

**THE ANALYSIS OF CODE MIXING ON STUDENTS' SOCIAL  
MEDIA ACCOUNTS OF ENGLISH DEPARTMENT AT UIN  
AR-RANIRY BANDA ACEH**

**THESIS**

**Submitted by:**

**EVI ZULFIRA**  
**NIM. 170203235**

The Student of Faculty of Education and Teacher Training  
Department of English Language Education



**FAKULTAS TARBIYAH DAN KEGURUAN**  
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By:

**EVI ZULFIRA**  
NIM. 170203235

**Student of Faculty of Education and Teacher Training  
Department of English Language Education**

Approved by:

Main Supervisor,

Co-Supervisor,



**HABIBURRAHIM, M.Com., M.S., Ph.D**  
NIP. 197208062003121002

Date:01/10/2022



**RAHMI FHONNA, M.A**  
NIP. 198211132015032004

Date:09/11/2022

It has been defended in *Sidang Munaqasyah*  
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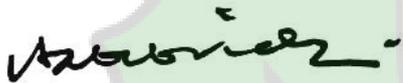
On:

Tuesday, 23 Desember 2022  
29 Jumadil Awal 1444 H

In Darussalam, Banda Aceh

Board of Examiner,

Chairperson,



Habiburrahim, M.Com., M.S., Ph.D.

Secretary,



Uchra Mustika, M.App Ling

Member,



Rahmi Fhonna, M.A.

Member,



Rita Hermida, S.Pd.I., M.Pd.

AR Certified by: I R Y  
The Dean of *Fakultas Tarbiyah dan Keguruan*  
*Universitas Islam Negeri Ar-Raniry Banda Aceh*



Safri Muluk S Ag / M.A., M.Ed., Ph.D

NIP. 197301421997031003

## SURAT PERNYATAAN KEASLIAN

*(Declaration of Originality)*

Saya yang bertandatangan di bawah ini:

Nama : Evi Zulfira  
NIM : 170203235  
Tempat/Tanggal Lahir : Lambaro Samahani/01 April 1999  
Alamat : Lambaro Samahani

Menyatakan dengan sesungguhnya bahwa skripsi yang berjudul:

**The Analysis of Code Mixing on Students' Social Media Accounts by The Students of English Department at UIN Ar-Raniry Banda Aceh**

adalah benar-benar karya saya, kecuali semua kutipan dan referensi yang disebutkan sumbernya. Apabila terdapat kesalahan dan kekeliruan di dalamnya, maka akan sepenuhnya menjadi tanggung jawab saya. Demikianlah surat pernyataan ini saya buat dengan sesungguhnya.

Banda Aceh, 16 Juli 2022

Saya yang membuat surat pernyataan,



Evi Zulfira

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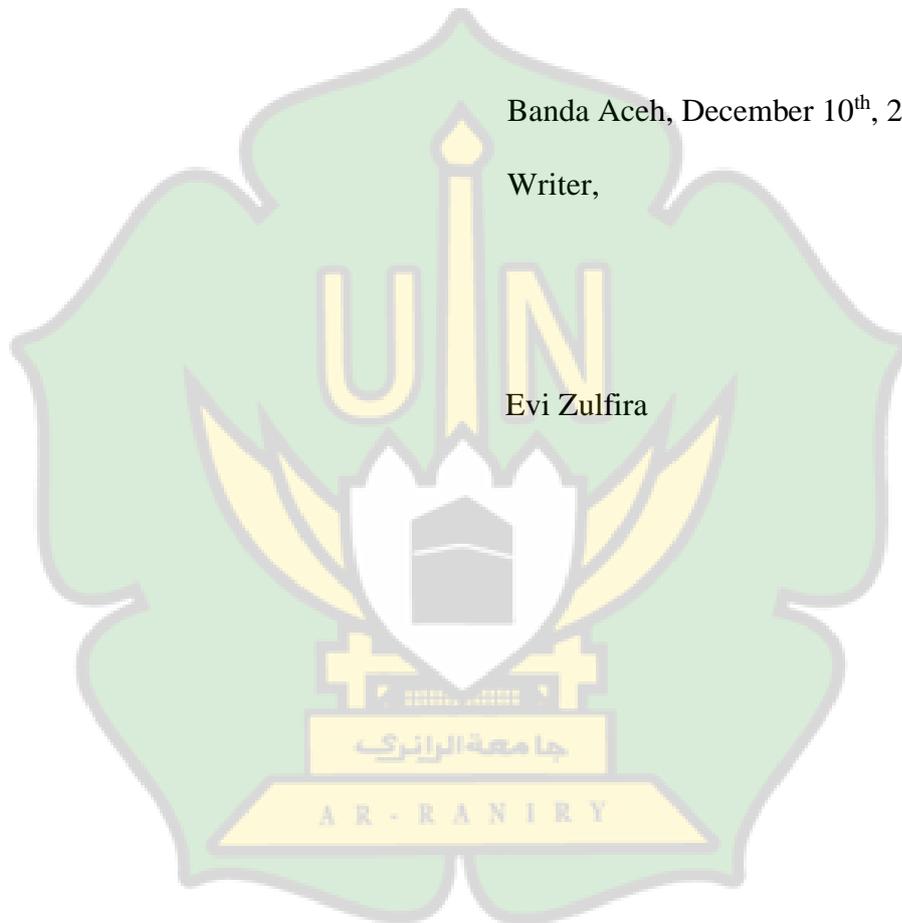
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Writer,

Evi Zulfira



## ABSTRACT

Name : Evi Zulfira  
NIM : 170203235  
Faculty : Fakultas Tarbiyah dan Keguruan  
Major : Department of English Language  
Education  
Thesis Working Title : The Analysis of Code Mixing on Students' Social  
Media Accounts of English Department at UIN Ar-  
Raniry Banda Aceh  
Main Supervisor : Habiburrahim, M.Com., M.S., Ph.D  
Co-Supervisor : Rahmi Fhonna, MA  
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In learning process, code mixing will occur when speakers use both languages simultaneously insofar as the speakers change one language to another in just one word. In this study, the researcher is interested in analyzing the code mixing phenomenon because in their environment people always use code mixing in their communications. The purpose of this study is to find out the types of code mixing that produced by the students on their Social Media and analyze the reasons why students create and implement the code mixing on their Social Media (WhatsApp and Instagram). The data collection techniques used in this research is qualitative data. It was gained from observation and the semi-structured interview. In analyzing the data, the researcher used data reduction such as coding and written summarization by the status, chat, and caption of the participants. The analysis of the data was conducted in descriptive analysis. This study involved 10 students in year of 2017 in the Department of English Language Education of Universitas Islam Negeri Ar-Raniry. The sample was chosen by using purposive sampling who fulfilled specific criteria. However, the result showed that there are two types of code mixing types based on the Muysken's theory produced by the students in social media such as insertion (noun and verb) and alternation (idiom, phrase and clause). However, any congruent lexicalization is not produced by the students. The reasons why the students produced code mixing in their status or conversation on social media are to improve their English, display the group's identity, make it approachable and simple, also enhance a trend, and show their personal habit in their daily life.

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# CHAPTER I

## INTRODUCTION

The researcher briefly outlines the motivations behind this study in this chapter. This chapter continues to cover the research's goal, which is based on the research questions. This chapter also defines certain terminology associated with the study's title.

### **A. Background of Study**

It can be seen that the use of code mixing, especially in terms of communication in daily life, is very necessary and easy to find, both formally and informally. The communication in question is oral and written (Saleh, 2017). It means that sometimes code mixing is found informally. This can happen when speakers include other language elements related to the characteristics of the speaker which will support a conversation in itself, such as social background and level of education.

Besides, in a formal situation it can be stated by the existence of a teaching and learning process. A teacher and students often use code mixing in conveying material or when asking a question. Usually this is applied by mixing foreign languages and regional languages (Aslinda, 2007). Related to the statement, science and technology in education also have a strong influence if it contributes to the mixing of coder code in the classroom. Bhatia and Ritchie (2016) claimed that bilingual phenomenon often occurs in everyday life. The meaning of bilingual is the condition that a person or speaker can master two or more languages. In fact, bilingualism has spread to all corners of the world. This phenomenon is found in

the environment such as in schools, campuses, markets, and other places. One of the bilingual phenomena that is often found in everyday life is code mixing. It is well known that code mixing is the mixing of one language with another when communication is established. The term code mixing refers to the mixing of various linguistic units (morphemes, words, modifiers, phrases, clauses and sentences) mainly from two grammar systems that participate in a sentence (Bhatia & Ritchie, 2016).

According to Sukrisna (2019) that code mixing will occur when speakers use both languages simultaneously insofar as the speakers change one language to another in just one word. In this study, researcher is interested in analyzing the code mixing phenomenon because in their environment people always use code mixing in their communications. For example in class, students always use code mixing when talking to their friends. They mix Indonesian and English. In addition, researcher will find the use of code mixing carried out by students, either interacting with other students or making statements about life situations through captions or chat on one of the social media they use in everyday life, such as WhatsApp and Instagram (Arrifin, K & Susanti, 2016). Therefore, code mixing is not only used in direct communication but also used in conversations on social media such as WhatsApp, Instagram and others. Researcher can see on social media that many people use code-mixing when writing posts or chatting on their social media.

As formerly described, people nowadays have a propensity for interacting their languages. The idea of mixing languages is often seen on social media. Instagram and WhatsApp are the most popular social media platforms in Indonesia

these days (Saleh & Pitriani, 2018). Instagram is rapidly growing in Indonesia, especially among personal accounts. The use of code mixing in a personal account indicates that the users have a particular reason for using it during communication (Sari et al., 2018). Talking about a particular topic, quoting someone else, being emphatic about something, using interjection, using repetition for clarity, intending to explain the speech material for the conversation partner, and expressing social identity are all examples of how people combine their language to interact with one another on Instagram.

Furthermore, WhatsApp is one of the fastest-growing social media platforms. Since 2009, the software has been commercially available. The developers stated that their purpose was to replace the current SMS platform with a free, ad-free system. It claims that WhatsApp provides a range of features for sending and receiving messages to and from individuals or groups, including text messages, attached photographs, audio files, video files, and links to web addresses (Raksang, 2019). This phenomenon has become common place for people to use even though most of them are not aware of it. Hence, the researcher convinced to analyze this study by Using Muysken's theoretical framework. This study attempted to examine the most common code-mixing type used in WhatsApp chat: insertion, alternation, and congruent lexicalization (Muysken, 1995). Similarly, It can be said that this study only uses WhatsApp and Instagram as social media which will be analysed later.

There was a research entitled “An Analysis of using Code Mixing on Atta Halilintar’s Video Youtube Channel”. Sukrisna (2019) stated that one of the famous

Youtuber phenomena in Indonesia by the largest subscriber in Southeast Asia, Atta Halilintar. Therefore, this research focuses on mixing the code that appears on the Atta Halilintar YouTube video channel. None other than, the purpose of this study is to determine the type and level of mixing code that appears on the Atta Halilintar YouTube video channel. This study itself uses descriptive qualitative methods and this research refers to humans who have used code mixing as the main instrument of this research. In data collection, this study uses the documentation method. This study used content analysis which focused on the analysis of the type of code mixing defined by Hoffman and the level of code mixing proposed by Suwito.

Moreover, there was a research entitled “An Analysis of Code Mixing used in Instagram by The Students of English Language Education”. This study intends to examine the various language mashups, particularly those on social media platforms like Instagram, as well as the motivations for the everyday use of language mashups by students majoring in English education. This study is modeled after descriptive qualitative research, and it focuses on a case of language mixing. In this regard, this study only focuses on the mixture of languages between Indonesian and English used by students. In addition, data was obtained through observation on student Instagram accounts and interviewing selected subjects using an interview guide (Sari et al., 2018).

Therefore, based on previous study above, the researcher are interested in conducting a study entitled "The Analysis of Code Mixing on Students' Social Media Accounts of English Department at UIN Ar-Raniry Banda Aceh". As stated

before, the subjects of this study are the students of English department who can speak English well, often contact and using English in daily basis especially in social media. Also, this research involved WhatsApp and Instagram since they are a booming social media nowadays where the students express themselves freely among others and sharing several things on it.

### **B. Research Questions**

Based on the background of the study above, the formulation of the problem that is revealed in this study can be stated as follows:

1. What kinds of code-mixing do English Department students produce on Instagram and WhatsApp?
2. What are the reasons of the students producing such code mixing on Instagram and WhatsApp?

### **C. The Objectives of Study**

Based on the formulation of the problem, the aims of the research are arranged in this study, as follows:

1. To find out the types of Code Mixing that produced by the students on their Instagram and WhatsApp.
2. To analyze the reasons why students create and implement the Code Mixing on their Instagram and WhatsApp.

### **D. Research Significance**

Theoretically, the results of this study are expected to provide benefits in developing bilingual or sociolinguistic theoretical studies, especially the Code

Mixing theory that occurs in student communication. It is also hoped that this will become a reference for future researchers. Practically, the results of this study are expected to be useful for students of the English Department of UIN Ar-Raniry in understanding language variations, such as code mixing, so that they are more communicative and able to adapt their language to the speakers. This research is also expected to contribute to the students of the English Department at UIN Ar-Raniry Banda Aceh to improve their English skills. They can use code mix to practice their English when they talk to their friends or when they write statuses and chat on social media.

## **E. Research Terminology**

### **1. Code Mixing**

Speaking in more than one language simultaneously is known as "code mixing." Our propensity for using particular languages is what is causing this situation. Sutrismi (2019) states that code mixing occurs when speakers use both languages simultaneously insofar as they change from one language to another in one speech. According to Raksang (2019), code mixing occurs when people mix two or more languages in the speech act or discourse without being compelled to mix code. When it comes to code mixing, it usually happens without anything requiring code mixing, but it happens naturally. One aspect of the language-dependent relation in multilingual people is the phenomenon of code mixing in the context of the switch function, situation relevance is a form of dependence that is

identified from both sides of the relationship between the speaker and the language function.

In this study, the researcher believes that code mixing is another language situation is when people mix two (or more) languages or various languages in an act of language without anything in the language situation that requires mixing the languages. The point is a situation that does not force or require someone to mix one language into another when a speech event is taking place. Hence, the speakers can be said to be unconsciously mixing pieces of language into the native language.

## **2. Characteristics of Code Mixing**

Code mixing occurs as a result of the use of a language from one language to another, for that code mixing has the following characteristics:

- a) There is an aspect of interdependence which is characterized by a reciprocity between the roles and functions of the language.
- b) The language elements or variations that are inserted in another language no longer have their own function, but are integrated with the language that is inserted and as a whole they support one function.
- c) The form and components of speech never come into the form of a sentence, but only in the form of words, phrases, idioms, baster forms, repetition of words, and clauses.
- d) The use of certain mixed codes is sometimes intended to show social status and personal identity in society.

e) Mix code and maximum condition is language convergence whose elements come from several languages, each of which has left its function and supports the embedded language function. These elements can be in the form of inner code mixing and outer code mixing. It is said to mix the code in (inner code mixing) if the source language and the target language still have a geographical and genealogical kinship relationship, one language with another language is parts so that these languages are vertical. The language involved in this code-mixing is generally still in one, no different political sphere. It is said that the code mixing outside (outer code mixing) if between the source language and the target language do not have a kinship geographically, geologically or politically. This outward code mixing occurs partly because of high intellectual ability and exudes moderate values. Thus, this type of coded mixed relationship is foreign to the languages involved (Suwito, 1985).

Furthermore, Suwito (1996, p. 92-96) distinguishes code mixing into six types as follows:

- a) Insertion of word tangible elements. The word meant is a language unit that stands alone, consisting of a single morpheme or combination of morphemes. Elements in the form of words are inserted, for example, you may believe or not, you may believe or not, you may believe, or not; Ideally, the election of the head of the UNS SM should be carried out, but I think it is impossible to do so.

- b) The insertion of the elements in the form of phrases. What is meant by phrase is a combination of two or more words which are not predictive in nature, said combination of words can be tight and can be loose. For example, because I was already neat with him, I didn't sign it, 'now because I was already good with him, I signed it'; Listen, bro. The main key to learning English is opening the mouth, practicing everyday, wherever and whenever.
- c) Insertion of baster-shaped elements. Baster is the result of a combination of two different language elements that form one meaning. For example, many nightclubs have to be closed; Michael is a fan of Agnez Mo.
- d) The insertion of elements in the form of repeating words. The word repetition in question is a word that results from the reduplication process. For example, I'm fine, as long as he doesn't ask anymore.
- e) The insertion of elements in the form of expressions or idioms. The idiom that is meant is a construction of elements that choose each other, each member has a meaning that exists because it is with other members. For example, well, what can I do, better late than never, 'well, what can I do, it's better to be late than never'; Remember son, Man propose but God dispose. But try your best'.
- f) Insertion of clauses. A clause is a grammatical unit in the form of a group of words that at least consists of a subject and a predicate, and has the potential to become a sentence. For example, a wise leader will always acting ngarso sung tulodo, ing madyo mangun karso, tut wuri handayani. 'in

front of giving an example, in the middle of giving encouragement, behind watching'; In order to understand about my explanation, you should repeat again and try to do at home all the explanations and tasks that I have given to you all.

### 3. Definition of Social Media

Social media is one of the instant media which currently has various functions in its role. In addition to acting as a means of communication, mass media is also a means for users to dig up various information. Social media has a role and influence on people's lives that must be designed in such a way that social media remains the function and purpose of social media itself and has benefits in everyone's life (Assegaf et al., 2016). Andreas and Michael (2010) divide various types of social media into 6 (six) types, namely:

- ***Collaborative projects*** allow collaboration in content creation carried out by several users simultaneously, for example, Wikipedia. Some sites of this type allow their users to add, remove, or change content. Another form of *collaborative projects* is *social bookmarking* which allows group-based collections and ratings of internet links or media content.
- ***Blogs*** are one of the earliest forms of social media that grew up as a personal web and generally display *date-stamped entries* in a chronological form. A very popular type of blog is a text based blog.
- ***Content communities*** have the primary purpose of sharing media content among users, including text, photos, videos, and powerpoint presentations. Users do not need to create a personal profile page.

- ***Social networking sites*** allow users to connect by creating personal profile information and inviting friends and colleagues to access profiles and to send e-mails and instant messages. Typical profiles include photos, videos, audio files, blogs and so on. Examples of ***social networking sites*** are Facebook, MySpace, and Google+.
- ***Virtual games worlds*** is a platform that replicates the environment into a three-dimensional form that makes users appear in the form of personal avatars and interact based on game rules.
- ***Virtual social worlds*** allow inhabitants to choose behavior freely and to live in avatar form in a virtual world similar to real life



## **CHAPTER II**

### **LITERATURE REVIEW**

The writer literally offered a review and definition of theories from earlier investigations in this chapter. This chapter covers sociolinguistic, bilingualism, and the explanation of code mixing.

#### **A. Sociolinguistic**

Sociolinguistics is an interdisciplinary science (between sociology and linguistics), the two fields of empirical science are very closely related. In general, it can be said that sociolinguistics is an interdisciplinary field that studies language in relation to the use of that language in society. It can also be said that sociolinguistics studies and discusses social aspects of language, especially differences in societal (social) factors (Saleh & Mahampang, 2006).

Sociology is an objective and scientific study of humans in society and of social institutions and processes that exist in society. Linguistics is the science of language or a field that takes language as the object of study (Aslinda, 2007). Sociolinguistics according to Fishman is more qualitative in nature, while the sociology of language is quantitative. So sociolinguistics has more to do with code mixing.

Code is a situation in another language when people mix two (or more) languages or variations in a language act (speech act or discourse) without anything in the language situation requiring the mixing of the languages (Nababan, 1984). If a speech occurs mixing or a combination of different variations in the same clause,

the event is called code mixing. Ulfiani (2014) states that code mixing is the use of two or more languages by inserting one language element into another to expand the language style. From some of the opinions above, it can be concluded that code mixing is the use of two or more languages in the form of pieces to expand the variety of languages or language styles in a conversation.

According to Suwito (1985) based on the linguistic elements involved in mixing the code can be divided into the insertion of elements in the form of words, the insertion of elements in the form of phrases, and the insertion of elements - the intangible clause. (Kridalaksana, 2008: 40) states that code mixing is the use of language units from one language to another to expand language styles or language variations, including the use of words, clauses, idioms, and greetings. Suandi (2014) classifies mixed codes based on language level, namely mixing codes at the clause level, mixing codes at the phrase level, and mixing codes at the word level.

Mixing occurrence of code mixing is due to the reciprocal relationship between the role (speaker), language form and language function. This means that speakers who have a certain social background tend to choose certain forms of code mixing to support certain functions (Suwito, 1985). Suandi (2014) said the factors causing code mixing were limited use of codes, the use of more popular terms, the speaker and the speaker's personal, speech partners, place of residence and time of the conversation, the mode of conversation, topic, function and purpose, variety and level of speech. Language, the presence of a third speaker, the subject of conversation, to evoke a sense of humor, and to simply be prestigious. with details of actual language usage, such as descriptions of patterns of use of language /

dialects in certain cultures, preferences of the speaker's use of certain languages / dialects, topics, and background of conversation. Another expert who uses different descriptions, but has the same intention, namely Anwar (1995) defines sociolinguistics as a science that is concerned with various aspects that lie outside of language, and have to do with language problems. From some of the opinions above, it can be concluded that sociolinguistics is the study of the interdisciplinary relationship between language and society.

### **B. Bilingualism**

According to Ohoiwutun (1997) the use of two or more languages by a person or a society is called bilingualism. In general, several opinions about bilingualism were stated by Kridalaksana (2008), bilingualism is the use of two or more languages by a person or by a society. Ohoiwutun (1997) also stated that bilingualism refers to symptoms of mastery of a second language with the same degree of mastery as native speakers. However, the limitation of bilingualism as mastery of at least the first and second languages, even though the level of mastery of the second language is only at the lowest limit. It is stated that bilingualism can be interpreted as simply knowing a second language.

Based on these definitions, it can be stated that bilingualism is the ability to use two or more languages alternately in a society. Code According to the Big Indonesian Dictionary code is a sign (words, writing) agreed upon for a specific purpose (to ensure the confidentiality of news, government, and so on). Human language is a kind of code; language system in a society; certain variations in a language (Kridalaksana, 2008). The point is that code is a structural system in which

the application of its elements has distinctive characteristics according to the speaker's background, the speaker's relationship with the speech partner and the existing situation. Based on this definition, it can be concluded that the code is a sign that describes the meaning of a language system in a society. Code in sociolinguistics includes language functions, code switching and code mixing.

Another important question regarding these bilingual occurrences is whether or not individuals experience confusion when learning two linguistic systems at once. It must be demonstrated that the multilingual children do not mix and mistake the grammatical rules of the two languages. Whether code mixing occurs as a result of the kids' inability to distinguish between the two languages or not, this raises another concern. Since children learn their mother tongues in their early years, it is unlikely that they will be able to use both languages well and individually (Suek, 2017). However, it will be different for those who are bilingual or multilingual and have the ability to speak more than one language. The question of which group such people should identify with has been one that many multilingual people have struggled with (Trisnawati, 2017).

### **C. Code Mixing**

Code mixing is a situation in another language when people mix two (or more) languages or variations in a language act (speech act or discourse) without anything in the language situation requiring the mixing of the languages (Nababan, 1984). The occurrence of code mixing happens when a speech contains mixing or a mixture of different variations in the same clause. Additionally, code mixing is the use of two or more languages to extend the language style by integrating one

language feature into another. Moreover, code mixing is the use of language units from one language to another to expand language styles or language varieties. Code mixing, according to some of the above perspectives, is the use of two or more languages in the form of parts to maximize the range of languages or language types in a conversation.

### a. Types of Code Mixing

Muysken (2000) explains that code mixing is usually divided into three main types - insertion (words), alternation (clause) and congruent (dialect) lexicalisation - and the emergence of the most common variant of code mixing in society is code insertion mixing. What the author means about insertion is the insertion of material (lexical items or whole constituents) from one language into another language structure. Alternation means the change between the structures of the language. The latter is the lexicalization of congruent material from different lexical inventories into a common grammatical structure.

#### I. Insertion

In this situation, one constituent B (with b words from the same language) is inserted into the structure determined by language A, with words a from that language. In this type includes an example like, "Jangan suka nge-**judged** gitu dong". (note that the **judge** is an English word inserted in the Indonesian greeting).

#### II. Alternation

In this situation, the constituents from language A (with words from the same language) are followed by the constituents from language B (with words from the same language). The constituent languages that dominate A and B are not determined. This type of code-mixing involves an example as, "**I can not sleep** karena banyak nyamuk."

### III. Congruent Lexicalization

The grammatical structures are shared by languages A and B, and words from both language a and b are inserted more or less randomly. The example of this type can be explained like, "*Weet jij* **whaar** Jenny is." (The order in which Jenny is easy in the structure of English as Dutch. Apart *from where it is* close to Dutch **whaar** especially when spoken by bilinguals).

#### b. The Reason People use Code Mixing

According to Bhatia and Ritchie (2016), there are several reasons and motivations for using code mixing:

##### 1. Participant roles and relationships

The roles and relationships of participants play a very important role in the bilingual subconscious agreement and disagreements about language choice. That is, whether the code mix is bilingual or not depends on who they are speaking to.

## 2. Situational factors

Some languages are thought to be better suited than others for particular participants/social groups, situations, or topics. Additionally, they contend that social factors like class, religion, gender, and age might have an impact on the qualitative and quantitative transitional patterns of language mixing.

## 3. Intrinsic factors of the message

Code mixing can be caused by a variety of elements, including questions, repetition, topic comments and relative clauses, hedging, interjections, idioms, and ingrained cultural wisdom.

## 4. Attitudes of language, domination, and security

The qualitative and quantitative characteristics of language mixing are determined by attitudes toward language, dominance, and safety. The frequency of code mixing by bilinguals is influenced by attitudes, specifically whether individuals see code mixing favorably or unfavorably.

### **D. Borrowing Words**

In addition to being a means of communication, language also reflects human civilization. It could play a role in every facet of culture's social life. In order to express any activity, it must also be to have concepts and signals. It involves appropriating words from different languages. According to Wardhaugh, borrowing is a method for expanding a language's vocabulary.

Additionally, it is a word, phrase, or concept that has been borrowed from another language. These definitions make it apparent that borrowing is the process of appropriating words from other languages and using them to represent new ideas or objects that have not yet been included in a language's lexicon or terminology. Charles (1950) described the many categories of loan or borrowing words that depend on phonological and semantic characteristics in the book "A Course in Modern Linguistic" as follow:

a. Loanword

The process of morphological importation known as a loanword involves no morphological replacement but may or may not involve phoneme substitution. These importations imply no change in grammar. It is clear that the borrower used the original word's sound and spelling such as *visual (visual)*.

b. Loanblend

The loanblend combines importation and morphological substitution, yet the structure is consistent with the model. The method of loanblending combines foreign and native words. A loanblend is a new phrase that has similarly emerged in the borrowing process such as *kultur (culture)*.

In other words, phonological and semantic factors as well as the interaction of languages and their speakers all have an impact on the sorts of borrowed words. While phonological and semantic elements drive morphological change and

meaning, the contact includes some factors like a word's origin and the medium utilized for borrowing.

### **E. Social Media**

All types of social media use a digital platform, whether it's mobile or stationary. However, not all digital content is inherently social media. Social networking is described by two characteristics. To begin with, social media allows for some level of involvement. Even if some social networking sites, such as Facebook, allow passive viewing, social media is never truly passive. At the minimum, a profile must be established that allows for the possibility of interaction to begin. Social media can be distinguished from traditional media by its feature of allowing for personal profiles. In keeping with their participatory nature, social media also promote participation. Although many social media platforms were or are initially considered as unique, they become less obvious and more.

Social media is an interactive computer intermediate technology that makes it easier to create and share content through online groups and networks, including information, ideas, career interests, and other kinds of expression. Students frequently utilize social media platforms like Instagram, WhatsApp, and others. Puntodi (2011) asserts that there are various:

#### **1. Bookmarking**

Bookmarking provides an opportunity to share links and tags of interest. This is so that everyone can enjoy what we like.

## **2. Wiki**

As a site that has a variety of different characteristics, for example, knowledge sharing sites, wikitravel, which focuses on information in one place.

## **3. Flickr**

Yahoo-owned website with authors who are world-renowned authorities in every area of photography that focuses on image sharing. Flickr creates a photo catalog where any item can be advertised.

## **4. Creating opinion**

Social media gives users a way to express their opinions to others globally. Everyone has access to social media's journaling and commenting features.

## **5. Social networks**

People create various media and publications to share with others through these content sharing websites. Here are a few illustrations of these social media apps:

### **a. Facebook**

More than one billion people actively use the social networking service that Mark Zuckerberg established in February 2004; more than half of these people access it through a mobile device. Users can add friends, make personal profiles, exchange messages, and share information here.

### **b. WhatsApp**

Since its creation in 2009, it has been a cross-platform messaging service that uses internet bandwidth to enable message exchange without incurring SMS fees. We can communicate with ease using WhatsApp's text and voice messaging features, and up till now, it has a video call feature that allows us to see each other in real time while on the photo.

c. Line

Line, which was launched in 2011 by a Japanese startup, is essentially identical to WhatsApp. What sets it apart from WhatsApp is that Line has the ability to use emoji characters in texts, making it appear more engaging when sending messages.

d. Youtube

A website where users may upload, watch, and exchange films that was developed in February 2005 by a former employee of PayPal. Through the application, you can view any encouraging video content..

e. Twitter:

A Twitter like social networking platform and microblog that enables users to post and read text messages of up to 280 characters. Founded by Jack Dorsey in March

f. Instagram:

Instagram is a social networking application platform that enables users to capture images, edit, add digital filters, and upload them with a variety of features, such as comments and the DM or Direct Message function that enables users to exchange messages.

## 6. Social Media Characteristics

Social media has features that are inextricably linked to the numerous features of social media that are now in use. Some of the traits of social media include the following:

### a) Participation

Encourages contributions and feedback from everyone who is interested or interested in using it, so that it can blur the boundaries between the media and the audience.

### b) Openness

The majority of social media platforms allow for engagement and input via voting, sharing, and comments. There are occasionally limitations on how people can access and use the message content.

### c) Conversation

In addition, there may be conversations or users in both directions.

### d) Connectivity

The ability to connect users through a link facility (link) to websites, information sources, and for other users is what makes the majority of social media platforms successful.

## **CHAPTER III**

### **RESEARCH METHODOLOGY**

In this chapter, the researcher frequently discusses the research design, the research method, the research site, the population and samples, the research tools, the methods of data collection, and the methods of data analysis.

#### **A. Research Design**

According to Babbie (2004), a research design is a collection of choices on what subject will be explored among what population using what research techniques for what goals. It is a typical approach to carrying out a research investigation. It denotes that the researcher chooses an appropriate approach and design to address the study issue, including participant recruitment and data collecting. According to the research topic, this study employs a descriptive qualitative methodology, as the researcher will outline the various ways that students utilize social media to combine codes. Meanwhile, according to Bogdan and Biklen (1997), qualitative research is descriptive since the data is obtained using words or pictures rather than numbers. The study's results are presented using quotations from records, field notes, and interviews, as well as extracts from videotapes, audiotapes, and electronic communications. This method seeks to explain the occurrences or phenomena that take place during the research process as well as the findings that are made after observing the study subject.

Moreover, a detailed overview of specific events experienced by people or groups of individuals is the goal of qualitative descriptive studies, which are also the theoretical foundation for all qualitative approaches to research..

## **B. Research Participants**

This research applied non probability sampling. According to Sugiyono (2007), non-probability sampling is a sampling technique that does not provide equal opportunities or opportunities for each element or member of the population to be selected as samples. This sample technique includes, systematic sampling, quotas, accidental, purposive, saturated, snowball.

Therefore, purposive sampling was used for the purposes of this investigation. According to Patton (2002), this sampling is one of the non-probability sampling approaches, where the researcher chooses the sample by outlining particular traits that fit with the study's goals and are expected to provide the answers to the research questions.. Participants who would be taken in this research are students of batch 2017 in English Department of UIN Ar-Raniry Banda Aceh who usually uses code mixing in their daily activities on their WhatsApp and Instagram status, chats, and caption posts.

Furthermore, to select the data, researcher chose 10 data from students' status, posts, or chats in their WhatsApp and Instagram accounts, and the researcher would interview 10 participants in a variant time and way towards their perspectives in using code mixing. The names of the participants are mentioned below:

*Table 3. 1 Participants' name*

<b>No.</b>	<b>Initial</b>	<b>Batch</b>	<b>Sex</b>
1.	CSZM	2017	Female
2.	SF	2017	Male
3.	NH	2017	Female
4.	LM	2017	Female
5.	FM	2017	Female
6.	ZDF	2017	Female
7.	FZ	2017	Male
8.	SA	2017	Female
9.	SW	2017	Male
10.	VR	2017	Female

Researcher would investigate a sample of WhatsApp and Instagram accounts to determine the sample was students of the English Department of UIN Ar-Raniry Banda Aceh.

### **C. The Technique of Data Collection**

Data collection is a method of gathering information in a systematic and organized way. Researcher gathered data by checking on social media for observations of students combining student codes while writing status updates or talking with friends on social media. According to Gorman (2005), observation studies involve the systematic recording of observable phenomena or behavior in a natural setting.

This study's documentation consists of screenshots of the chat and student status on social media. Moreover, the interview is another technique used in this study. The researcher asked a series of questions to discover why students used code mixing in their social media status or chat. Several topics relevant to the study goals were included in the interview questions.

The researcher also investigated social media by specifically asking the individual concerned or analyzing and observing the captions or chat of the participants, resulting in the identification of multiple student statuses with mixed codes. The researcher then selected the posts or chats from the study that most often resulted in code mixing on social media to select data. Sources of data in this study were taken by the researchers themselves, namely screenshots of students' posts and chat on social media via cell phones.

#### **D. The Technique of Analysis Data**

Following the collection of all data from respondents, data analysis is a process. When examining the data in a number of steps: The researcher would first go through all the information that had previously been gathered from social media. The data for this study's topic compiled via student comments and discussions on social media sites like WhatsApp and Instagram. The researcher then selected the students' social media messages or chats regarding the sequence of results that would be researched which means only a few of status, chats, and caption post has been chosen to be analyzed. Furthermore, the researcher used Muysken's theory to classify and explain the different forms of code mixing that students use, such as insertion, alternation, and congruent lexicalization.

## 1) Observation

The observation is carried out in a sequential manner and consists of some elements that emerge in a phenomenon within the study object. The observation's outcome would be conveyed using a systematic arrangement based on the rules that apply. Observation studies, according to Gorman (2005), entail the methodical recording of observed behaviors or events in a natural environment.

There are two forms of observation: participant observation and non-participant observation. Non-participant observation was used in this study, which means that the observer did not take part in the activities that were being observed (Baker, 2006). Then, the researcher observed the data from students' statuses, posts, or chats in their WhatsApp and Instagram accounts. It would completely describe how the researcher observed the data below:

- a) The researcher would search some of participants' statuses on some applications namely Instagram and WhatsApp.
- b) The researcher found participants' chat between each other to know the combination of words (code-mixing) that they implemented in their chat.
- c) The researcher collected and observed all data in accordance of the study aims.
- d) The researcher divided the statuses, post, or chat from the participants towards the types of code-mixing.
- e) The researcher provided the interview questions to the participants in order to complete and facilitate the result of this study.

### 1) Semi Structured Interview

A series of open-ended questions is what this study refers to as a semi-structured interview. Because information mining may be done more thoroughly if the responses provided during the session are supplementary information, this method allows participants to ask themselves new questions in the form of self-reflection.



## **CHAPTER IV**

### **FINDING AND DISCUSSION**

This chapter included the findings of the research observations as well as a discussion of the study. The information gathered from the field was used to construct the conclusion of this study, which was reached through interview. The following is an explanation of the findings and discussion:

#### **A. Findings**

This data included Facebook, WhatsApp, and Instagram, among other social media platforms. The researcher provided the data in this chapter to respond to the problem statement about three types of code mixing based on Muysken's theory: Insertion, Alternation, and Congruent lexicalization, as well as the reasons why they caused code mixing based on Bhatia and Ritchie's theory.

##### **1. The types of Code Mixing**

The results revealed that the students created code mixing types such as Insertion and Alternation based on Muysken's theory. The types of code mixing would be described below:

###### **a) Insertion**

In this study, the researcher found out about two item of insertions in participants' status in their WhatsApp and Instagram accounts. The participants which included into the term of insertions are CSZM, SF, FM, ZDF, LM, and NH.

They wrote status by using the code of noun and verb as described in the following quotes:

Kawan dan temanku, siapa yang bisa ngerjain soal math ini? (*My friends, who can solve about this math's question?*). In this part, the participant used Insertion of code mixing namely *math*. She mixes the code of noun i.e. ***math***.

Aku baru tau kalo panggilan di WhatsApp bakal kena block juga. (*I have known that history of WhatsApp's call could be getting blocked as well*). In this part, the participant used Insertion of code mixing namely *block*. He mixes the code of noun i.e. ***block***.

Selain butuh healing, aku juga butuh kamu. (*Besides needing the healing time, I also need you*). In this part, the participant used Insertion of code mixing namely *healing*. She mixed the code of noun i.e. ***healing***.

Terima kasih yang udah kasi dukungan buat aku selama ini, aku sangat appreciate kalian semua. (*Thank you for your supporting so far, I really appreciate you guys.*) In this part, the participant used Insertion of code mixing namely *appreciate*. She mixes the code of verb i.e. ***appreciate***.

Makasih banyak untuk teman-temanku yang udah ikutan join acara ini. (*Thank you for my friends who is joining this event*). In this part, the participant used Insertion of code mixing namely *join*. She mixes the code of verb i.e. ***join***.

Gais yang belum clear chat ini apa masih ada daftar nama dosen? (*Guys, for those who haven't cleared this chat, is there still a list of lecturers' name?*). In this part, the participant used Insertion of code mixing namely *clear*. She mixes the code of verb i.e. ***clear***.

## b) Alternation

In this study, the researcher detected about three item of alternations in participants' status within their WhatsApp and Instagram accounts. The participants which included into the term of alternations are FZ, SA, SW and VR. They wrote status by using the code of idiom, phrase and clause. The evidence would be written below:

Thank you so much my beloved sister yang udah nraktir aku hari ini hahaha sering-sering yaa. Janji deh, jadi adik yang baik aku ke depan. (*Thank you so much my beloved sister for treating me today (laughed). I promise will be a good younger sister for the future (chuckle)*). In this part, the participant used Alternation of code mixing namely *thank you so much my beloved sister*. He mixes the code of phrase i.e. ***thank you so much my beloved sister***.

Aku dulunya masi care ya, tapi sekarang memang lebih baik i dont care sih sama keadaan mu. (*I care about you in the past but I dont care about your condition anymore*). In this part, the participant used Alternation of code mixing namely *I don't care*. She mixes the code of clause i.e. ***I don't care***.

Aku minta maaf kepada orang yang udah mencoba looking for my cat, aku terima kasih sangat. (*I do apologize for those who're looking for my cat. I do thank for you a lot..*). In this part, the participant used Alternation of code mixing namely *looking for*. He mixes the code of phrase i.e. ***looking for***.

Jadi orang yang open minded itu penting ya ges ya. Jangan kebanyakan tidur. (*Becoming an open minded person is crucial thing. Don't take much time for sleeping all of you, guys*). In this part, the participant used Alternation of code mixing namely *open minded*. She mixes the code of idiom i.e. ***open minded***.

The usage of nouns and verbs as well as phrases, idioms, and clauses was found to be common among participants in code mixing of the insertion and alternation type, according to research's table above. They use all of this stuff in their communication abilities on social media. However, the third types of code mixing namely ***congruent lexicalization***, is a sort of code mixing that the researcher did not find in the participant data.

## 2. The result of participants' interview questions

In this section, the researcher discussed the results of participants' perspectives which involved all topics. The section drew their performance by using code mixing in exploring their ideas.

According to CSZM and SF, they frequently use code mixing in their everyday social media status updates. They made the decision to use WhatsApp media more actively to implement various sorts of code mixing. Moreover, they constantly used code mixing in creating the videos, posts, and dialogues because CSZM and SF believe that doing these will make it simpler for them to express their critical opinions to other people in this highly developed era.

In addition, SF claims that he can practice his English skills, particularly in expanding his vocabulary, by using code mixing. He used code mixing to help friends on his WhatsApp who desired to get one-on-one English lessons from him. Furthermore, it inspires his friends to enhance their English ability. Hence, participant SF obviously wants to maintain utilizing code mixing in discussions, posts, or WhatsApp status. Here are their statements based on the explanation above:

I use it. Not so often but continuously. There some code mixing that I know such as alternation, insertion and congruent lexicalization and I just think that alternation is the best type of code mixing to use everytime I want to up a video or create a sentence in my social media. So normally I just take a picture and put some word that contains alternation type. Not only that English has influenced me a lot, since English has become my second language, I used to mix a sentence with my first and second language. {CSZM}

Sometimes I express myself on social media by using two

languages, more precisely we call it bilingual. I also apply it in my daily life because I am used to it. I use it when I write a caption on social media. But I use English more often so that I am more trained and used to it. Sometimes I use code-switching when I think it's necessary to use code mixing. I always use WhatsApp, because in my contact, there were also some of my friends who said they wanted to learn English, and they were happy if I used only a few words or sentences that they didn't know before. The advantage for them is that they learn new vocabulary from me and I'm happy if I can help them. {SF}

The opinions of the CSZM and SF participants were confirmed by the other participants, who concurred (NH, and LM). Just that LM noted that she uses code mixing on Instagram more frequently than WhatsApp. She prefers for using fascinating Instagram features to convey his two-language blended sentences. Participants NH concurred with this. She agrees that code mixing is more comfortable to apply in daily life. Additionally, she regularly combines the two languages of English and Indonesian to express his daily activities on social media, specifically WhatsApp and Instagram. It can be concluded, these four participants know the types of code mixing namely intsertion, alternation, and congruent lexicalization. Here are the related statements:

Yes, I absolutely use code mixing. Because it is really comfortable for using it. Sometimes when having a chat or updating status or having a call, I'll implement code mixing in my writing also my speaking. I choose whatsapp, because through this app I have many interaction with others and encourage me to use code mixing frequently. {NH}

I can say that I am not really like to play social media, I mean I don't really like to post pictures or videos. When I do both, sometimes I use code mixing in that activities. I usually use both, WhatsApp and Instagram that I can express how I feel without any pressure and I can say that my daily conversation is full of code mixing. {LM}

On the other hand, the other six participants (FM, ZDF, FZ, SA, SW and

VR) differ significantly from the earlier participants in several ways. They remark that they are unaware of the specific type of code mixing. However, they all use code mixing pretty frequently in their online lives, particularly on WhatsApp and Instagram. Participants FM and VR agree that code mixing has a significant impact on today's educational environment. In particular, English is widely recognized as the universal tongue. Thereby, ZDF and FZ make their statement more stronger. It is undoubtedly easier for the readers to comprehend what they are saying when they talk fluently because of code mixing, they believe it. Here are the related statements:

I often use code mixing in my daily life, it has become a common thing to say especially in modern times like now, but I don't really understand the types of code mixing in more detail. I just use code-mixing language in my social media activities such as when making statuses on social media, chatting with friends. {FM}

I often use it in ig story and Whatsapp. It is more cozy than anything. I know I don't really care about the types of code mixing. But what I know is really important for us to recognize most about the code mixing in terms of enhancing our ability, not only that we know English is world language, so that we can explore our mind into English as well eventhough we mix the language. {FZ}

I do not know what the type of code mixing. I apply the code mixing at my social media's story such as WhatsApp and Instagram. It make me can practice my English, even its not formal, but nowadays code mixing make someone modern in following the era. {ZDF}

I do use code mixing in daily life, especially communicated with other people, either in the real world or on social media. However, I do not know the types correctly, I just use based on what I want, posting and creating a story in my platforms especially Instagram and WhatsApp. {VR}

SA and SW further state that they simply use code mixing to express the ideas and emotions they intend to post on social media. Although they are unaware of the different types of code mixing, they can still communicate with those around them and make their understanding of the meaning of their statements easier by applying code mixing. The statement is below:

I usually apply code mixing on Instagram and WhatsApp. I just like to mix up the language when I make a sentence so that people also understand what I'm saying. It influenced me. It's like explore what I know and make me practice to speak English well. Indeed, I don't know much about types of code mixing. Yet, I just write what I want to say in my mind or my feelings about something and I make it in social media. {SA}

I obviously choose Instagram and WhatsApp to implement code mixing in my daily life because those are more suitable in my opinion to use code mixing and I can catch my friendship closely than using others. It really helps me to get the effective communication towards my friends. {SW}

## **B. Discussions**

Based on Muysken's theory, the researcher in this study examined the several types of code mixing utilized by the students on social media (WhatsApp and Instagram), including insertion, alternation, and congruent lexicalization. Nevertheless, the study discovered that the pupils only employed two types of code mixing, namely insertion and alternation. The result of the data showed by the explanation of code mixing's types which are insertion (noun and verb) and alternation (phrase, clause, and idiom).

### **1. Types of Code mixing**

### a. Insertion

Three participants stated about insertion of noun and verb. For example, when the CSZM wrote a status “Kawan dan temanku. Siapa yang bisa ngerjain soal *math* ini.” The utterance is in Indonesian then the participant CSZM mixed in English word “*math*”. Therefore, it could be said insertion of code mixing due to the mixing happened in her status by using noun. Another example when the participant SF wrote a status “Aku baru tau kalo panggilan di WhatsApp bakal kena *block* juga.” The utterance is in Indonesian then SF mixed in English word “*block*”. Hence, it related to one of code mixing types namely insertion, because the mixing of the language happened in his status by applying a noun.

On the other side, other participants stated an insertion of verb. For instance, when participant LM wrote a status on her social media “Terima kasih yang udah kasi dukungan buat aku selama ini, aku sangat *appreciate* kalian semua”. The expression is in Indonesian then the LM mixed in English word “*appreciate*”. Hence, it could be said insertion of code mixing due to the mixing appeared in her status by applying verb. Another example, when the participant ZDF wrote a status “Gais yang belum *clear* chat ini apa masih ada daftar nama dosen?.” The expression is in Indonesian then ZDF mixed in English word “*clear*”. Therefore, it related to one of code mixing types namely insertion, because the mixing of the language occurred in her social media’s status by using verb in it.

### b. Alternation

The others scribed types of code mixing namely alternation. Participant FZ wrote a status “*Thank you so much my beloved sister* yang udah nraktir aku hari ini hahaha sering-sering yaa. Janji deh, jadi adik yang baik aku ke depan wkwk”. The utterance is in Indonesian then the participant FZ mixed in English word “*Thank you so much my beloved sister*”. Therefore, it could be said alternation of code mixing due to the mixing happened in his status by using phrase.

Another example when the participant SA wrote a status “Aku dulunya masi *care* ya, tapi sekarang memang lebih baik *i do not care* sih sama keadaan mu.” The expression is in Indonesian then SA mixed in English word “*I do not care*”. Hence, it related to one of code mixing types namely alternation, because the mixing of the language happened in her social media’s status by using a clause.

As the same one with participant VR, she used one of the examples towards alternation types namely idiom. Participant VR stated a sentence in her social media’s status “Jadi orang yang *open minded* itu penting ya ges ya. Jangan kebanyakan tidur.” It related to one of code mixing types namely insertion, because the mixing of the language happened in her status by writing an idiom in it.

## **2. The reason why students use code mixing in social media**

According to Bhatia and Ritchie's theory, there are a few explanations for why students adopt code mixing on social media. The researcher discovered various explanations linked to Ritchie and Bhatia's idea based on the results of an interview with some participants.

The first reason is participant roles and relationship. For example, when the student wrote a status “*Thank you so much my beloved sister yang udah nraktir aku hari ini hahaaha sering-sering yaa. Janji deh, jadi adik yang baik aku ke depan wkwk*”. The participant wrote that sentence for feeling grateful and thankful for her beloved sister who is already treating her well. The participant mixed the language into English and bahasa because she knew that her sister is an extremely good in English.

The second reason is situational factor. For instance, when the student wrote a social media’s status “Kawan dan temanku. Siapa yang bisa ngerjain soal *math* ini.” The student obviously wrote that sentence is for asking a help towards her friends. Therefore, their assistance to solve his math question is really needed here.

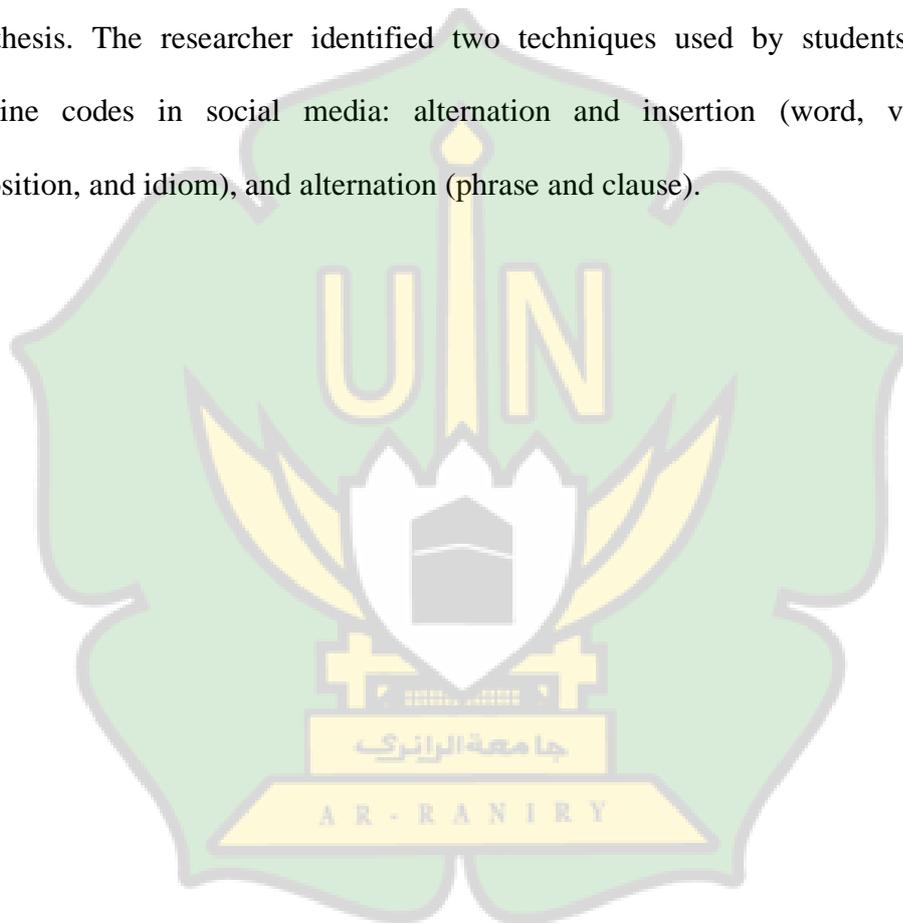
The third reason is message-intrinsic factor. For example, when the student wrote a status “Jadi orang yang *open minded* itu penting ya ges ya. Jangan kebanyakan tidur.” The student clearly reminded all the readers towards her status which can not judge humans from their appearances, all people must know the truth before providing a bad statement toward others.

The fourth reason is Language attitude, dominance, and security. For instance, when the participant posted an appreciation post to her friends who joined the events that she held. It was like “Terima kasih yang udah kasi dukungan buat aku selama ini, aku sangat *appreciate* kalian semua.” The word of *appreciate* is emphasized as her gratitude for those who came the event.

By using interview sections, the researcher discovered several other reasons why students employ code mixing in addition to those supported by Bhatia and Ritchie's theory. One could draw the conclusion that everyone involved mixed codes when making the films, blogs, and conversations because they thought doing so would make it easier for them to share their critical ideas with others in this highly evolved era. Not only that, by using code mixing, it inspires all of their friends to enhance English ability. They also maintain utilizing code mixing in discussions, chat, posts, or social media (WhatsApp and Instagram) statuses. To be conclude, commonly purpose by applying code mixing is to improve their English, demonstrate the group's identity, make it understandable and familiar, illustrate the trend, and show personal habits.

Yiamkhamnuan (2011) also conducted a research entitled “The mixing of Thai and English: Communicative strategies in Internet chat rooms.” They examined the characteristics of language mixing between Thai and English at the intra- and inter-sentential levels in synchronous chat rooms and look into potential uses, contributing variables, and new textual identities created by language mixing. They discovered that switching to Thai was accomplished by (1) inserting Thai words, (2) translating words, (3) using word quotes, (4) using word repetition, and (5) switching internet cultures. But in this study, the researcher discovered that insertion code mixing—which includes the insertion of a noun, a verb, an idiom, and a preposition—is the predominant type of code mixing employed by the students.

The other researcher found entitled “The use of Indonesian English code mixing in social media networking (Facebook) by Indonesian youngsters”. Sutrismi (2014) stated that there are seven types of code mixing—word, blending, hybrid, word reduplication, phrase, and clause—based on the data analysis. However, this study examines type code mixing in light of Muysken's hypothesis. The researcher identified two techniques used by students to combine codes in social media: alternation and insertion (word, verb, preposition, and idiom), and alternation (phrase and clause).



## CHAPTER V

### CONCLUSIONS AND RECOMMENDATIONS

The study's result is presented in this final chapter. The study findings and discussion from the preceding chapter serve as the foundation for the conclusion. The data analysis and discussion would be condensed in this section, and suggestions for future researchers would be given.

#### A. Conclusions

Based on the data analysis and discussion in chapter IV, the researcher came to the conclusion that UIN AR-Raniry towards English language education department students mix codes in social media platforms like WhatsApp and Instagram. The study discovered that there were two types of code mixing produced by the students on social media, including insertion (noun and verb) and alternation, in accordance with Muysken's hypothesis (idiom, phrase and clause). The students mix Indonesian language and English language in their status, chat, and caption of the story. The researcher found in 10 participants which produced insertion and alternation in different way. Yet, the researcher did not find the third types of code mixing in the participant data, namely *congruent lexicalization*.

According to Bhatia and Ritchie's theory, the student's use of code mixing in their status or chat on social media was caused by participant roles and relationships, situational factors, message-intrinsic factors, linguistic attitude, dominance, and security, among other things. Other student's reasons had to be displayed, they had to be approachable and simple towards the improvement of code-mixing skills, they could enhance a trend, and they would reflect a personal

habit, among other things. The findings of this study supported the earlier argument put out by Bhatia and Ritchie about the motivations behind code mixing.

### **B. Recommendations**

The researcher offers some recommendations for future researchers who can investigate in-depth related to students' English performance skills in higher education by using various media and also can elaborate the media in various fields and abilities toward applying code mixing types in their post, status, or chat. In addition, the researcher expects that this study will offer pertinent data that others may utilize to better understand the challenging parts of code mixing. Additionally, the researcher anticipates that as a result of this study, all course instructors will be more knowledgeable of the usage of some assistive media to enhance students' communication abilities in the classroom.

For lecturers, the researcher anticipates that the outcome will be able to provide accurate information, particularly in teaching code mixing kinds supported by any kind of media that would be assistive digital in EFL capacity. Last but not least, the researcher anticipates that students will be able to use some continuous digital support and practice code mixing kinds more. Future students will benefit from and be appropriate.

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## APPENDIX A

**SURAT KEPUTUSAN DEKAN FAKULTAS TARBİYAH DAN KEGURUAN UIN AR-RANIRY**  
**Nomor : B-8612/UN.08/FTK/KP.07.6/05/2021**

**TENTANG**  
**PENGANGKATAN PEMBIMBING SKRIPSI MAHASISWA FAKULTAS TARBİYAH DAN KEGURUAN**  
**UIN AR-RANIRY**

**DEKAN FAKULTAS TARBİYAH DAN KEGURUAN UIN AR-RANIRY**

- Menimbang** : a. bahwa untuk kelancaran bimbingan skripsi dan ujian munaqasyah mahasiswa pada Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh, maka dipandang perlu menunjuk pembimbing skripsi tersebut yang dituangkan dalam Surat Keputusan Dekan;
- b. bahwa saudara yang tersebut namanya dalam surat keputusan ini dipandang cakap dan memenuhi syarat untuk diangkat sebagai pembimbing skripsi.
- Mengingat** : 1. Undang-undang Nomor 20 Tahun 2003, tentang Sistem Pendidikan Nasional;
2. Undang-undang Nomor 14 Tahun 2005, tentang Guru dan Dosen;
3. Undang-undang Nomor 12 Tahun 2012, tentang Pendidikan Tinggi;
4. Peraturan Pemerintah Nomor 74 Tahun 2012 tentang Perubahan atas Peraturan Pemerintah RI Nomor 23 Tahun 2005 tentang Pengelolaan Keuangan Badan Layanan Umum;
5. Peraturan Pemerintah Nomor 4 Tahun 2014, tentang Penyelenggaraan Pendidikan Tinggi dan Pengelolaan Perguruan Tinggi;
6. Peraturan Presiden RI Nomor 64 Tahun 2013; tentang Perubahan IAIN Ar-Raniry Banda Aceh Menjadi UIN Ar-Raniry Banda Aceh;
7. Peraturan Menteri Agama RI Nomor 12 Tahun 2014, tentang Organisasi dan Tata Kerja UIN Ar-Raniry Banda Aceh;
8. Peraturan Menteri Republik Indonesia No. 21 Tahun 2015, tentang Statuta UIN Ar-Raniry;
9. Keputusan Menteri Agama Nomor 492 Tahun 2003, tentang Pendelegasian Wewenang, Pengangkatan, Pemindahan dan Pemberhentian PNS di Lingkungan Departemen Agama Republik Indonesia;
10. Keputusan Menteri Keuangan Nomor 293/KMK.05/2011 tentang Penetapan Institut Agama Islam Negeri Ar-Raniry Banda Aceh pada Kementerian Agama sebagai Instansi Pemerintah yang Menerapkan Pengelolaan Badan Layanan Umum;
11. Keputusan Rektor UIN Ar-Raniry Nomor 01 Tahun 2015, tentang Pendelegasian Wewenang kepada Dekan dan Direktur Pascasarjana di Lingkungan UIN Ar-Raniry Banda Aceh;
- Memperhatikan** : Keputusan Sidang/Seminar Proposal Skripsi Prodi Pendidikan Bahasa Inggris Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Tanggal 30 April 2021
- Menetapkan** :
- PERTAMA** : **MEMUTUSKAN**
- Menunjuk Saudara:
1. Habiburrahim, Ph.D Sebagai Pembimbing Pertama
2. Rahmi Fhonna, MA Sebagai Pembimbing Kedua
- Untuk membimbing Skripsi :
- Nama : Evi Zulfira
- NIM : 170203235
- Program Studi : Pendidikan Bahasa Inggris
- Judul Skripsi : The Analysis of Code Mixing on Students' Social Media Accounts of English Department at UIN Ar-Raniry Banda Aceh
- KEDUA** : Pembiayaan honorarium pembimbing pertama dan kedua tersebut diatas dibebankan pada DIPA UIN Ar-Raniry Banda Aceh Tahun 2020; No.025.04.2.423925/2020, tanggal 12 November 2019.
- KETIGA** : Surat keputusan ini berlaku sampai akhir semester Genap Tahun Akademik 2021/2022
- KEEMPAT** : Surat Keputusan ini berlaku sejak tanggal ditetapkan dengan ketentuan segala sesuatu akan diubah dan diperbaiki kembali sebagaimana mestinya apabila kemudian hari ternyata terdapat kekeliruan dalam penetapan ini.

Ditetapkan di: Banda Aceh  
 Pada Tanggal: 24 Mei 2021  
**An. Rektor**  
 Dekan,

  
**Muslim Razali**

**Tembusan**

1. Rektor UIN Ar-Raniry (sebagai laporan);
2. Ketua Prodi PBI Fak. Tarbiyah dan Keguruan;
3. Pembimbing yang bersangkutan untuk dimaklumi dan dilaksanakan;
4. Mahasiswa yang bersangkutan;
5. Ar-Raniry

**APPENDIX B**



**KEMENTERIAN AGAMA  
UNIVERSITAS ISLAM NEGERI AR-RANIRY  
FAKULTAS TARBIYAH DAN KEGURUAN**

Jl. Syekh Abdur Rauf Kopelma Darussalam Banda Aceh  
Telepon : [0651-7557321](tel:0651-7557321), Email : [uin@ar-raniry.ac.id](mailto:uin@ar-raniry.ac.id)

Nomor : B-16814/un.08/FTK.1/TL.00/12/2022  
Lamp : -  
Hal : *Penelitian Ilmiah Mahasiswa*

Kepada Yth,

Ketua Program Studi Pendidikan Bahasa Inggris Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry  
: Mahasiswa PBI leting 2017

Assalamu'alaikum Wr.Wb.

Pimpinan Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry dengan ini menerangkan bahwa:

Nama/NIM : **EVI ZULFIRA / 170203235**  
Semester/Jurusan : **XI / Pendidikan Bahasa Inggris**  
Alamat sekarang : **Gampoeng Lambaro Samahani Kec. Kuta Malaka Kab. Aceh Besar**

Saudara yang tersebut namanya diatas benar mahasiswa Fakultas Tarbiyah dan Keguruan bermaksud melakukan penelitian ilmiah di lembaga yang Bapak/Ibu pimpin dalam rangka penulisan Skripsi dengan judul *The Analysis of Code Mixing on Students' Social Media Accounts of English Department at UIN Ar-Raniry Banda Aceh*

Demikian surat ini kami sampaikan atas perhatian dan kerjasama yang baik, kami mengucapkan terimakasih.

Banda Aceh, 19 Desember 2022  
an. Dekan  
Wakil Dekan Bidang Akademik dan  
Kelembagaan.



*Berlaku sampai : 13 Januari  
2023*

Habiburrahim, M.Com., M.S., Ph.D.

جامعة الرانيري  
AR - RANIRY

## APPENDIX C

### *Interview Questions for participants*

No.	Questions
1.	Do you often use code mixing into your life?
2.	Do you know the type of code mixing?
3.	Do you choose the sentence you want to create on social media based on the types of code mixing? Why? Why not?
4.	How do you apply code-mixing language in your social media activities?
5.	Does your status as an English student influence you to use code mixing? Why? Why not?
6.	How do you use code mixing to practice your English, especially by using social media?
7.	What kind of social medias that you choose for implementing the code mixing in your daily life? Why?

## INTERVIEW TRANSCRIPT

### Participant 1 : VR

**Gender : Female**

1. Do you often use code-mixing into your life?

Answer : I have, especially communicated with other people, either in the real world or on social media.

2. Do you know the type of code-mixing?

Answer : No, I do not even know it.

3. Do you choose the sentence you want to create on social media based on the types of code-mixing? Why? Why not?

Answer : No, because without us realizing it, a foreign language has become a natural blend in our own language. So I speak whatever I say.

4. How do you apply code mixing language in your social media activity?

Answer : I use it in spoken and written form

5. Does your status as an English student influence you to use code mixing? Why? Why not?

Answer : Yes. Sometimes if I don't know the vocabulary in a foreign language, I mix it up. And also I use this mix to beautify the language only.

6. How do you use code mixing to practice your English, especially by using social media?

Answer : By communicating or pouring it in written form.

7. What kind of social medias that you choose for implementing the code mixing in your daily life? Why?

Answer : I do use code mixing in daily life, especially communicated with other people, either in the real world or on social media. However, I do not know the types correctly, I just use based on what I want, posting and creating a story in my platforms especially Instagram and WhatsApp.

**Participant 2 : SF**

**Gender : Male**

1. Do you often use code-mixing into your life?

Answer : Yes, I often use it.

2. Do you know the type of code-mixing?

Answer : Yes, only a few such as insertion, alternation, and congruent lexicalization

3. Do you choose the sentence you want to create on social media based on the types of code-mixing? Why? Why not?

Answer : Yes, because sometimes some of the sentences will be easier to understand, and some of them are also often used in the modernization era like today

4. How do you apply code mixing language in your social media activity?

Answer : Sometimes I express myself on social media by using two languages, more precisely we call it bilingual. I also apply it in my daily life because I am used to it.

5. Does you status as an English student influence you to use code mixing? Why? Why not?

**Answer** : Yes, I think so. Because I have to get used to using English so that I can be more trained to use it in my daily life. Because in my opinion so that someone can use English is to get used to using English. Such as regulating the use of English on the cellphone, watching movies without having to use Indonesian subtitles or using English subtitles, listening to music, and so on.

6. How do you use code mixing to practice your English, especially by using social media?

**Answer** : I use it when I write a caption on social media. But I use English more often so that I am more trained and used to it. Sometimes I use code-switching when I think it's necessary to use it.

7. What kind of social medias that you choose for implementing the code mixing in your daily life? Why?

**Answer** : Whatsapp. Because in my contact, there were also some of my friends who said they wanted to learn English, and they were happy if I used only a few words or sentences that they didn't know before. The advantage for them is that they learn new vocabulary from me and I'm happy if I can help them.

**Participant 3 : SA**

**Gender : Female**

1. Do you often use code-mixing into your life?

**Answer** : Yes. I guess everyday

2. Do you know the type of code-mixing?

**Answer** : I don't know

3. Do you choose the sentence you want to create on social media based on the types of code-mixing? Why? Why not?

Answer : . I think no. Because I don't need to choose the sentence. I just write based my thoughts what I want to say even I used to code mixing.

4. How do you apply code mixing language in your social media activity?

Answer : Usually I apply code mixing on Instagram and WhatsApp. I just like to mix up the language when I make a sentence so that people also understand what I'm saying.

5. Does you status as an English student influence you to use code mixing? Why? Why not?

Answer : Yes maybe it influenced me. It's like explore what I know and make me practice to speak English well.

6. How do you use code mixing to practice your English, especially by using social media?

Answer : I don't know much about code mixing. I just write what I want to say in my mind or my feelings about something and I make it in social media.

7. What kind of social medias that you choose for implementing the code mixing in your daily life? Why?

Answer : WhatsApp. Because i have my niece which in junior high school. So we make conversation with use code mixing to makes us understand what we want to say

#### **Participant 4 : FZ**

**Gender : Male**

1. Do you often use code-mixing into your life?

Answer : Yes. I often do it

2. Do you know the type of code-mixing?

Answer : Not really know about it.

3. Do you choose the sentence you want to create on social media based on the types of code-mixing? Why? Why not?

Answer : I just write on the status of social media based on my mind including the code mixing language.

4. How do you apply code mixing language in your social media activity?

Answer : I often use it in IG- story and Whatsapp.

5. Does your status as an English student influence you to use code mixing? Why? Why not?

Answer : . Yes, because it makes me more comfortable to practice English.

6. How do you use code mixing to practice your English, especially by using social media?

Answer : I often use it in IG story and Whatsapp. It is more cozy than anything. I know I don't really care about the types of code mixing. But what I know is really important for us to recognize most about the code mixing in terms of enhancing our ability, not only that we know English is world language, so that we can explore our mind into English as well even though we mix the language.

7. What kind of social medias that you choose for implementing the code mixing in your daily life? Why?

Answer : 99% Whatsapp. because I always use it. And it has interaction in it.

#### **Participant 5 : LM**

**Gender : Female**

1. Do you often use code-mixing into your life?

Answer : Yes, I often use code mixing in my daily days when I talk with my friends

2. Do you know the type of code-mixing?

Answer : Yes I do, based from what I know, there are three types of code mixing.

3. Do you choose the sentence you want to create on social media based on the types of code-mixing? Why? Why not?

Answer : Yes I do, I choose one of the types it called intra Sentential code mixing, it's make me more comfortable talking to my friends, it means I can switch both English and bahasa Indonesia

4. How do you apply code mixing language in your social media activity?

Answer : I can say that I am not really like to play social media, I mean I don't really like to post pictures or video. when I do both, sometimes I use code mixing in that activities.

5. Does you status as an English student influence you to use code mixing? Why? Why not?

Answer : Yes, as an English students, code mixing is influenced me to use code mixing in my daily activities, and I can say that my daily conversation is full of code mixing

6. How do you use code mixing to practice your English, especially by using social media?

Answer : I use code mixing with my friends to improve my English, it's really help me in learning English.

7. What kind of social medias that you choose for implementing the code mixing in your daily life? Why?

Answer : I can say that I am not really like to play social media, I mean I don't really like to post pictures or videos. When I do both, sometimes I use code mixing in that activities. I usually use both, WhatsApp and Instagram that I can express how I feel without any pressure and I can say that my daily conversation is full of code mixing.

**Participant 6 : NH**

**Gender : Female**

1. Do you often use code-mixing into your life?

Answer : Of course, i do it.

2. Do you know the type of code-mixing?

Answer : Yes I do it in my daily life.

3. Do you choose the sentence you want to create on social media based on the types of code-mixing? Why? Why not?

Answer : Yes, I do. Because sometimes it's more comfortable to share it in English word.

4. How do you apply code mixing language in your social media activity?

Answer : Yes, I absolutely use code mixing. Because it is really comfortable for using it. Sometimes when having a chat or updating status or having a call, I'll implement code mixing in my writing also my speaking. I choose whatsapp, because through this app I have many interaction with others and encourage me to use code mixing frequently

5. Does you status as an English student influence you to use code mixing? Why? Why not?

Answer : Yes, I do. Because fancy it makes me familiar and comfort with English

6. How do you use code mixing to practice your English, especially by using social media?

Answer : Sometimes when having a chat or updating status or having a call, I'll implement code mixing in my writing also my speaking.

7. What kind of social medias that you choose for implementing the code mixing in your daily life? Why?

Answer : I choose whatsapp, because through this app I have many interaction with others and encourage me to use code mixing frequently

**Participant 7 : CSZM**

**Gender : Female**

1. Do you often use code-mixing into your life?

Answer : I use it, but not so often.

2. Do you know the type of code-mixing?

Answer : There are some code mixing that I know such as alternation, insertion and congruent lexicalization and I just think that alternation is the best type of code mixing to use everytime I want to post a video or create a sentence in my social media. So normally I just take a picture and put some word that contains alternation type. Not only that English has influenced me a lot, since English has become my second language, I used to mix a sentence with my first and second language

3. Do you choose the sentence you want to create on social media based on the types of code-mixing? Why? Why not?

Answer : . yes, cause every type of code mixing has different purpose, mostly i use alternation everytime i post a story.

4. How do you apply code mixing language in your social media activity?

Answer : I just think that alternation is the best type of code mixing to use everytime i want to post a video or create a sentence in my social media. So normally i just take a picture and put some word that contains alternation type.

5. Does your status as an English student influence you to use code mixing? Why? Why not?

Answer : Yes, English has influenced me a lot, since English has become my second language, i used to mix a sentence with my first and second language

6. How do you use code mixing to practice your English, especially by using social media?

Answer : mostly i create a story that contains code mixing in my social media

7. What kind of social medias that you choose for implementing the code mixing in your daily life? Why?

Answer : WhatsApp, cause whatsApp can reach a lot of people, easy, and friendly to use, especially if we tryna make a story that contains code mixing.

### **Participant 8 : FM**

**Gender : Female**

1. Do you often use code-mixing into your life?

Answer : I often use code mixing in my daily life, it has become a common thing to say especially in modern times like now, but I don't really understand the types of code mixing in more detail. I just use code-mixing language in my social media activities such as when making statuses on social media, chatting with friends.

2. Do you know the type of code-mixing?

Answer : yes, but I don't really understand the types of code mixing in more detail

3. Do you choose the sentence you want to create on social media based on the types of code-mixing? Why? Why not?

Answer : No, because I don't really understand the more detailed types of code mixing

4. How do you apply code mixing language in your social media activity?

Answer : I use code-mixing language in my social media activities such as when making statuses on social media, chatting with friends via direct messages on social media and talking to friends via telephone or video calls on social media. Yes, something like that

5. Does you status as an English student influence you to use code mixing? Why? Why not?

Answer : Of course, for practice my English.

6. How do you use code mixing to practice your English, especially by using social media?

Answer : For replying messages, comment etc. Yah, something like that.

7. What kind of social medias that you choose for implementing the code mixing in your daily life? Why?

Answer : - I chose Instagram to implement code mixing in my daily life because Instagram is more suitable in my opinion to use code mixing, indeed the place is for "meng-gaul" maybe hehe, so Instagram is a place to compete about the sentences pronunciation of English yang "gaul" language maybe hehe.

**Participant 9 : ZDF**

**Gender : Female**

1. Do you often use code-mixing into your life?

Answer : I often use code mixing in my daily life.

2. Do you know the type of code-mixing?

Answer : I do not know what the type of code mixing. I apply the code mixing at my social media's story such as WhatsApp and Instagram. It make me can practice my English, even its not formal, but nowadays code mixing make someone modern in following the era.

3. Do you choose the sentence you want to create on social media based on the types of code-mixing? Why? Why not?

Answer : No, because I don't really understand the more detailed types of code mixing and never know it before.

4. How do you apply code mixing language in your social media activity?

Answer : I apply it on my social media of course. Its gonna be on the chat, status even the caption of story.

5. Does your status as an English student influence you to use code mixing? Why? Why not?

Answer : It makes me able to practice more about the English by using code mixing, even if it's not normal, but someday code mixing makes someone more modern in this era.

6. How do you use code mixing to practice your English, especially by using social media?

Answer : As I answered in the second question.

7. What kind of social media do you choose for implementing the code mixing in your daily life? Why?

Answer : Instagram, because I always update my daily activity on Instagram's story.

**Participant 10 : SW**

**Gender : Male**

1. Do you often use code-mixing into your life?

Answer : I often use code mixing in my daily life, sometimes I don't realize and realize it. I often say the word like 'eh kamu udah *upload* ini ke internet?'.  
AR-RANIRY

2. Do you know the type of code-mixing?

Answer : I think there are several types of code mixing, it could be lexicalization and others. If I am not mistaken.

3. Do you choose the sentence you want to create on social media based on the types of code-mixing? Why? Why not?

Answer : I often choose the sentence that I want to create on social media by using the types of code mixing.

4. How do you apply code mixing language in your social media activity?

Answer : I use code-mixing language in my social media activities for example when statuses on social media, chatting with friends talking to friends via telephone or video calls on social media.

5. Does your status as an English student influence you to use code mixing? Why? Why not?

Answer : Yeah, it has a big impact in my status, because all of my friends will understand deeply if I post the code mixing language on my social media.

6. How do you use code mixing to practice your English, especially by using social media?

Answer : At the first, I will use Indonesia language and I am not conscious for mixing into the English language.

7. What kind of social medias that you choose for implementing the code mixing in your daily life? Why?

Answer : I obviously choose Instagram and WhatsApp to implement code mixing in my daily life because those are more suitable in my opinion to use code mixing and I can catch my friendship closely than using others. It really helps me to get the effective communication towards my friends.

## APPENDIX E

### *Participants' Evidence (Status, chat, and caption)*

Kawan dan temankuu siapa yang bisa ngerjain soal math ini? 🙏

**AAG PROGRAM**

Ayo join event ini, untuk mengetahui lebih lanjut akan:

- Opportunity di bidang financial service.
- How to build your career path.
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📅 **10:00 - 13:00 WIB**  
Thursday, June 16th 2022

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AIA Central Lt. 12  
Jl. Jend. Sudirman No.Kav. 48A  
RT.5/RW.4, Karet, Semanggi,  
Kota Jakarta Selatan

👤 **JOIN OUR IN SITE SESSION!**

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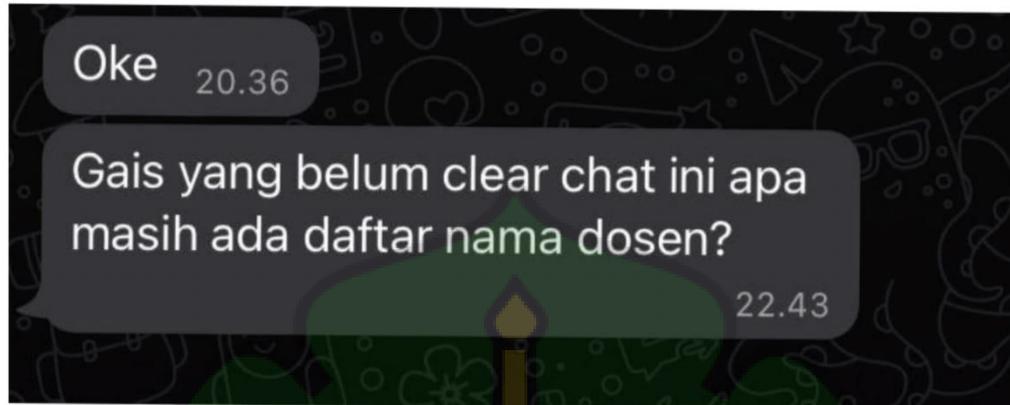
📷 @aag.indonesia    🌐 AAG International, Indonesia    🔗 AAG International, Indonesia

Terima kasih untuk teman-temanku yg udh ikutan join acara ini

11.41

Aku dulunya masih care ya, tapi skrg emg lebih baik i dont care sih sama keadaan kamu 😊

Terimakasih yg udah kasih dukungan buat ak selama ini, aku sgt appreciate kalian semua 🙏



Terima kasih untuk teman-temanku yg  
udh ikutan join acara ini

11.34

*Selain butuh healing, aku  
juga butuh kamu~~*

*Jadi orang yang open minded itu  
penting ya ges yaa, jangan  
kebiasaan tidur :)*

Thankyou so much my beloved sister yang udah  
nraktir aku hari inii hahaha sering-sering yaa 🥰 Janji  
deh, jadi adik yang baik aku kedepan wkwkw