character education movement. This shows that character education is expected to be integrated into ongoing education at all levels, including secondary school where students are at an age of essential character development. Lickona (2019) states that the provision of knowledge (knowing) about existing values until they can feel (feeling) the goodness that is in these values and ultimately motivated to act (action) in everyday life based on what has been embedded in them. It relates to local wisdom that Kuntoro (2012) said to be used to indicate the existence of several components in the local wisdom, such as nobility, high value, divinity, honesty, and beauty.

Although English is considered to contribute to the erosion of national values along with globalization, in the realm of education, learning English at school is very important. By mastering English as a global language, the younger generation can compete globally. It cannot be denied that the ability to speak English has also now become a mandatory requirement for many important things in various institutions. Thus, English has become essential in this era of globalization.

Integrating Indonesian culture into English language learning is actually in line with the idea expressed by Davis (1996) that students' daily lives, culture, environment, expectations, concerns, and needs should be involved in the things that surround them in the classroom during the learning and teaching process. Trumbull and Rothstein-Fish (2009) also add that if language teachers want to create an inclusive, supportive, and caring classroom that can help students learn, then they must also understand and pay attention to the culture.

In the language learning process that occurs at the high school level, there are sociolinguistic elements in the form of code-mixing and code-switching. Through this interaction, the integration of character education values is implemented to students at the secondary school level. For this reason, this research identifies the values of local wisdom-based character education in the interactions that occur in English language learning at secondary schools in Surabaya where these values are integrated into the ongoing teaching process.

REVIEW OF LITERATURE

Values are related to the guidelines that determine humans in their daily actions. Meanwhile, character is an individual's character, character, or personality that is the result of internalizing the goodness that exists and is implemented as a basis for views, thoughts, attitudes, and actions (Kemendiknas, 2010). There is a definition of character education by Sudirman (1992) which states that character education is a system of instilling behavioral values (character) in school or campus residents which includes components of knowledge, awareness, or willingness and action to implement these values towards God Almighty, self, fellow environment, and nationality so that they become complete human or *insan kamil*.

Meanwhile, according to Sudrajat (2011), "Character education is a system of instilling character values to school residents which includes knowledge components, awareness or willingness, and action to implement these values." On the other hand, there is also a definition initiated by Zuriah (2010) which states that character education is a movement with the aim of understanding, caring, and adjusting behavior to the basis of applicable ethical values.

Based on the opinions mentioned, it can be concluded that character education is a movement that encourages individuals to have and apply good values related to various scopes that include several basic components, namely thoughts, attitudes, feelings, words, and behavior. The values contained in character education according to the Ministry of National Education (2010) include 18 values, namely as follows: 1) religiosity, 2) honesty, 3) tolerance, 4) discipline, 5) hard work, 6) creative, 7) independent, 8) democratic, 9) curiosity, 10) national spirit, 11) love for the country, 12) respect for achievement, 13) communicative, 14) love of peace, 15) love to read, 16) environmental care, 17) social care, 18) responsibility. Education in schools is directed towards instilling these values in students. The eighteen values can be broken down into practical scopes so that their existence can be observed. The following is the practical scope of the above character education values.

According to the sociolinguistic view, language perceives a wide range of social variations that cannot be solved by the structural theoretical framework. The task of a sociolinguist is to explain the relationship between these variations and social factors. By considering these factors, of course, there is no term. This can be seen from one of the principles outlined by Bell (in Wijana & Rohmadi, 2012) that no speaker uses the same language style because each controls and uses a diversity of language styles and no one speaks the same in an environment. Thus, language variations, such as variety (formal or non-formal); speech level, register, dialect, sociolect, and so on. Various language use phenomena are controlled by social and situational factors.

Code mixing is a phenomenon in the form of using elements from one particular language code in a sentence or discourse into another language code with an element of intentionality. Code-mixing is a basic code that is used and has its autonomous function, while other codes involved in the event are in the form of fragments. These fragments can take the form of words, phrases, or larger language units (Chaer & Agustina, 2004, p. 114).

Code mixing occurs when a language speaker, for example, Indonesian as the basic code is mixed with the code of his local language in Indonesian speech. Code mixing can also occur by mixing Indonesian, local languages, and foreign languages in one conversation. Code mixing is a form of linguistic convergence where linguistic convergence refers to the positive attitude shown by the speaker towards the listener by adjusting language features (pronunciation, accent, vocabulary, and structure) so that it is understood and accepted. Convergence often occurs in bilingual-monolingual conversations (Suwito, 1983).

Code-switching according to Suandi (2014) can occur in a conversation when a speaker uses a language and his/her speaking partner responds in another language. Suwito (1996, p. 69) distinguishes code-switching into two kinds, namely internal code-switching and external code-switching. If code-switching occurs between regional languages within one national language, dialects within one regional language, or between several varieties and styles contained in one dialect, such code-switching is internal. If what happens between the native language and a foreign language, it is called external code-switching. Furthermore, Suwito (1996) mentions the factors that cause code-switching; among others: (1) speakers; (2) interlocutors; (3) the presence of third speakers; (4) the subject matter; (5) evoking a sense of humor; and (6) simply prestigious. Based on the opinions above, states that code-switching is a situation of using one or more languages by inserting fragments or elements of another language without anything that requires mixing the language and is done in a relaxed state.

METHOD

This research was conducted using qualitative methods through a case study. The purpose of this research is related to describing the outline of the application of local wisdom-based character education values in interaction in English learning in secondary schools so that case studies are the approach used.

This research was conducted in 2 Islamic-based secondary schools which include junior high schools (*madrasah tsanawiyah*) and equivalent and senior high schools (*madrasah aliyah*) in Surabaya city, represented by one *madrasah aliyah* and one *madrasah tsanawiyah* in Surabaya. Meanwhile, the main subjects of this research are 4 teachers from 2 schools that have been selected including two teachers from each school. The research was conducted through non-participant observation where observation sheets were used as well as field notes to collect data.

RESULTS AND DISCUSSIONS

Based on the results of the analysis conducted on the results of observations on the four participants or subjects, there are differences in the distribution of local wisdom-based character education values in the interactions carried out by the four subjects. The phenomenon that occurs is in line with Rulyandi et al. (2014) that code-mixing is done in a relaxed state so that speakers insert other languages in their utterances. When relaxed there is a tendency to do it unconsciously. This cannot be avoided because the context there is very encouraging bilingualism or bilingualism so that linguistic convergence can occur (Suwito, 1983).

This study found that the values of local wisdom-based character education integrated into the interaction of English learning are 18 values which include 1) religiosity, 2) honesty, 3) tolerance, 4) discipline, 5) hard work, 6) creative, 7) independent, 8) democratic, 9) curiosity, 10) responsibility, 11) love for the country, 12) respect for achievement, 13) communicative, 14) peace-loving, 15) love to read, and 16) social care. Although two values did not appear during the observation period, namely the value of national spirit and the value of caring for the environment, most of the values appear to be integrated by teachers to their students in language learning. This certainly supports the character education development program promoted by the government even though administratively these values are not a concrete plan taught by teachers to their students.

The integration of these values is implemented through code-mixing and code-switching in the interaction that occurs in the English language learning process which is a context that involves bilingualism or multilingualism. Based on the observation, the amount of code-mixing done by the teachers both in senior high school and junior high school is more than the code-switching done. On the other hand, the teachers themselves felt that the code-switching they did was more than the code-mixing where the claim was also supported by the statement of the students taught by them. The difference in data results reinforces that in code mixing the situation tends to be relaxed so that speakers often do not realize it. In contrast to code-switching where the speaker, in this case the teacher, consciously does it with a specific purpose and purpose either to integrate the dominant character education values, namely communication or discipline as well as other character education values.

Based on the observations made, it is found that there is a difference in the amount of code-mixing and code-switching done by T2. The comparison of the amount of code-mixing and code-switching done was almost half but not up to 50 percent as was done by T1. The values integrated through code-mixing are more than the character education values that appear through code-switching. Similar to what T1 felt, T2 also claimed that he used code-switching more often even though the observation results showed that code-mixing appeared more often than code-switching. Regarding the difference in results, T2 also explained that in terms of code mixing there is unconsciousness when doing it. On the other hand, when switching codes, he consciously does it because there are communication-related goals to be achieved or achieved.

The use of code-mixing and code-switching carried out by T2 is spread over the teaching process which includes the beginning of learning, the core of learning, and the end of learning. The distribution is in line with T2's expression regarding the use of each of the code-switching or language-switching and code-mixing or language-mixing. Following what T2 said above, the students taught by T2 also gave statements related to the distribution of its use in the English learning process in the classroom.

Based on the results of the observations made, it was found that there were differences in the number of code mixes and code-switching carried out by T2. The comparison of the amount of code-mixing and code-switching done reached almost 50 percent as well as that done by T1. The difference in the portion of code-mixing and code-switching done during the observation period can be depicted in the illustration below.

The values integrated through code-mixing are more than the character education values that appear through code-switching. In this case, there are similarities between the results that occurred in T1, T2, and T3 related to the greater number of code mixes that appeared compared to code-switching. From the teacher's point of view, the similarities with T1 and T2 reappeared in T2 where T2 claimed that more language switching was done. However, he also admitted that he felt that he did language transfer more often because doing so was something he was aware of. As for language mix or code mix, she often does not realize it because it is done spontaneously.

The values integrated through code-mixing are more than the character education values that appear through code-switching. Similar to what T1 felt, T2 also claimed that he often used language transfer or code-switching even though the observation results of code mixing appeared more than code-switching. According to T2's personal view, she often uses language transfer where she often uses English when delivering and giving instructions. As for language mixing, she uses it more often without realizing it and usually appears when chatting outside the material such as when chitchat waiting for children to join the class. So it is a little difficult to know the proportion or frequency used to calculate how often to use language mix.

Regarding the difference in results, T2 also explained that in terms of code mixing there is unconsciousness when doing it. On the other hand, when switching codes, he consciously does it because there are communication-related goals to be achieved or achieved. For language transfer, it is clear that he realizes it because there are goals and intentions that he wants to achieve, so he does it consciously. As for language mixing, because it has become a habit, especially in Indonesia where English is still a foreign language, mixing is a common thing that is not full of English, so he does it without realizing it.

The use of code-mixing and code-switching carried out by T2 is spread over the teaching process which includes the beginning of learning, the core of learning, and the end of learning. The distribution is in line with T2's expression regarding the use of each of the code-switching or language-switching and code-mixing or language-mixing. Following what T2 said above, the students taught by T2 also gave statements related to the distribution of its use in the English learning process in the classroom. The gap between the number of code-mixing and code-switching comparisons made by each teacher at the senior high school and junior high school levels is also not too much different.

Again, similar to what happened to T1, T2, and T3, the case that occurred in T4 claimed that what was used more often was code switching compared to the use of code mixing in the interaction in the process of English learning activities carried out by him. The distribution of code-switching and code-mixing used by T4 also varies throughout the learning process and it cannot be ascertained that one element is right at a certain time as was found in the results of observations or observations during the observation data collection period.

The results showed that there were dominant values that emerged in each research subject. In the case of T1, T2, and T3, the character education value that appears the most is the communicative value. This is inseparable from the language element that is carried out in the activity or learning process so communication makes an important value point for teachers to integrate with their students. Although in the case of T4, communicative value is not the dominant one, it is also not the lowest value which shows that communicative character education value cannot be separated from language learning activities.

The communicative value that emerges is not only related to English as a learning objective but also to understanding and responding in interactions where Indonesian local wisdom cannot be separated from learning and teaching activities in the English language learning process. This can be identified from the expressions given by students taught by each teacher. In the sociolinguistic interaction through code switching and code mixing in T4, the character education value that emerges is closely related to his statement regarding obeying the rules, especially when doing online learning. This shows that the character education values that emerge and are integrated identify the teacher's prioritization of the values to be taught to students both directly and indirectly through interactions carried out in the classroom.

At both levels in this secondary school, both senior high school and junior high school, there is a similarity in the dominance of the type of character education values that are most often integrated, namely communicative values. This finding also shows that at the secondary school level, both senior and junior high, how to communicate understand, and respond are character education values that are integrated continuously.

Several factors support this finding. One of them is that language is an inseparable part of communication, so whether consciously or unconsciously, communication values are taught by teachers to their students through many things, including linguistic interactions that occur during teaching. Although the schools are still implementing the online learning system, there are still sessions where online synchronous or face-to-face learning takes place and teachers can re-integrate the character education values.

In addition, both schools are madrasahs where the basis of Islamic values which are also influenced by local wisdom is present to give a touch to the character education values taught, including communicative values. Behavior in communicating with teachers and peers using good language and easy understanding is also possible to encourage teachers to involve communicative character education values in ongoing learning.

The difference that occurred in T4 related to the dominance of the value of discipline at the junior high school level shows that the integration of the value of discipline is still considered important because a more intense approach is needed for those who are in the transition period from children to adolescents. In addition, interactions that give more regulating instructions exist at the junior high school level because teachers need more effort to be able to discipline students in synchronous learning and to achieve the learning objectives that have been set at the beginning.

CONCLUSION

Of the 18 values, 16-character education values are integrated into interactions in the form of code-mixing and code-switching in the English language learning process. This shows that in secondary schools the bilingual or multilingual context in the interactions that occur between teachers and students in the form of code-switching and code-mixing is not a negative thing in learning languages, but instead becomes a means of integrating character education values to students in secondary schools, including *madrasah aliyah* (Islamic high schools) and *madrasah tsanawiyah* (Islamic junior high schools).

The integration of these values is implemented through code-mixing and code-switching in the interaction that occurs in the English learning process which is a context that involves bilingualism or multilingualism. Based on the observation, the amount of code-mixing done by the teachers both in senior high school and junior high school is more than the code-switching done. On the other hand, the teachers themselves feel that they do more code-switching than code-mixing where the claim is also supported by the statements of the students taught by them. The difference in data results reinforces that in code mixing the situation tends to be relaxed so that speakers often do not realize it. In contrast to code-switching where the speaker, in this case the teacher, consciously does it with certain intentions and purposes both to integrate the dominant character education values, namely communication or discipline as well as other character education values.

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