

**CODE MIXING IN STUDENTS' WHATSAPP (WA) CHAT AT
EIGHT SEMESTER OF ENGLISH STUDY PROGRAM AT
STATE ISLAMIC OF UNIVERSITY
RADEN INTAN LAMPUNG**



A Thesis

**Submitted as a Partial Fulfillment of
The Requirements for S1-Degree**

**By
HANY HAIRENNISA
NPM. 1411040065**

Study Program: English Education

**TARBIYAH AND TEACHER TRAINING FACULTY
STATE ISLAMIC OF UNIVERSITY RADEN INTAN LAMPUNG
1440 H / 2018 M**



**KEMENTERIAN AGAMA
UNIVERSITAS ISLAM NEGERI RADEN INTAN LAMPUNG
FAKULTAS TARBIYAH DAN KEGURUAN**

Alamat : Jl. Letkol Endro Suratmin Sukarame Bandar Lampung Telp. (0721)703289

APPROVAL

**Title : CODE MIXING IN STUDENTS' WHATSAPP (WA)
CHAT AT EIGHT SEMESTER OF ENGLISH STUDY
PROGRAM AT STATE ISLAMIC OF UNIVERSITY
RADEN INTAN LAMPUNG**

**Student's Name : Hany Hairennisa
Student's Number : 141104005
Study Program : English Education
Faculty : Tarbiyah and Teacher Training Faculty**

APPROVED

To be tested and defended in the examination session
at Tarbiyah and Teacher Training Faculty
The State Islamic University of Raden Intan Lampung

Advisor,

Co-Advisor

**Prof. Dr. H. Sulthan Syahril, M.A
NIP. 195606111988031001**

**Dr. M. Muhassin, M.Hum
NIP. 19770818200811012**

**The Chairperson
of English Education Study Program**

Meisuri, M.Pd

NIP: 198005152003122004



KEMENTERIAN AGAMA RI
UNIVERSITAS ISLAM NEGERI RADEN INTAN LAMPUNG
FAKULTAS TARBİYAH DAN KEGURUAN

Alamat : Jl. LetkolEndroSuratminSukarame Bandar Lampung Telp. (0721)703289

ADMISSION

A thesis entitled: "CODE MIXING IN STUDENTS' WHATSAPP (WA) CHAT AT EIGHT SEMESTER OF ENGLISH STUDY PROGRAM AT UIN RADEN INTAN LAMPUNG", by: HANY HAIRENNISA, NPM: 1411040065, Study Program: English Education, was tested and defended in the examination session held on: Tuesday, October 02nd 2018.

Board of examiners:

The Chairperson

: Meisuri, M.Pd

The Secretary

: Istiqomah Nur R, M.Pd

The Primary Examiner

: Dr. Melinda Roza, M.Pd

The Second Co- Examiner

: Dr. M. Muhassin, M.Hum

The Dean of

Tarbiyah and Teacher Training Faculty

Prof. Dr. H. Chairul Anwar, M.Pd

NPM. 19560810 198703 1 001



ABSTRACT

CODE MIXING IN STUDENTS' WHATSAPP (WA) CHAT AT EIGHT SEMESTER OF ENGLISH STUDY PROGRAM AT STATE ISLAMIC UNIVERSITY RADEN INTAN LAMPUNG

**By :
HANY HAIRENNISA**

The ways of communicating among the people are various due to the supporting situations. There are two general ways of people to have communication. They are written and spoken way. Written way uses some equipments to transcribe the language, word by word into transcription such as pen, paper, etc, and spoken one uses speech organ formed sounds and directly transformed. Although the way is different but the goal is just the same – make something known.

Background the happening of code mixing can be classified in two, that is (1) attitude (type attitudinal): attitude background of speaker, and (2) Language (linguistics of type): background limitation of Language, so that there is reason role identify, manner identify, and desire to explain or interpret. Thereby code mixing happened caused interrelationship among role of speaker, Language form, and Language function. The research was analyze the type of code mixing, and the factors that cause code mixing in WhatsApp (WA) chat by students at eight semester of English Study program at State Islamic University Raden Intan Lampung.

This research is aimed at explaining code mixing used at Whatsapp (WA) Chat at Eight Semester of English study program at State Islamic University Raden Intan Lampung. Descriptive qualitative method is used to analyze data that are taken by documentation and questioner. The data are classified as types and factors that cause. Theories from Musyken and Suwito were chosen to analyze the types of code mixing. Theory of Hoffma was employed to analyze factors that cause code mixing

Based on the analysis of the data, it can be concluded that: (1) there were six types of code mixing in WhatsApp chat used by students at eight semester of English Study Program at State Islamic University Raden Intan Lampung, namely word insertion, phrase insertion, baster insertion, repetition insertion, idiom or expression insertion and clause insertion; (2) there were three factors that cause

code mixing, first being emphatic about something, second making the utterance clearer and the last not finding a word that has representation in another language except from the language.

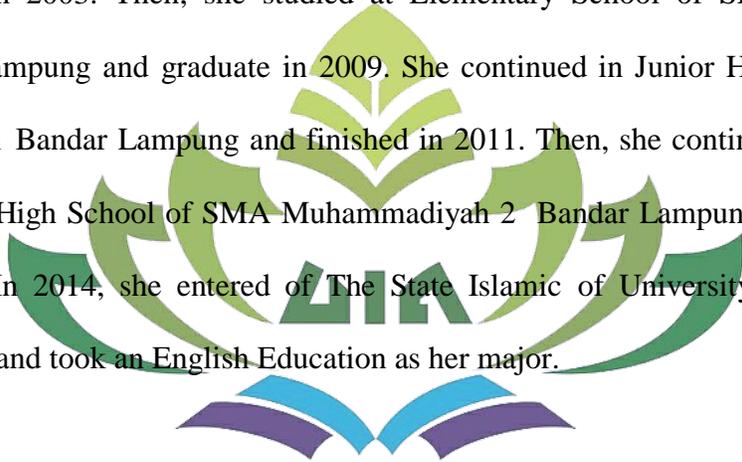
Key words: *Language, Code Mixing, Whatsapp.*



CURRICULUM VITAE

The researcher name is Hany Hairennisa. She was born on August 27th , 1996 in Bandar Lampung. She is the eldest child of Mr. Purnawarman and Mrs. Silvia. She has a sister, her name is Nabila Rahmanisa.

She studied at the first time in Kindergarten at TK Aisyiyah 1 Labuhan Ratu and finished in 2003. Then, she studied at Elementary School of SD Al-Azhar 2 Bandar Lampung and graduate in 2009. She continued in Junior High School of SMP N 21 Bandar Lampung and finished in 2011. Then, she continued her study in Senior High School of SMA Muhammadiyah 2 Bandar Lampung and finished in 2014. In 2014, she entered of The State Islamic of University Raden Intan Lampung and took an English Education as her major.



DEDICATION

No writing project of mine reaches fruition without the patience and support of everyone whom not enough only writes their name. Finally, this thesis is dedicated to them, but the foremost dedications are to:

1. The Greatest Allah SWT, Alhamdulillah' ala kulli hal wanni'mah
2. The Greatest inspiration I my life, beloved Father and Mother, Mr. Purnawarman and Mrs. Silvia who always pray for my success. Thanks for all the motivation and support, I love you forever.
3. My beloved grandmother, Nuraini
4. My beloved sister, Nabila Rahmanisa
5. My beloved almamater The State Islamic of University Raden Intan Lampung

Thanks a billion, there is no word but pray may Allah multiply rewards for all your kindness.

MOTTO

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا (٥) إِنَّ مَعَ الْعُسْرِ يُسْرًا (٦)

“ So, verily, with difficulty, there is relief: Verily, with every difficulty there is relief. (QS. Al-Insyrah: 5-6).¹



¹ Al-Qur'an and English Translation Al-Inshyrsh:5-6 Asseced on September 28th 2018, from Microsoft Word 2007

ACKNOWLEDGEMENT

Alhamdulillahirobbil'alamin, all praises due to Allah SWT, the Most Gracious and the Most Merciful. None of the best word to express my gratitude until this thesis could be completely finished. Then, Sholawat and Salutation are always offered to the Prophet Muhammad, the last messenger and the most beloved Prophet of Allah.

However, this success would not be achieved without love, support, guidance, advice, help and encouragement from individuals and institutions. Therefore, the researcher would like to express the deepest gratitude to:

1. The Dean of Tarbiyah and Teacher Training Faculty, Prof. Dr. H. Chairul Anwar, M.Pd
2. The Head of English Department, Meisuri, M.Pd
3. The advisor , Prof. Dr. SulthanSyahrir, M.A who spent his time in order to help, to give the researcher advise, and to support the researcher in finishing this thesis.
4. The co-advisor , Dr. M. Muhassin, M.Hum I would like to thank a million for your generous invaluable advice and positive direction and your time throughout the entire writing process, also for your suggestion and guidance for this graduating paper from beginning until the end.
5. All lecturers of Tarbiyah and Teacher Training Faculty, especially English Department lecturers.

6. Again and always, my beloved father and mother, Mr. Purnawarman and Mrs. Silvia. Thanks for everything I can not mention one by one here, only God knows how much you mean to me. My best young sister Nabila Rahmanisa
7. IkkeNovita Sari and CMI group nothing I would say to them because of closely resemble of warmth, comfort and optimism that they have provided me. Thanks for being my best buddies
8. All of my friends I can not mention one by one in English Department of Tarbiyah and Teacher Training Faculty 2014 that named "PBI B 14 OTW WISUDA". One I know, meeting with all of you all is the best thing I ever did.
9. All my friends who ever held together in practice sessions, all trainee members of PPL SMA Muhammadiyah 2, all members of KKN posko 236 Thank you for best experience we made.
10. In addition, all who come and go in my life because consciously and unconsciously that they always have a part throughout the research. Happiness, experience, lessons, and memory are things what they give to me also a thousand smiles during conducting this research. Thank you.

Finally, the researcher always expects that this research may be helpful for all.

Aamiin

Bandar Lampung, September 2018
The Researcher

HanyHairennisa
NPM. 1411040065

TABLE OF CONTENT

COVER	i
DECLARATION	ii
APPROVAL	iii
ADMISSION	iv
ABSTRACT	v
CURRICULUM VITAE	vii
DEDICATION	viii
MOTTO	ix
ACKNOWLEDGEMENT	x
TABLE OF CONTENT	xii
LIST OF TABLES	xiv
LIST OF APPENDICES	xv
CHAPTER I: INTRODUCTION	
A. Background of Study.....	1
B. Focus of the Study.....	6
C. Limitation of the Problem	6
D. Formulation of the Problem.....	6
E. Research Objectives	7
F. Uses of Research	7
G. Scope of Research	8
CHAPTER II: THEORITICAL FRAMEWORK	
A. Theory	
1. Sociolinguistics	9
2. Language Variation.....	10
3. Bilingualism	
a. Definition of Bilingualism.....	15
b. Types of Bilingualism	17
4. Code Mixing	

a. Definition of Code Mixing	20
b. Types of Code Mixing.....	23
c. Factors That Cause Code Mixing	25
5. WhatsApp	
a. Definition of WhatsApp	28
b. WhatsApp Chat	30
c. Benefits of WhatsApp Messenger Group	32
B. Theoretical Framework	34
 CHAPTER III: METHODOLOGY OF RESEARCH	
A. Research Design	36
B. Subject Instrument.....	36
C. Data and Data Sources.....	37
D. Data Collecting	38
E. Technique of Data Analysis.....	38
 CHAPTER IV: RESULT AND DISCUSSION	
A. Result.....	40
B. Discussion.....	47
 CHAPTER V: CONCLUSIONS AND SUGGESTIONS	
A. CONCLUSION	57
B. SUGGESTION	57
 REFERENCES.....	59
APPENDICES.....	62

LIST OF TABLES

	Page
Table 1. Classification of Code Mixing Data	40



LIST OF APPENDICES

		Page
Appendix 1	Transcription of WhatsApp chats at Eight Semester of English Study Program at State Islamic University Raden Intan Lampung	62
Appendix 2	Result of Students' Questioner in the Research	81



CHAPTER I INTRODUCTION

A. Background of Study

Communication is important for our daily life. To communicate with others, we need language as a tool of communication. When studying language, we are approaching what some might call the 'human essence', the distinctive qualities of mind that are so far as we know, unique to man.¹ Besides in communication, the relation between language and society cannot be separated. The study about the relation of language and society is called sociolinguistic. Sociolinguistics is that part of linguistics which is concerned with language as a social and cultural phenomenon.² Sociolinguistic focuses on differences in the use of language in society so that an object can be the object language learning another language.

People speak based on where they came from and their environment. When people are in conversation, they use the language that they have. Generally, people often use more than one languages. The phenomenon of people having more than one (language) is called bilingualism or multilingualism. According to Titone, bilingualism is the individual's capacity to speak a second language while following the concepts and structure of that language rather than paraphrasing his or her mother tongue.³ It's common to college, school or even boarding house use bilingualism in

¹ Noam, *Sociolinguistics The Study of Societies' Language* (Yogyakarta : Graha Ilmu, 2010), p. 2

² *Ibid*, p.10

³ Titone, *Bilinguality and Bilingualism 2rd Ed* (London : Cambridge University Press, 2000), p. 6

daily communication. So, the students must master mother tongue and another language that become a second language.

When talking about work, school or at home, for instance, they may use the language that is related to those fields rather than the language used in daily language communication at home. Language used in family usually different with that used in school. For example, student who her/his family is Javanese will speak Javanese with her/his family but she/he will change her/his language into Indonesian at school. Beside Indonesian is our second language, Indonesian also makes everyone who come from many tribes with different language easier to understand each other.

English is the international language that is very useful in job nowadays, because of the enlargement of using English so bilingualism could not be avoided. The reality is so many people mix Indonesian to English language for their communication or the other way. Even, English is used when they know the Indonesian vocabulary. They have some reasons why they mix into another language. Grosjean suggests some reasons for code mixing.⁴ For example, some bilinguals mix two languages when they cannot find proper words or expressions or when there is no appropriate translation for the language being used. Also, their interlocutors, situations, messages, attitudes, and emotions generate code-mixing.

Nababan said that code mixing happens when people mix two languages (or more) languages in such speech act or discourse without any force to do mixing

⁴ Grosjean. 2006, *Reasons and Motivations for Code Mixing and Code Switching*, Vol.4 No.1, p. 47

codes.⁵ Code mixing, the alternating use of two or more languages within conversations, has become a common phenomenon in the bilingual and multilingual society. English Indonesian code mixing case usually used in the office and school. Because of that, English is one of the languages that people should master. Code-mixing phenomenon in Indonesia does not only occur in daily conversation. Li found that code-mixing usually happened when the discourse of informal genres touches upon a certain domain, such as computing, business, food, fashion, movie and music.⁶ The exposure of code-mixing in any media also influences the way people speak in their daily lives.

This phenomenon can be seen in their use of language in the social media, the means of communication that is trending among the youngsters nowadays, to express their feeling, obtain information and find new friends. WhatsApp is one of the social network that is growing rapidly than. The application has been on the market since 2009; the declared purpose of the developers was to replace the existing SMS platform for a system that is free of charge in an ad-free environment. As a means of sending and receiving messages to and from individuals or groups, WhatsApp includes a variety of functions, such as text messages, attached images, audio files, video files, and links to web addresses.

⁵ Nababan in Amsal, *An Analysis of Code Mixing in Conversation of the Students at State Junior High School SMPN 3 XIII Koto Kampar* (UIN Riau, 2001), p. 19

⁶ Li in Josep Wibi Khris Setya, *The Analysis of Code-Mixing Used in "Marmut Merah Jambu" by Raditya Dika* (Universitas Kristen SatyaWacana), p. 6

This research tried to analyze the most dominant code-mixing type used in WhatsApp chat using a theoretical framework of Muysken: insertion, alternation and congruent lexicalization.⁷ These were the research result of code mixing in WhatsApp (WA) chat:

Insertion is pattern one language determines the overall structure into which constituents from the other language are inserted.⁸ The example is: “*Owalah hahaha karena kebanyakan chat sih X mah*”. Alternation occurs when two languages are alternated indistinctively both at the grammatical and lexical level. It is alternation between structures from languages. Alternation is the constraint of mixing in terms of compatibility or equivalence of the languages involved at the mix point, and clause and the characteristic of alternation code mixing usually from Indonesia into English sentence.⁹ The example is: “*Now, I am still dinner beb, pake lontong*”. The third type is about congruent lexicalization. In the studies summarized in Muysken, a standard language is mixed with a regional or social dialect in a continuously variable fashion. Such cases involve languages that are both lexically and structurally similar, presenting the most favorable environment for congruent lexicalization.¹⁰ The example is: *Weetjij [whaar] Jenny is? Do you know where Jenny is?*¹¹

There are some previous studies relevant to the research. Amsal (2011) discuss about An Analysis of Code Mixing in Conversation of the Students at the state junior

⁷ Musyken, *Bilingual Speech* (United Kingdom : University Press Cambridge, 2000), p.3

⁸ *Ibid*

⁹ *Ibid*

¹⁰ *Ibid*

¹¹ *Ibid*, p. 5

high school. The analysis is based on the findings of this research, that the most inserted words are noun, adjective and exclamation are the least. Kurniati (2014) discuss about A Sociolinguistics Analysis of Code Mixing on Nine Summer Ten Autumns Novel by Iwan Setiawan. In this analysis, the writer concludes what the types of code mixing and about interference that appears in the novel. In that paper, the writer analysis about twenty dialogs containing code mixing. She chooses the dialogs randomly which containing code mixing to be analyzed.

Setia (2016) discusses about The Analysis of Code Mixing Used in Marmut Merah Jambu by Radytia Dika. This study reported that in 197 dialogues of code mixing used in Marmut Merah Jambu movie, there were 133 codes mixing occurrences: 5 belonged to intra-sentential category, 40 belonged to intra-lexical category, and 88 occurrences of code-mixing involving change of pronunciation. The findings also showed some possibilities, why the characters in Marmut Merah Jambu movie used code mixing. The reason was that they have limited vocabularies in certain language to make the statement clearer and the exposure of Western pop culture.

The research conducts the further research about code mixing because the researcher was interested in continuing the study of the previous researchers in sociolinguistics especially in the linguistic form of code mixing. The previous researchers discussed about code mixing which are used in novel, film. This research was expanding the form of code mixing in social media networking especially WhatsApp.

B. Focus of the Study

The focus of this study is the code mixing used in WhatsApp (WA) chat by the students at eight semester of English Study Program at State Islamic University Raden Intan Lampung.

C. Limitation of the Problem

In this problem, the discussion was limited on code mixing in students in WhatsApp (WA) chat. In this research, the researcher chose the eight semesters of English study program at State Islamic University Raden Intan Lampung. The researcher took the all of the topic containing the code mixing in WhatsApp (WA) wa chat. The researcher was analyze for one semester. From April 18th 2018 till June 01st 2018.

D. Formulation of the Problem

Based on the background above, the researcher formulates some researcher question as follows:

1. What are the types of code mixing used in WhatsApp (WA) Chat by Students' at Eight Semester of English Study Program at State Islamic of University Raden Intan Lampung?
2. What are the factors that cause code mixing in WhatsApp (WA) Chat by Students' at Eight Semester of English Study Program at State Islamic of University Raden Intan Lampung?

E. Research Objectives

There are two objectives of this research as follow:

1. To find out the types of code mixing used in WhatsApp (WA) Chat by Students' at Eight Semester of English Study Program at State Islamic University Raden Intan Lampung
2. To describe the students factor of code mixing used in WhatsApp (WA) Chat by Students' at Eight Semester of English Study Program at State Islamic University Raden Intan Lampung

F. Uses of Research

- a. For the students

The students can enrich their vocabulary

- b. For teachers

This research is as a medium for writing practice

- c. For the reader

This research is expected to give a valuable contribution to the theoretical of code mixing

- d. For the researcher

This research is for the next research reference



G. Scope of Research

1. Subject of Research

The subject of the research was the students at the eight semester of class B in State Islamic University Raden Intan Lampung.

2. Object of Research

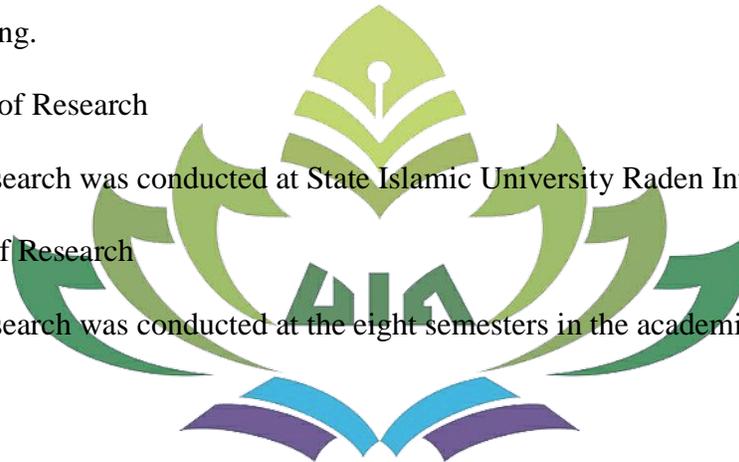
The object of research was code mixing in students' in WhatsApp (WA) chat at eight semesters of English study program at State Islamic University Raden Intan Lampung.

3. Places of Research

The research was conducted at State Islamic University Raden Intan Lampung.

4. Time of Research

The research was conducted at the eight semesters in the academic year of 2018

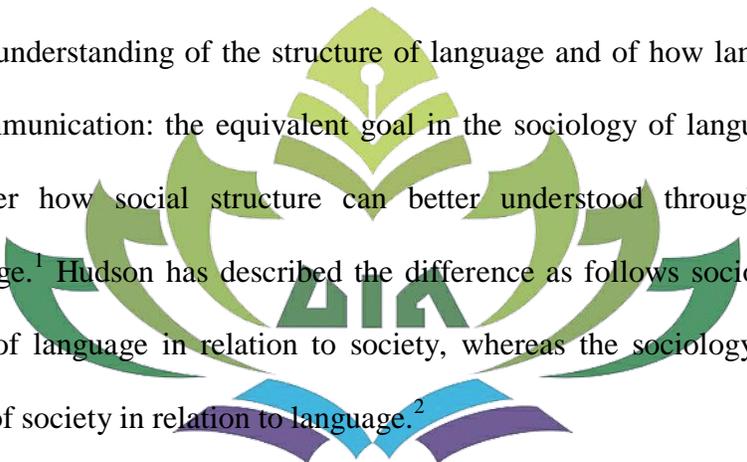


CHAPTER II THEORETICAL FRAMEWORK

A. Theory

1. Sociolinguistic

Sociolinguistic is study about the relationship between language and society. It comes from word “social” that means society and word “linguist” that means language. According to Wardhaugh, sociolinguistics is concerned with investigating the relationship between language and society with the goal being a better understanding of the structure of language and of how languages function in communication: the equivalent goal in the sociology of language is trying to discover how social structure can better understood through the study of language.¹ Hudson has described the difference as follows sociolinguistic is the study of language in relation to society, whereas the sociology of language is study of society in relation to language.²



In the other words, in sociolinguistics we study language and society in order to find out as much as we can about what kind of thing language is, and in the sociology of language we reverse the direction of our interest. They are interested in explaining why we speak differently in different social contexts, and sociolinguistic concerned with identifying the social functions of language and the ways it is used to convey social meaning.³ Speak differently may be said as

¹ Ronald Wardhaugh, *An Introduction to Sociolinguistic* 5th, (Oxford: Blackwell Publishing, 2006), p.13.

² *Loc. Cit*

³ Holmes, *An Introduction to Sociolinguistics* 4th, (Wellington : Routledge, 2013), p.1

using more than a language in a speaking. It is caused by of course to get good communication. The relationship between linguistic choices is sometimes easiest to see when different languages are involved.

Sociolinguistic uses for practical life very much, because the languages as a tool of human verbal communication, of course have certain rules on its use. Sociolinguistic provides knowledge on how to use language in a certain aspect or social terms. Sociolinguistic will guide us in communicating with show language, variety of language or style of what language should we use when we talk to a certain person. It can be concluded that sociolinguistics is a branch of linguistics that is interdisciplinary with sociology, with the object of research on the relationship between language and social factors in a society.

2. Language Variation

Between the speakers of any language there is variation in the way that they use their language. This variation is demonstrated by linguistic differences in terms of sound (phonetics) and structure (grammar). A language already has system and subsystem that can be understood equally by speakers of language. Bell in Safitri suggested that language variation is exist in society are systemic and not random.⁴ Another opinion was expressed by Chaer and Agustina in terms

⁴ Safitri, *Alih Kode dan Campur Kode dalam Novel Kembang Jepun Karya Remy Sylado dan Implikasinya terhadap Pembelajaran Bahasa Indonesia di SMA Bandar Lampung* (Universitas Lampung, 2011), p. 9

of this variation occurring as a result of the existence of social diversity and the variety of language functions.⁵

Although the speaker is in the same speech community, but is not a homogeneous collection of humans, the form of concrete language called parole is not uniform or variation. Diversity or variation in language does not only occur because the speakers are not homogeneous, but also the activities and social interactions they carry out are diverse.⁶ Based on this definition language variation is the use of language according to usage that varies depends on the topic to be discussed.

Language variations have two views, first about language variation seen as a result of the social diversity of speakers in language and the diversity of functions in language itself. Second, language variation was already exists to fulfill its function as a tool of interaction in diverse community activities.⁷ Language variation was divided into four, speakers, usage, formality, and means.

Some certain communities have some kind of agreement to distinguish between two kinds of languages that are differentiated based on their usage status. First is high language variations (H) and low language variations (L). Variation H is used in official situations, such as state speeches, language of instruction in education, sermons, official correspondence, and textbooks. This variation must

⁵ Chaer, Abdul and Leoni Agustina, *Sosiolinguistik* (Jakarta: Rineka Cipta, 2010), p. 81

⁶ *Ibid*, p. 61

⁷ Aslinda and Leni Syafyahya, *Pengantar Sosiolinguistik* (Bandung : PT Refika Aditama, 2007), p.17

be learned through formal education at school. Variation L studied directly in the community.⁸

Variations in language with regard to its use, usage, or function are called functions, variants or registers. Language variation based on usage is languages that pertain to the needs in a particular field. This each field of activity usually had a number of specific or specific vocabulary that was not used in other fields. Variations on this field based of activity appear also in the level of morphology and syntax.⁹

Based on formality level, Joos divided this variation became five types, namely frozen, official (formal), business (consultative), casual, and intimate variety.¹⁰ Frozen variety is a variety of languages used in solemn situations or state ceremonies, sermons at the mosque, and procedures for taking oaths. The official variety is the variety of languages used in state speeches, state meetings, official meetings, textbooks, and so on.

Variety of business is the language used in ordinary conversation at school and meetings, or talks that are oriented towards production. The relaxed variety is the variation of language used in unofficial situations. The familiar variety is the variety of languages used by speakers whose relationship is familiar. Like family members, or close friends.¹¹ Variation (variety) language can also be seen in

⁸ Chaer, Abdul, *Linguistik Umum* (Jakarta: Rineka Cipta, 2012), p. 62

⁹ Chaer, *Op.Cit*

¹⁰ Martin Joos, *Op.Cit*, p.19

¹¹ Safitri, *Op.Cit*, 2011, p. 11

terms of facilities or paths used. In this case it can be called the existence of verbal and written variety, or the variety of languages with certain tools, for example in telephone calls and in classes.¹²

A bilingual or multilingual community that has two or more languages must choose which language or variety to use in a situation. This situation can also occur in talk shows on television. This is because most Indonesians have mastered the mother tongue (area) before learning Indonesian, so that it causes Indonesian people has a variety of languages. Along with this, Pateda suggests that variations in language can be seen from the following six aspects.¹³

1. Language Variations Seen from the Site

This means that the place is limited by water, the state of the place in the form of mountains and forests, this variation is called a dialect.

2. Language Variations Seen from Time

Diachronic language variations in temporal or dialect are valid for a certain period. For example, the Malay language of the Sriwijaya era is different from Malay before 1922.

3. Variations in Language Seen from the User's Aspect

People or speakers concerned of language. Language variation in terms of speakers consists of, (1) glossolalia, (2) refined, (3) sex, (4) monolingual, (5) rollers, (6) social status (7) age.

¹² Achmad, Abdullah Alek, *Linguistik Umum* (Jakarta: Erlangga, 2013), p. 73

¹³ Mansoer Pateda, *Sosiolinguistik* (Bandung: Angkasa, 1987), p. 53

4. Language Variations Seen from the Usage Aspect

Variation in language is seen in terms of usage namely, (1) diglosia, (2) creole, (3) oral, (4) nonstandard, (5) incandescent, (6) register, (7) repertories, (8) reputation, (9) standard, (10) write, (11) speech language, (12) right, (13) jargon.

5. Language Variations Viewed from the Situation

Consisting of (1) language in an official situation, (2) the language used is not in an official situation. Language in an official situation is usually a standard language. Standard officialization language is mainly due to its officialness. Language in an unofficial situation is usually marked by intimacy and here applies to the origin of the person you are talking to understands. Language is in unofficial situation such as the language used by a person bargaining on the market.

6. Language Variations Seen from the Status

Language variation is seen in terms of status, namely (1) mother tongue, (2) regional language, (3) Franca language, (4) national language, (5) State language, (6) language of instruction, (7) unity language, (8) official language. Besides that, variations in language can also be seen in terms of speakers

(1) idiolect namely variations in language with regard to sound color, choice of words, style of language, sentence structure, etc., (2) dialect namely the variation of language from a relatively small number of speakers in a particular region, region, or area, (3) kronolek, namely the variation of language used by social

groups at certain times, and (4) sociolect, namely variations in language regarding the status, class, and social class of the speakers.¹⁴

3. Bilingualism

a. Definition of Bilingualism

Nowadays bilingualism have become a phenomenon that has taken place in many parts of the world. We can find many people speak two or more language. They are able to speak the language in informal or formal situation. This usually happens to people who move from another place, visitor or children where parents are from different cultures. Most people as speakers usually occupy more than one code and require a selected code whenever they choose to speak with other people. The phenomenon of people having more than one code (language) is called bilingualism or multilingualism.¹⁵

The terms bilingualism and multilingualism have been used interchangeably in the literature to refer to the knowledge or use of more than one language by an individual or a community. This practice will be continued here, but we must allow for the possibility that multilingualism may be more than just a magnified version of bilingualism.¹⁶ Multilingualism can be, and has been, studied both as an individual and as a societal phenomenon. When it is viewed as an individual

¹⁴ Suwito, *Sosiolinguistik* (Surakarta : Henry Offset Solo, 1982), p. 64

¹⁵ Ronald Wardhaugh, *An Introduction to Sociolinguistics* (Australia : Blackwell Publishing, 2006), p. 9

¹⁶ Hornberger, *Sociolinguistics and Language Teaching*, (United State : Cambridge University Press, 2009), p. 47

phenomenon, issues such as how one acquires two or more languages in childhood or later, how these languages are represented in the mind, and how they are accessed for speaking and writing and for comprehension become central.

When it is viewed as a societal phenomenon, one is concerned with its institutional dimensions, that is, with issues such as the status and roles of the languages in a given society, attitudes toward languages, determinants of language choice, the symbolic and practical uses of the languages, and the correlations between language use and social factors such as ethnicity, religion, and class.

Bilingualism is a worldwide phenomenon. Most nations have speakers of more than one language. Hundreds of millions of people the world over routinely make use of two or three or four languages in their daily lives. Furthermore, even so-called monolinguals also routinely switch from one language variety - a regional dialect, the standard language, a specialized technical register, a formal or informal style, and so on — to another in the course of their daily interactions.

A multilingual's facility in moving from one language to another as the occasion demands is but an extension of the monolingual capacity to shift registers and styles.¹⁷ The study of multilingualism, therefore, not only focuses on one of the most significant types of language use but also has the potential to shed light on language behavior in general.

¹⁷ *Ibid*

b. Types of Bilingualism

There are three types of bilingualism proposed by Weinrich in cantone, there are: compound, coordinate and sub. Coordinate

a. Compound Bilingualism

In Compound Bilingualism there is no such dividing line; the individual learns the languages in the same environment and context and they are often used concurrently or even interchangeably. Sometimes known as additive bilingualism, an example of this would be when a child is raised by bilingual parents and both languages are used in the home. In the individual's mind, the languages are not separate and can be switched between at will, even while speaking. (As anyone who knows such a person can attest, that should actually be written often while speaking)

b. Coordinate Bilingualism

It states an independency between the two languages. The individual learns the two languages in different context so that each word has its own specific meaning. For example a student who speaks one language at home, acquired via his/her parents and the home environment and then learns a second language at school. He/she only speaks the second language at school, in a classroom environment and the language remain separate in his mind.

c. Sub-Coordinate Bilingualism

Subordinate Bilinguals are those people who have learnt a second language and cannot understand it without the help of their first language. Such people

will translate the words of second language in their mother tongue, then they would be able to understand them. Thus we can say that the concepts in mind will remain in one system i.e. the system of mother tongue, but an additional language is attached to that system through mother tongue.

From Weinreich in Cantone above, it can be concluded that there are three types of bilingualism. They are: compound bilingualism, coordinate bilingualism and sub-coordinate bilingualism. Compound bilingualism is when an individual master two languages because he/she learns the two languages in the same context and situation. While coordinate bilingualism is when an individual learns the two languages in different contexts like an individual who speaks Bahasa Indonesia at home and learns English at school. Then, sub-coordinate bilingualism is one language is stronger and faster than another one.

Besides the three types proposed by Weinreich in Cantone, Pohl in Breard more produces one of the more comprehensive typologies bilingualism that covers both major distinctions. Though some of the labels he uses have not gained the widespread recognition they deserve. Among the more interesting types he list are the following:

a. Horizontal Bilingualism

Horizontal bilingualism occurs in students where two distinct languages have an equivalent in the official, cultural and family life of a group of speakers such as the educate Fleming in Brussels (using Dutch and French), the Catalans (using Catalan and Spanish), and certain Quebecquois (using French

and English). Although such speakers might functionally differentiate their language might be used in very similar circumstances.

b. Vertical Bilingualism

Vertical bilingualism obtains when a standard language, together with a distinct but related dialect coexist within the same speaker. This pattern can be found in many parts of the world, including Wallon Belgium (Wallon and French), Germanic Switzerland (Schwyzertutsch and German) and Bali (Balinese and Indonesia)

c. Diagonal Bilingualism

Diagonal bilingualism occurs when speakers who used a dialect or non-standard language together with genetically unrelated standard language, as can be found in Louisiana in the united States (Louisiana French and English), German Belgium (Low German and French) and amongst Maori communities in New Zealand (Maori and English).¹⁸

Based on Pohl in Beardsmore, there are three types of bilingualism called as Horizontal bilingualism, vertical bilingualism and diagonal bilingualism. Horizontal bilingualism is when two languages have equivalent status. For example, the use of Sundanese Banten and Javanese Banten in Banten, Jawa Barat. While vertical bilingualism occurs when Sundanese speaks Bahasa Indonesia but in Sundanese dialect. Then, diagonal bilingualism is when a

¹⁸ Hugo Baetens Beardsmore, *Bilingualism : Basic Principles (2nd Ed)*(Brussel : Multilingual Master Ltd, 1986), p.5

speaker who uses a dialect or non- standard language together with a genetically unrelated standard language.

4. Code Mixing

a. Definition of Code Mixing

Code mixing is also called as rapid switching. While linguistics who are primarily in the structure or form of code mixing may have relatively little interest to separate code mixing from code switching some sociolinguistics have gone to great lengths to differentiate the two phenomena. For these scholars, code switching is associated with particular pragmatic effects, discourse functions, or associations with group identity. In this tradition, the terms code mixing or language alternation are used to describe more stable situations in which multiple language are used without such pragmatic effects.¹⁹

While Bokamba defines code mixing as the embedding of various linguistics units such as affixes (bound morphemes), words (unbound morphemes), phrases and clauses from a co-operative activity where they hear with what they understand.²⁰

In studies of bilingual language acquisition, code mixing refers to a developmental stage during which children mix elements of more than one language. Nearly all bilingual children go through a period which they move

¹⁹ Peter Muysken, *Bilingual Speech: A Typology of Code Mixing* (Cambridge : Cambridge University Press, 2000), p. 2

²⁰ Ayeomoni, M.O. 2006, *Code Switching and Code Mixing: Style of Language Use in Childhood in Yomba Speech Community*, Vol. 15, No. 1, p. 90-99, Available on : <http://www.njas.helsinki.fi/pdf-files/vol15num1/ayeomoni.pdf>

from one language to another without apparent discrimination. This different from code switching, which I understood as the socially and grammatically appropriate use of multiple varieties.²¹

Myers–Scottongive example mixing between English and Swahili. “Lakinini-ko**SURE** u-ki-end-a.” (But I’m sure if you go). They explain that the matrix language is Swahili. SURE is an embedded English language on it. Otherwise if one clause in which obviously has grammatical structure of one language and in the following clause is arranged based on its grammatical structure of other language, so s/he has switched the code. In short, the code which involves in code mixing is on the form of pieces (word or phrases).

The code does not have automatic function of one language. Code mixing is a part of code switching which can be included in the type of code switching: “Involving a word within a sentence” because according to Poplack, Apple and Musket, code mixing is switches occurring at the lexical level within a sentence.²² Code mixing occurs when a conversant uses both languages together to the extent that they change from one language to the other in the course of single utterance.²³

While many linguists tend to take code-mixing in a foreign language blending with base language, a broader perspective has been adopted by Hymes. He defined code switching as a common term for alternate use of two or more

²¹ Christine, M. Goh, *Teaching and Learning Second Language* (UK : Routledge, 2012), p. 70

²² Peter Musyken, *Op. Cit*, p. 5

²³ Ronald Wardhaugh, *An Introduction to Sociolinguistics 2nd Ed* (Australia : Blackwell Publishing, 1992), p. 106

languages, varieties of a language, or even speech styles.²⁴ Therefore even when people employ what is recognized as a single language, shifts in style, register and voice, whether in spoken or written language, can then be included in a broad definition of code-mixing. The study of code-mixing is meaningful because “bilingualism and bidialectalism are important, and because such work necessarily breaks with an image of the notions of language and speech community as identical”.²⁵

Code-mixing is one of the major kinds of language choice which is subtler than ‘code switching’, as stated by Fasold. In code-mixed sentences, pieces of the one language are used while a speaker is basically using another language.²⁶ According to Hammers and Blanc, code mixing is a strategy of communication used by speakers of a language who transfer elements or rules from other language to their own language. These transferred elements are mostly in the form of function words, articles, prepositions, conjunctions, and adverbs.²⁷ McLaughlin, as quoted by Hoffman, emphasizes the difference between code switching and code mixing in the sense that “code mixing takes place within sentences and usually involves single lexical item while code switching is a language change occurring across phrase or sentence boundaries.”²⁸ From the state above, the researcher points out two important things which are the conversant of single

²⁴ Dell Hymes, *Foundation in Sociolinguistics : An Ethnography Approach* (London : Longman, 1977), p. 103

²⁵ *Ibid*, p. 104

²⁶ Ping Liu, *Code Switching and Code Mixing* (GRIN : Uni-Stuttgart, 2006), p. 4

²⁷ Charlotte Hoffman, *An Introduction in Bilingualism* (Francis : Routledge, 2014), p. 106

²⁸ *Ibid*, p. 111

utterance and the use pieces of languages, but in her sentence or utterance, she inserts a word or a phrase of another language.

b. Types of Code Mixing

Suwito suggests that code mixing is divided into six kinds based on the structure.²⁹ There are word insertion, phrase insertion, baster insertion, repetition insertion, idiom / expression insertion and clause insertion.

Word Insertion Word Insertion happens when the speaker inserts a word element of whether local dialect or foreign language in his or her utterance. For example:

*"Hmmm **delicious** nih"*
(Hmmm that is delicious)

Phrase Insertion Phrase Insertion happens when the speaker inserts a phrase of a foreign language into his or her utterance. For example:

*"**Don't hide your feeling, if you** *kesel with seseorang yang bikin lu upset*"*
(Don't hide your feel, if you are mad with someone who make you sad)

Hybrid Insertion Hybrid Insertion occurs when the speaker inserts the element of language from two different language elements. For example:

*"**Sekarang ini banyak banget orang** *nggak kenal yang* **nge-add Facebook-ku.**
Aku sih kadang confirm kadang nggak. Tergantung **nickname-nya** *alay atau*
*enggak"**

²⁹ Suwito, *Pengantar Awal Sociolinguistik* (Surakarta : Henry Offset Solo, 1982), p.78

Repetition Insertion Repetition Insertion takes place when the speaker inserts another language in a repetition form into his or her utterance. For example:

Hai, Alhamdulillah fine-fine

(Hai I'm fine)

Idiom Insertion Idiom is a phrase or sentence whose meaning is not clear from the meaning of its individual words and which must be learnt as a whole unit (Homby, 589, 1995). Idiom Insertion happens when the speaker inserts his or her native language in an idiom form of another language. For example:

“Rosa memang memiliki wajah yang sangat cantik. Dia adalah bunga desa yang sangat populer dan disukai banyak orang.”

(Rosa has a pretty face. She is a popular village flower who loved by many people.) The idiom *bunga desa* that means village flower in English refers to the most beautiful girl in a village.

Clause Insertion Clause Insertion occurs when the speaker inserts a clause of a foreign language element in his or her native language. A clause consists at least of subject and verb. For example

“Dia itu tipe orang yang setia dan he’s so romantic. Selama kita pacaran nggak pernah ada kasus he betrays me and stuffs, kita aman-aman aja.”

(He is the faithful type of person and he’s so romantic. As long as we have been together he never betrays me and stuffs, we are all okay.)

c. Factors that Cause Code Mixing

Code mixing and code switching have become language dependency. Suwito (1991) says "... *penanda ketergantungan bahasa dalam campur kode adalah hubungan timbal balik antara peran dan fungsi bahasa...*" (the marker of language dependency in code mixing is interrelationship between the role and language function) Furthermore, Suwito in Rokhman (1991) states that factors that cause external code mixing are role identification, variety identification, and the desire to explain and interpret.³⁰

Internal code mixing occurs when the speaker inserts elements of the regional language to the national language, the elements of dialect to the regional language or the elements of the variety and style to the dialect besides interrelationship between the role (speaker), language type, and language function. The factors that cause external code mixing from the dimension of role identification are: social, regional, educational; while the dimension of variety identification are: the language of code mixing; the dimension of desire for explaining and interpreting.

Code mixing makes a mark on attitude and the relationship of the speaker or conversely. Meanwhile internal code mixing occurs when the speaker in a certain social background tends to use a certain type of code mixing to support a certain function. There are many reasons that bilingual people switch or mix their language.

³⁰ Dwi.2013,*Jurnal Penelitian dan Sastra*,Vol.2 No.1, p.8,Available on: http://eprints.unpam.ac.id/1504/1/Jurnal_Sastra_Vol.2_No.1%20-%20Juni%202013.pdf

Hoffma states that among the reasons are talking about a particular topic, quoting someone else, being emphatic about something, interjection (inserting sentences fillers or sentence connectors), repetition used for clarification, intention of clarifying the speech content for interlocutor, and expressing group identity.³¹ It means that people switch or mix their language because they talk about particular topic that they have to switch or mix their language to give explanation to the hearers.

It may also occur when people quote someone's words from his book or other media where the people have to follow his language. Switching or mixing of language may occur if someone wants to give emphasize to someone else. Sometimes people change their language because of interjection. They want to give affirmation of their interlocutor, so they change the language to be more assertive in speaking.

Repetition may also happen to the change of language. People use repetition from one language to another to give explanation about something to the hearers. There is another reason that people change their language, that is, to describe group identity where they are from. Hymes in Chaer states that code mixing has become a common term for alternate us of two or more language, varieties of language, or even speech styles.³²

³¹ *Ibid*, p. 14

³² *Ibid*

Thus, code mixing has become language variety and styles in speaking. According to Fishman in Rokhman in general the causes of code switching are: the speaker or speakers, the listeners or interlocutors, change in the situation in the presence of a third person, a change from formal, and a change of topic. Code switching is then a changing from one code to another code because of situation change among languages, inter-variant (regional or social), and inter-register, intervariety or inter-style.³³

The factors that influence code mixing and code switching may include the place where the speech takes place and the situation. O'Grady mentions that among the important factors are : (1) the setting and scene of a speech situation, distinguishing between the physical locale and the type of activity; (2) the participant are often characterized by term such as addresser, addressee, speaker, performer, audience, questioner, answerer, caller, interviewer, interviewee; (3) the ends, including both functions and outcomes; (4) the act sequence, including the content and form of speech; (5) the key, tone, mood, or manner, distinguishing among serious, facetious, formal, sarcastic; (6) the instrumentalities, including the "channel" (verbal, nonverbal, face to face, written) and "code" (the language and/ or variety used); (7) the norms of interaction and interpretation (the basic rules that seem to underlie the interaction); (8) the genres, any one of a class of named

³³ *Ibid*, p. 16

speech acts (greeting, leave taking, lecture, joke).³⁴ Thus, the components of speech situation give influence to the speakers using language in community.

5. WhatsApp

a. Definition of WhatsApp

The communication media according to effendi is a component of interpersonal communication which is a channel or a means that facilitates parties who communicate with each other indirectly.³⁵ With the development of technology, internet appears that remove the time and place boundaries, allowing people to communicate with people who part of the earth at any time. Communication that provides internet this is then called with social media.

Yunus explains that social media is a medium connected to the internet network that allows users to communicate in the virtual world or online.³⁶ Jolonen explains that in general social media refers to the means of communication between people where they can share and exchange information in the internet network.³⁷

Digital communication between groups of students and between students and teachers has be-come popular during the last decade through various channels:

³⁴ *Ibid*

³⁵ Effendi, *Dinamika komunikasi 7th Ed*, (Bandung : CV RemajaKarya : 2008), p. 125

³⁶ Yunus, *Jurnalistik Terapan*, (Bogor : Ghalia Indonesia : 2010), p. 70

³⁷ Jolonen. 2014, *Social Media and Emotions in Organizational Knowledge Creation ACSIS*, Vol. 2 : 137-139, Available on : <https://pdfs.semanticscholar.org/c890/642a3bf37aed3e414f78c0c82ec153d434fb.pdf>

Email, SMS, Facebook groups, Twitter, and recently WhatsApp. WhatsApp is a Smartphone application for instant messaging.³⁸ Lately the application's popularity has risen. One of the unique features of the application is its ability to enhance communication within a group.

The application has been on the market since 2010; the declared purpose of the developers was to replace the existing SMS platform for a system that is free of charge in an ad-free environment. As a means of sending and receiving messages to and from individuals or groups, WhatsApp includes a variety of functions, such as text messages, attached images, audio files, video files, and links to web addresses. Over the last two years, the application has become very popular, gaining over 350 million users and is rated the most downloaded application in 127 countries (Cohavi, 2013); everyday an average of 31 billion messages are sent (Tzuk, 2013).

Technically, WhatsApp can be viewed as a social network that allows people to access a great deal of information rapidly. The simple operation scheme makes the program accessible to a variety of people of different ages and back-grounds. WhatsApp enables communication with anyone who possesses a Smartphone, has an active internet connection, and has installed the application.

One the of the application's unique features is the option to create a group and to communicate within its boundaries. The creator of the group becomes its

³⁸ Dshen. 2014, *WhatsApp goes to school: Mobile instant messaging between teachers and students*, Vol.13 ,p. 1, Available on : <http://www.jite.org/documents/Vol13/JITEv13ResearchP217-231Bouhnik0601.pdf>

manager, a position that includes the privilege of adding and removing participants without the need for approval from the group members. Aside from this, all of the participants in the group enjoy equal rights. The application enables the participants to receive an alert for each message sent or, alternatively, to mute the in-coming alerts for the duration of 8 hours

b. WhatsApp Chat

Whatsapp is a messaging app for smartphones with basic like BlackBerry Messenger. WhatsApp Messenger is a cross-platform messaging app that allows us to exchange messages without the cost of SMS, because WhatsApp Messenger uses the same internet data plan for email, web browsing, and more. The WhatsApp Messenger app uses a 3G or WiFi connection for data communications. By using WhatsApp, we can online chat, share files, exchange photos and more.

- 1) Successfully sent, received, and read notes
- 2) This feature is very similar to BlackBerry Messenger. If in BlackBerry Messenger using the mark D and R, in WhatsApp using a check mark. One tick (gray) means the message is successfully sent, two check marks (in gray) means the message has been received but not read, and two blue check marks mean the message has been read. If it is not an internet connection, a clock will appear indicating a delayed message delivery. WhatsApp can send files such as: (1) Photos (directly from camera, file manager and media galery) (2) Video (directly

from camera video, file manager and media gallery) (3) Audio (directly record sound, from file manager (from music gallery) (4) Location (You can post your location by taking your position from Google Maps) (5) Contact (send contact details from phonebook)

3) Other features found in WhatsApp are:

(1) View Contact: You can see contact in phonebook, WhatsApp also appear as contact list in phonebook

(2) Avatar: You can't change avatar manually, WhatsApp will retrieve avatar data from Profile phonebook. When using Facebook synchronization with Phonebook, then the avatar that appears is a Facebook avatar.

(3) Add conversation shortcut: can also add shortcut conversation to home screen.

(4) Email Conversation: You can also send all conversations via email.

(5) Copy / Paste: Each conversation sentence can also be copied, forward and delete by pressing and holding the sentence on the screen.

(6) Smile icon: To add exciting conversations, you can add emotions with many options, such as smile emotions, icons such as weather, animals, plants, musical instruments, books, cards, cars, buildings, planes and etc.

(7) Search: basic feature of any IM, you can search contact list through this feature.

(8) Call: because pin WhatsApp is the same as phone no / hp friend, you can also make a call directly from the application WhatsApp this.

(9) WhatsApp Call: Users can make calls through WhatsApp with internet connection.

(10) Block: used to block a particular contact.

(11) Status: like most IM features, Status is also present in WhatsApp. But unlike BBM that displays the latest updates every time a friend changes status, WhatsApp only displays the status under the name of a friend, similar to Yahoo Messenger. You can also change the status available in WhatsApp such as available, busy, at school etc.³⁹

c. Benefits of WhatsApp Messenger Group

Technology updates are intended to achieve greater benefits. The WA Group has pedagogical, social, and technological benefits. This application provides support in the implementation of online learning.⁴⁰ The WA Group allows its users to deliver specific announcements, share ideas and learning resources, and support online discussions. Rembe and Bere revealed that the application Whatsapp Messenger felt has been able to increase the participation of learners, accelerate the occurrence of learning groups in building and developing science.⁴¹

Not only that, learning with the help of online applications such as WhatsApp Messenger can enhance collaboration in learning, sharing knowledge and useful

³⁹ Teviani, Diandra : “*Fenomena Penggunaan WhatsApp di Kalangan Mahasiswa di Kota Bandung*”. Thesis : Published. (Bandung ; Universitas Pasundan Bandung. 2016)

⁴⁰ AdhiSusilo. 2014, *Exploring Facebook and Whatsapp As Supporting Social Network Applications For English Learning In Higher Education*. Bandung: Widyatama, p. 10 Available on: <https://repository.widyatama.ac.id/xmlui/handle/123456789/3317>

⁴¹ Jumiatmoko. 2016, *Whatsapp Messenger Dalam Tinjauan dan Adab*, Vol 3 No. 1, p. 54

information in the learning process⁴² and retaining the enjoyment of lifelong learning.⁴³ Participation, Collaboration, and learning fun are added value to the learning process.

Complete and concise benefits of using the Whatsapp Messenger Group Application in learning that is 1) Whatsapp Messenger Group provides collaborative and collaborative learning facilities online between teachers and students or fellow students both at home and at school. 2) Whatsapp Messenger Group is a free, easy-to-use app. 3) Whatsapp Messenger Group can be used to share comments, posts, pictures, videos, sounds, and documents. 4) Whatsapp Messenger Group makes it easy to spread announcements and publish their work in groups. 5) Information and knowledge can be easily created and disseminated through the Whatsapp Messenger Group features.⁴⁴

⁴² *Ibid*

⁴³ *Ibid*

⁴⁴ ChokiBarhomi . 2015, *Effectiveness of WhatsApp Mobile Learning Activities Guided by Activity eory on Students' Knowledge Mangement'' Contemporary Educational Technology*, Vol 6 No. 3, p. 221-238

B. Theoretical Framework

The humans are both individuals and social being at the same time. To fulfill them desire as a social being, the humans need a language. Noam said when we study language, we are approaching what some might call the 'human essence', the distinctive qualities of mind that are so far as we know, unique to man.⁴⁵ Reflecting on Noam ideas on the innateness of the fundamental of grammar in the human mind. Luria saw that any innate features of the language capacity must be a set of biological structures, selected in the course of the evolution of the human brain.⁴⁶ Language is a tool to connecting and working together with others. We can see it in our daily activities. The people in the market, in the hospital, in the offices etc use the language. The language works in any situation.

There are many fascinating and odd phenomena occurring in the society, they happen uncontrolled by the language and linguistic itself. This makes the language – as a science – can be separated into different side. They are internal and external aspects. Further, Ronald states

While many linguists would like to view any language as a homogenous entity and each speaker of that language as controlling only a single style, so that they can make the strongest possible theoretical generalizations, in actual fact that language will be seen to exhibit considerable internal variation, and single-style speakers will not be found.⁴⁷

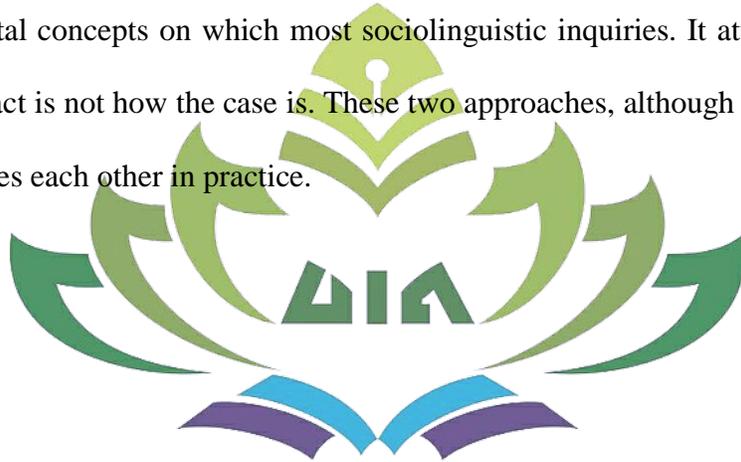
⁴⁵ Noam, *Sociolinguistic The Study Of Societies' Language* (Yogyakarta : Graha ilmu, 2010), p. 2

⁴⁶ Luria, *An Introduction Of Language 7th* (United State : Library of congress Cataloging, 2003), p. 1

⁴⁷ Ronald, *Op.Cit*, p. 3

Then, sociolinguistic is different from many other branches of linguistic field in which it studies the internal aspects of language such as syntax, morphology, phonology, semantic and so forth. It studies the language through the relationship of language and society, the united relationship between the language and the users of language itself.

Finally, while the study of sociolinguistic is very broad, there are a few fundamental concepts on which most sociolinguistic inquiries. It attempts to explain why the fact is not how the case is. These two approaches, although it is different, but it completes each other in practice.



CHAPTER III METHODOLOGY OF RESEARCH

A. Research Design

This research is a descriptive qualitative research because it focused on a complete description of the types, and the reasons of Code Mixing occurrence in WhatsApp (WA) chat. As a qualitative research, all the data in this research were in the form of words as Bogdan and Taylor state that qualitative method is a research procedure resulting in descriptive data, whether in written or oral form, from the investigated people and behavior.¹ In other words, qualitative research is a kind of research that cannot be counted. To conduct the research and gain the data, I read, study carefully, investigate the required data, and write down the gained data based on my aims of research. After gaining the data, the researcher analyze the data by describing the types of code mixing and explaining the reasons that causing the Code Mixing in WhatsApp (WA) chat.

B. Subject of The Study

In qualitative research, it does not use population term but Spradley names social situation that consist of three elements, they are: place, activity, and actors".² In this

1. Robert Bogdan and Steven J. Taylor, *Introduction to Qualitative Research Method* (New York : Wiley Sons, 1975), p.2

² *Ibid*

study, the subjects were the students in class B at eight semester of English Study Program at State Islamic of University Raden Intan Lampung

C. Data and Data Source

1. Data

Data are the unit information which are recorded, can be analyzed and are relevant with certain problem. In other side data must be relevant with theory and science.³ “The term “data” refers to the rough materials researchers collect from the world they are studying; they are the particulars that form the basis of analysis”.⁴ Data in this research are a qualitative data. In this study, the researcher got the data from documentations. These data are the important aspect in conducting the qualitative research.

2. Data Source

A data source is a person, something, or places that provides information for a piece of research. So, the researcher can get the data from these sources. Arikunto states that sources of data are subjects who give the data or information or where the data are gotten from(2006:129). In this study, data sources were derived from the conversation of the actors (Arok, Yoji, Mojo and Almira). The researcher got more information from these data sources to collect the data needed.

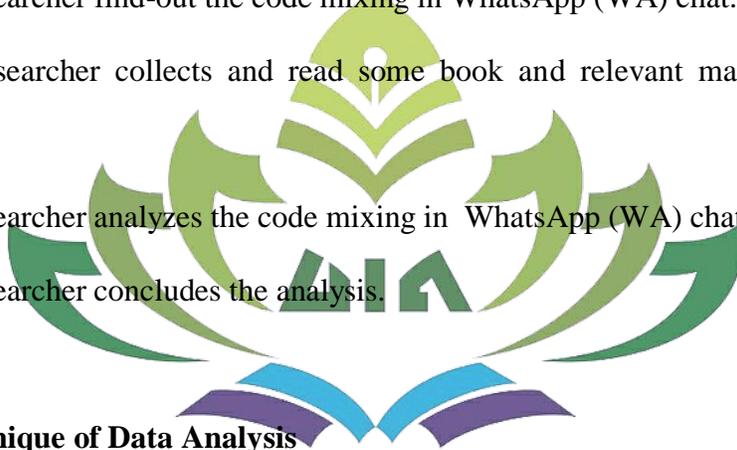
³ Tanzeh, *Metode Penelitian Praktis*(Yogyakarta : Penerbit Teras, 2011), p. 79

⁴ Bogdan, *Qualitative Research for Education An Introduction to Theory and Methods 3Ed.* (United State , 1998), p. 106

D. Data Collection

The data in this researcher were collected by using documentary technique. Documentation is the method used in scientific research in order to collect data by using the document of evidence list. It is used to discover the description of data from the primary and secondary data which are relevant with the research. In this process the researcher use some method to get valid and true data.

1. The researcher choose the WhatsApp (WA) aplication
2. The researcher find-out the code mixing in WhatsApp (WA) chat.
3. The researcher collects and read some book and relevant material about code mixing.
4. The researcher analyzes the code mixing in WhatsApp (WA) chat.
5. The researcher concludes the analysis.



E. Technique of Data Analysis

In this research, the researcher use a qualitative data analysis technique. In qualitative research, analyze the data is the activity after collecting all the data from respondents or other sources. Patton (as cited in Tanzeh, 2011: 95) says that the process to arrange the data, organized and categorized are data analysis. Data analysis in qualitative research is a time consuming and difficult process. It is the process whereby researcher systematically search and arrange their data in order to increase their understanding of the data and to enable to present the result to others.

Data analysis is the process of systematically searching and arranging the interview transcripts, field notes, and other materials that you accumulate to increase your own understanding of them and to enable you to present what you have discovered to others. Analysis involves working with data, organizing them, breaking them into manageable units, synthesizing them, searching for patterns, discovering that is important and what is to be learned, and deciding what you will tell others. (Bogdan and Biklen, 1998:157)

After the data have been collected, the next step is data analysis. The collected data from the sentences were analyzed by using the following steps.

1. Coding the data on the basis of types and the reason of code mixing. Because the approach was qualitative, I developed a coding system to analyze data. “Developing coding system involves several steps. Search through data for regularities and pattern as well as for topic data cover, and then wrote down words and phrase to present those topics and pattern (Nafa’ah, 2010: 29)”.

After all the mixed expressions in all sentences have been highlighted, the researcher then starts to analyze the data one by one, by applying analysis of the use of six forms and three reasons of code mixing.

2. Discussing and summarizing finding

In this step, I showed the six forms of code mixing and explained the three reasons of code mixing found in the WhatsApp (WA) chat.



CHAPTER IV
RESULT AND DISCUSSION

A. Result

There is type of code mixing used to analyze the data, namely insertion, alternation and congruent lexicalization. I found several forms of code mixing insertions in the data. The insertion forms are word insertion, phrase insertion, baster insertion, idiom insertion and clause insertion. To analyze the factors causing the code mixing, I use Hoffman theory, in example being emphatic about something (express solidarity), to make the utterance clearer and does not find a word that has not representation in another language except from the language itself.

The analysis presents (54) fifty four occurrences of code mixing. There are (19) nineteen word insertion, (21) twenty one phrase insertion, (2) two baster insertion, (1) one expression insertion, (1) one repetition insertion and (10) ten clause insertion.

Table I

Classification of Data

No.	DATA	TYPE	PERCENTAGE
1.	Hmmm <i>delicious</i> nih.		
2.	Intan <i>also</i> kan.		

3.	Dia yang bilang beb, besok bawa bukunya ya, pengen tau <i>Ms</i> . Gitu	Word Insertion	26 %
4.	<i>Pond</i> itu kolek.		
5.	<i>Maybe</i> tapi tanya sama ihya hahaha.		
6.	Bukber= <i>hoax</i> ga nih?		
7.	<i>Honestly</i> aku mau banget karena tahun sebelum-sebelumnya aku ga pernah ikut.		
8.	Maaf <i>chat</i> kalian blur semua.		
9.	Ga <i>download</i> sih.		
10.	#Bantujawalis ... lis sekarang gak suka makan hewani, dia <i>vegetarian</i> untuk menyempurnakan ilmunya wkwkwk.		
11.	Owalah hahaha karena kebanyakan <i>chat</i> sih ikkemah		
12.	4 hari setelah lebaran itu nia ... aku masih dikampung.		

	Walaikumsalam nia. <i>Finally</i> kan nia selamat ya ga kaget.		
13.	Lahkan lo <i>ldr</i> si beb.		
14.	Ikke <i>newboy friend</i> .		
15.	Gua kena <i>rain</i> nih <i>I'm very cool</i> .		
16.	<i>Now I still dinner</i> beb, pake lontong.		
17.	Katanya lu mau <i>ngedate</i> with <i>your new boy friend</i> beb, ga jadi tah karna <i>raining</i> ?		
18.	<i>Please don't</i> ngomong disini beb, <i>I</i> malu.		
19.	<i>I don't know</i> beb, coba <i>searching</i> google.	Phrase insertion	18,5 %
20.	<i>Yes of course ,get</i> wisuda <i>and then get</i> merried.		
21.	<i>Don't hide your feeling if you</i> kesel <i>with</i> seseorang yang bikin lu <i>upset</i> .		
22.	<i>Here rainnya very</i> deres, <i>how about</i> di karang <i>guys</i> ?		

23.	Ya kamu coba <i>add</i> aja beb, nanti pasti di <i>confirm</i> .		
24.	Aku lagi dikonter beb, baru belipaket, ini aku lagi mau pesen <i>grab</i> beb, bentar beb, <i>sorry</i> beb tadi paketk uabis.		
25.	Cusss Ikke yang booking	Baster Insertion	1,8 %
26.	Hiii, Alhamdulillah <i>fine-fine</i> .	Repetition Insertion	1,8 %
27.	Hahaha gw besok bimbingan sama Mr.Xhow <i>happy I'm finally</i> .	Expression insertion	1,8 %
28.	<i>Whom your second family?</i> Bukannya lagi <i>climbing the</i> gunungya?		
29.	<i>Two babies</i> cukupya.		
30.	Kemarin pas bimbingan langsung 3 bab apa <i>one by one?</i> Kalo bimbingan harus bawa <i>booksnya</i> tah?	Alternation	50%
31.	<i>So funny</i> kan.		

32.	Hahaha <i>I want</i> ngakak.		
33.	<i>I</i> denger-denger lagi ada <i>traffic jam</i> banget ya beb.		
34.	<i>Yes right</i> beb, <i>very traffic jam</i> karena ada perbaikan <i>road</i> beb, <i>roadnya</i> lagi di cor.		
35.	<i>I want but it's not pond but</i> becek.		
36.	Maaf <i>,I don't get it. What you</i> maksud?		
37.	<i>I know</i> tapi kok becek. Hahaha padahal gua yang paham kata-kata lo tapi yang ini <i>I'm sorry</i> ga paham gua.		
38.	<i>Ihya said</i> itu <i>pond not swimming pool, so</i> itu becek. <i>Right?</i>		
39.	Temen-temen judul skripsi terbaru yang di <i>update</i> di web sampai agustus 2017 aja ya? Ada situs lain ga untuk liat judul	Alternation	

	terbaru?		
40.	Temen-temen ada yang <i>save control card</i> di hp ga? Tolong kirimkan dong yang ada.		
41.	Gak ada tan, adanya di <i>laptop</i> . Kalo mau <i>send email</i> aja.		
42.	Yaudah deh kalau gitu aku juga mau coba kekampus. <i>Thank you</i> .		
43.	<i>Your welcome</i> mi		
44.	Ilangin dulu <i>mindset</i> yang <i>instagramable</i> ya, pikir yang enaknya dulu murah ,karena gak ada tempat bagus yang murah.		
45.	Jadi udah <i>fix</i> yatanggal 24? Mau dimana temen-temen? Biar bisa <i>dibooking</i>		
46.	Gak ada <i>dress code</i> kayak kemarinkan basing aja		
47.	Itutuh full rame terus ayam gembul. Kalo gak <i>dibooking</i>	Alternation	

	dari jauh banget kayaknya udah <i>full</i> betul tapi besok aku mau <i>booking</i> shay <i>dp</i> dulu.		
48.	Hari ini mau <i>booking</i> kan tadi malem udah mesen doing tapi belum <i>dp</i> . Ya semoga aja dicatet.		
49.	Sekalian kalo mau buat <i>status</i> juga boleh di <i>share</i> di <i>status</i> ig, wa masing-masing wkwkwk.		
50.	<i>GWS</i> hany semoga leka ssembuh ya beb.		
51.	<i>GWS</i> hany dan mba di.		
52.	Gua tadi udah ke RRI kata nadya deket situ. Gua <i>modal</i> nekat aja karna tau RRI doang. Gua ga ada paket and pulsa juga ternyata. Gua telponin kalian dengan cumi ga ada yang <i>respond</i> dan akhirnya gua pulang lagi. Ntar gua ganti		

	uangnya ya. Karena gua kan pasti udah dipesenin dan gua ga dating.		
53.	Nia dapet laki begitu dimana? <i>Share loc dong</i>		
54.	Tenang beb kalo buat kamu <i>ready stocknya</i> banyak banget tinggal pilih yang lo suka.		
Total			100%

B. Discussion

1. Types of Code Mixing

a. Word Insertion

Word insertion happens when the speaker inserts a word element of whether local dialect or foreign language in his or her utterance.

1. (10) *Iis sekarang gak suka makan hewani, dia **vegetarian** untuk menyempurnakan ilmunya.*

‘Now Iis doesn’t like eat the food make from animal, she is vegetarian to perfecting her knowledge’

2. (12) *4 hari setelah lebaran itu Nia. Aku masih dikampung. Walaikumsalam Nia. **Finally** kan Nia. Selamat ya gak kaget.*

'4 days after Eid. I am still in the village. WalaikumsalamNia.

Finally congratulation Nia. It is not surprise'

3. (15) *Temen-temen judul skripsi terbaru yang diupdate di web sampai agustus 2017 aja ya? Ada situs lain untuk liat judul?*

'Guys, Is the new thesis title which update in web only until august 2017? have another website to see it?'

Data (1-3) include word insertion as code mixing markers. In (1) the word *vegetarian* 'orang yang hanyamakansayuran' is inserted in the Indoneisan construction *Iis sekarang gak suka makan hewani, dia vegetarian untuk menyempurnakan ilmunya.*

Meanwhile in (2) the word *finally* 'akhirnya' is added in the Indonesian construction *4 hari setelah lebaran ituNia. Aku masih dikampung. Walaikumsalam Nia. Finally kan Nia selamat ya ga kaget.* Then (3) the word *update* 'memperbarui' is added in the Indonesia construction *temen-temen judul skripsi terbaru yang di update di web sampai agustus 2017 aja ya? Ada situs lain gak untuk liat judul?*

Based on the discussion from data (1-3), it can be said that code mixing can be signaled by the insertion English word into Indonesian construction. The following examples have same pattern as:

4. (3) *Dia yang bilang beb, besok bawa bukunya ya, pengen tau ms .Gitu*

'She said to me tomorrow bring the book ms want to know.

She said like that'.

5. (4) ***Pond itu kolam***

'Pond is pond'

6. (5) ***Maybe tapi tanya ihya hahaha***

'Maybe but ask ihya'

b. Phrase Insertion

Phrase insertion happens when the speaker inserts a phrase of a foreign language into his or her utterance. Phrase insertion can be seen in the following data:

7. (22) *Katanya lu mau ngedate **with your new boyfriend** beb, ga jadi karna raining?*

'You say if you will date with your new boyfriend, now is it raining do you want to still go?'

8. (31) *Yaudah deh kalau gitu aku juga mau coba kekampus.*

Thank you

'Ok I want to try go on campus. Thank you'.

9. (39) *Tenang beb kalo buat kamu **ready stocknya** banyak banget tinggal pilih yang lo suka.*

'Calm down for you ready stock very much, choose what you like'.

Data (7-9) include phrase insertion as code mixing markers. In (7) the phrase *with your new boy friend* 'dengan pacar barumu' is inserted Indonesia construction *Katanya lu mau ngedate with your new boy friend beb, ga jadi karna raining?*

And then in (8) the phrase *Thank you* 'terimakasih' is added in the Indonesia construction *yaudah deh kalo gitu aku juga mau coba kekampus. Thank you.* In (9) the phrase *ready stock* 'tersedia' is inserted Indonesia construction *tenang beb kalo buat kamu ready stocknya banyak banget tinggal lo pilih yang lo suka.*

According the data above (7-9), it can be said code mixing can be signaled by the English phrase into Indonesian construction. The other examples with same pattern as:

10. (28) *I denger-denger ada traffic jam banget ya beb*
'I hear there is a traffic jam'.

11. (34) *Your welcome mi*
'You're welcome mi'

12. (36) *GWS hany*
'Get well soon hany'

c. Baster Insertion

Baster Insertion occurs when the speaker inserts the element of language from two different language elements. Look at the following data to baster insertion:

13. (41) *Itutuh full rame terus ayam gembul. Kalo gak **Dibooking** dari jauh banget kayaknya udah full betul tapi besok aku mau booking shay*

‘.Ayam gembul is always full. If we're not booking first seems to be full. Tomorrow I want booking it’

14. (42) *Jadi udah pasti tanggal 24 ya? Mau dimana temen-temen?Biar bisa **dibooking***

‘So it's definitely the 24th? Where are we going? I want booking it’.

Data (13-14) include baster insertion, it combines English words with indonesia construction prefix-*di*. In (13) and (14) the baster *di-booking* ‘*dipesan*’ are inserted in Indonesian construction *Itutuh full rame terus ayam gembul. Kalo gak dibooking dari jauh banget kayaknya udah full betul tapi besok aku mau booking shay and Jadi udah pastit tanggal 24 ya? Mau dimana temen-temen? Biar bisa dibooking.*

The excerpt shows code mixing with baster insertion because there is one baster word indonesian construction. Baster insertion is a word consisting of two different language elements

d. Repetition Insertion

Repetition Insertion takes place when the speaker inserts another language in a repetition into his or her utterance. Repetition can be seen in the following data:

15. (43) *Hii, Alhamdulillah fine-fine*

(Hii Alhamdulillah I'm fine)

Data (15) include repetition insertion as code mixing marker. In (15) the word *fine-fine* 'baik-baik' is inserted in the Indonesian construction *hihi Alhamdulillah fine-fine*.

e. Expression Insertion

Expression insertion happens when the speaker insert his or her native language in an expression form of language. Expression insertion can be seen in following data:

16. (44) *Hahaha gw besok bimbingan sama Mr.X how happy*

I'm finally

(Hahaha tomorrow I will guidance with Mr.X finally

how happy am I)

Data (16) include expression insertion as code mixing marker. In (16) the expression *how happy I'm* 'betapa bahagianya saya' is added in the Indonesian construction *hahaha gw besok bimbingan samaMr.X how happy I'm finally*.

f. Clause Insertion

Clause insertion occurs when the speaker inserts a clause of a foreign language in his or her native language. Clause insertion can be seen in the following data:

17. (45) *Whom your second family? Bukannya lagi*

climbing the gunung ya?

‘Whom your second family? aren't they climbing the mountain?’

18. (49) *Guakena rain nih I'm very cool*

‘I got wet I'm very cool’

19. (54) *I don't know beb, coba searching google*

‘I don't know, just search in google)

Data (17-19) include clause insertion as code mixing markers. In (17) the clause *whom your second family* ‘siapakah keluarga kedua kamu’ is inserted in the Indonesian construction Whom your second family? *Bukannya lagi climbing the gunungya?* In (18) the clause *I'm very cool* ‘saya sangat dingin’ is added Indonesian construction *gua kena rai nih I'm very cool*. Meanwhile in (19) the clause *I don't know* ‘saya tidak tahu’. Based on the discussion from data (17-19), it can be said that code mixing can be signaled by the inserted English clause into Indonesian construction.

2. Reasons of using code mixing

There were several reasons why the students used code mixing in the WhatsApp chat. Base on the result of analysis the researcher connected all of the answers with the Hoffman's theory about the reason of using code mixing.

- a. One of the reasons why the students use code mixing in the chat is being emphatic about something (express solidarity). As usual, when someone who is talking using a language that is not his native language suddenly wants to be emphatic about something, he either intentionally or unintentionally, will switch from his second language to his first language. Or, on the other hand, he switches from his second language to his first language because he feels more convenient to be emphatic in his second language rather than in his first language. For example:

20. (51) Teman-teman *how the way to screen shoot use laptop?*

'Guys, *how the way to screen shoot use laptop?*'

21. (54) *I don't know beb, coba searching google*

'I don't know , just search in google'

Data (20-21) is one example of express solidarity. Data (17) the first person uses English to ask her friend. Data (18) the second person

answer the question using English too followed by Indonesian construction.

- b.** Second reason of the students to use code mixing is to making the utterance clearer, this reason is same with Hoffman's theory called repetition use for clarification, it means that when a speaker wants to clarify his/her speech so that is will be understood better by the listener, she or he can sometimes use both of the languages (code) that she/he masters to say the same message. For example:

22. (19) *Sekalian kalo mau buat status juga boleh share di status ig, wa masing-masing wkwkwk*

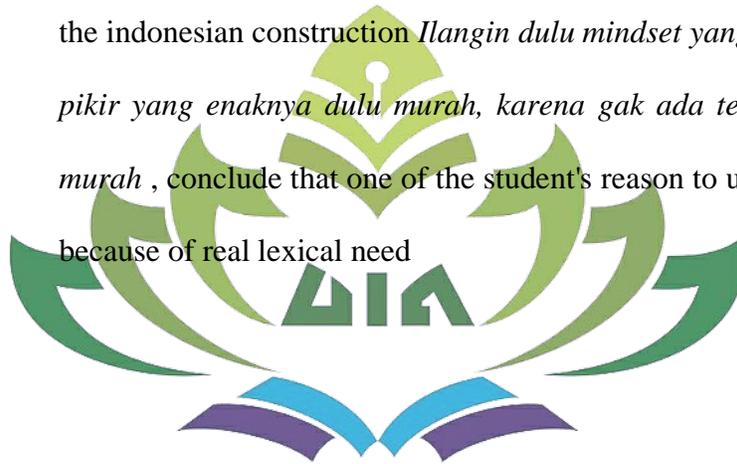
Based on explanation above in (22) the word status 'status' is inserted in Indonesian construction repeatedly *sekalian kalo mau buat status juga boleh share di status ig, wa masing-masing*. The researcher conclude that one of the student's reasons to use code mixing is repetition used for clarification.

- c.** The last reason is because the students sometimes not finding a word that has not representation in another language except from the language itself, it same with the Hoffman's theory called Because of Real Lexical Need, it is due to the lack of equivalent lexicon in the language. When an English-Indonesian bilingual has a word that is lacking in English, he will find it easier to say it in Indonesian. When

he has a word that is lacking in Indonesian, she/he will use the English term. For example:

23. (17) Ilangin dulu *mindset* yang *instagramble* ya, pikir yang enakya dulu murah, karena gak ada tempat bagus yang murah.

Based on data (23) the words *mindset* 'pemikiran' and *instagramble* 'orang-orang yang mengikuti perkembangan di Instagram' is added in the Indonesian construction *Ilangin dulu mindset yang instagrambleya, pikir yang enakya dulu murah, karena gak ada tempat bagus yang murah*, conclude that one of the student's reason to use code mixing is because of real lexical need



CHAPTER V

CONCLUSIONS AND SUGGESTIONS

This chapter consists of conclusions and suggestion, the researcher concluded based on the findings and discussions and gave some suggestions to the reader.

A. Conclusions

Based on the findings and discussions, the researcher concludes as follows:

1. The types of code mixing that used by the students in WhatsApp chat were word insertion, phrase insertion, baster insertion, repetition insertion, idiom insertion and clause insertion.
2. The dominant type of code mixing that the student used in WhatsApp chat was phrase Insertion, they seldom used word insertion
3. The reasons why the students use code mixing in WhatsApp chat because being empathetic about something, repetition used for clarification and due to the lack of equivalent lexicon in the languages

B. Suggestions

Considering the conclusions above, the researcher gives some suggestions as follows:

1. For the students specially in class B of State Islamic University RadenIntan Lampung always try to use code mixing more often because it could help the students understand and increase their vocabularies in a language

2. For the teachers should practice wisely in the classroom. Since the use of code mixing may help them in teaching English yet. The teachers should practice English more than another language like Bahasa Indonesia and local language in teaching English. That is to familiarize student to use English as tool of communication.
3. For the next researcher who wants to research about code mixing to investigate code mixing in different object situation for example in daily conversation, in the discussions forum or film.



REFERENCES

- Abdul and Agustina, 2010. *Sosiolinguistik Perkenalan Awal* : Rinerka Cipta
- Adhi Susilo. 2014, *Exploring Facebook and Whatsapp As Supporting Social Network Applications for English Learning In Higher Education*. Bandung : Widyatama, p. 10 Available on : <https://repository.widyatama.ac.id/xmlui/handle/123456789/3317>
- Amsal, 2011. *An Analysis Of Code Mixing In Conversation Of The Students At State Junior High School 3 XIII Koto Kampar* , Riau: IAIN Sultan Syarif Kasim Riau, Published. From: <http://digilib.uinsby.ac.id/20959/6/Daftar%20Pustaka.pdf>
- Ary, Donald. 1985. *Introduction to Research in Education third Edition*. New York: CBS COLLAGE PUBLISHING
- Aslinda and Syafyahya, 2010. *Pengantar Sociolinguistik* : PT Refika Aditama
- Choki Barhomi . 2015, *Effectiveness of WhatsApp Mobile Learning Activities Guided by Activity eory on Students' Knowledge Mangement" Contemporary Educational Technology*, Vol 6 No. 3, p. 221-238
- Claros, M, S, C, & Isharyanti, N. (2009). Code Switching and Code Mixing in Internet Chatting: Between 'yes', 'ya' and 'si' a case study. *Jaltcall journal* vol. 5, no. 3. Salatiga, Indonesia: The university of Melbourne and Satya Wacana Christian University.
- Deshen. 2014, *WhatsApp goes to school: Mobile instant messaging between teachers and students*, Vol.13 ,p. 1, Available on : <http://www.jite.org/documents/Vol13/JITEv13ResearchP217231Bouhnik0601.pdf>
- Dwi.2013,*Jurnal Penelitian dan Sastra*,Vol.2 No.1, p.8,Available on: http://eprints.unpam.ac.id/1504/1/Jurnal_Sastra_Vol.2_No.1%20%20Juni%202013.pdf
- Eliya Murtafiah, 2017. *An Analysis of Teacher Code-Switching Practice in The Process of Teaching English at SMAN 2 Padang Cermin* , Lampung: UIN Raden Intan Lampung , 2017, Unpublished.

- Hamers, J, F, & Blanc, M, H, A. (1989). *Bilinguality and Bilingualism* Cambridge: Cambridge University Press
- Harwell, M. R. 2011. Research design in qualitative/quantitative/mixed methods. *CONRAD, Clifton F.; SERLIN, Ronald C. The SAGE Handbook for Research in Education: Pursuing ideas as the keystone of exemplary inquiry. 2rd Edition.* Thousand Oaks, CA: SAGE Publications, 147-163.
- Hoffmann, C. 1991. *An introduction to bilingualism.* New York, NY: Longman.
- Holmes, J. 2001. *An introduction to sociolinguistic.* London, UK: Longman
- Holmes, 2013. *An Introduction to Sociolinguistics 4th Ed:* Routledge
- Indrawan, 2010. *Sociolinguistics The Study of Societies Language :* Graha Ilmu
- Jennifer. 2002. *Qualitative Researching 2th Ed:* The Cromwell Press
- Kielman, catalde and seeley. 2010. *Introduction to Qualitative Researcher Methodology :* DfID
- Kurniati, 2014. A Sociolinguistics analysis of Code Mixing on Nine Summer Ten Autums Novel, Jakarta: UIN Syarif Hidayatulah Jakarta, Unpublished. On September 28th, 2014
- Li, D. C. S. 1996. *Issues in bilingualism and biculturalism: A Hong Kong case study.* New York, NY: Peter Lang.
- Made. 2010. *Sociolinguistics The Study of Societies' Languages:* Graha Ilmu
- Mansoer. 2010. *Sociololingustik :* Angkasa Bandung
- Musyken. 2000. *Bilingual Speech A Typology of Code Mixing :* Cambridge University Press
- Nababan, P, W, J, I. 1986. *Sociolinguistic: Suatu Pengantar.* Jakarta: PT. Gramedia
- Wardhaugh, 2006. *An Introduction to Sociolinguistics Fifth Edition:* Blackwell Publishing
- Sridhar. 2009. *Sociolinguistics and Language Teaching :* Cambridge University Press
- Suandi, I Nengah. 2014. *Sosiolingustik.* Yogyakarta: Graha Ilmu

Suwito. 1983. *Pengantar Awal Sociolinguistik* : Henary Offset Solo

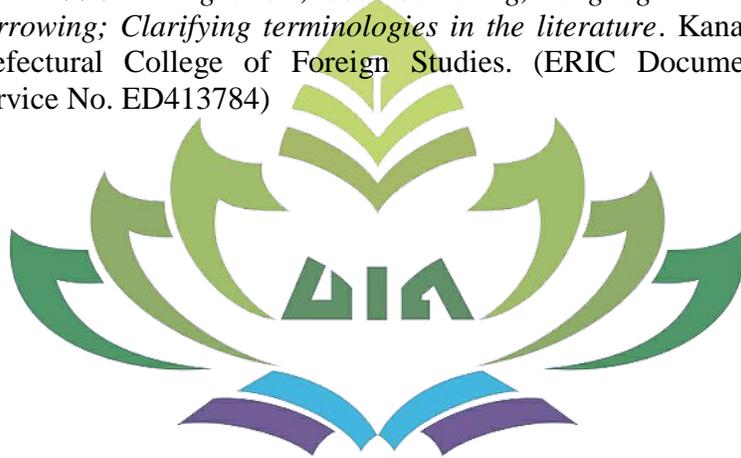
Tanzeh, Ahmad, 2011. *Metode Penelitian Praktis*, Yogyakarta; Penerbit Teras

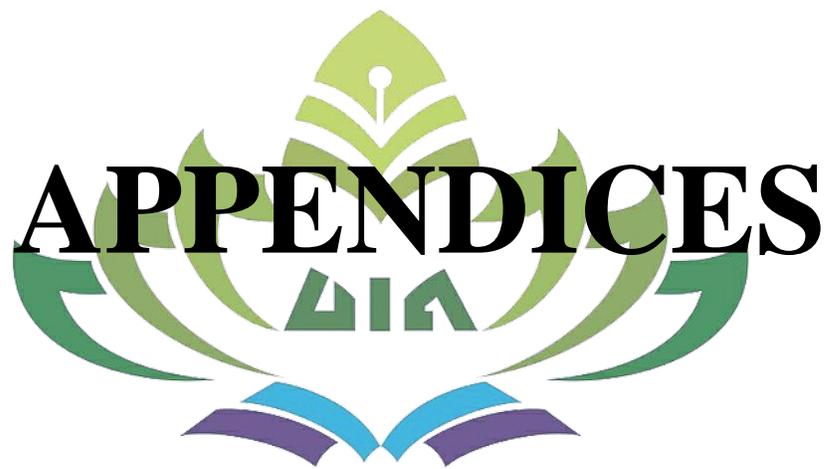
Trudgill, Peter. 1974. *Sociolinguistics An Introduction*. New Zealand: Penguin Book

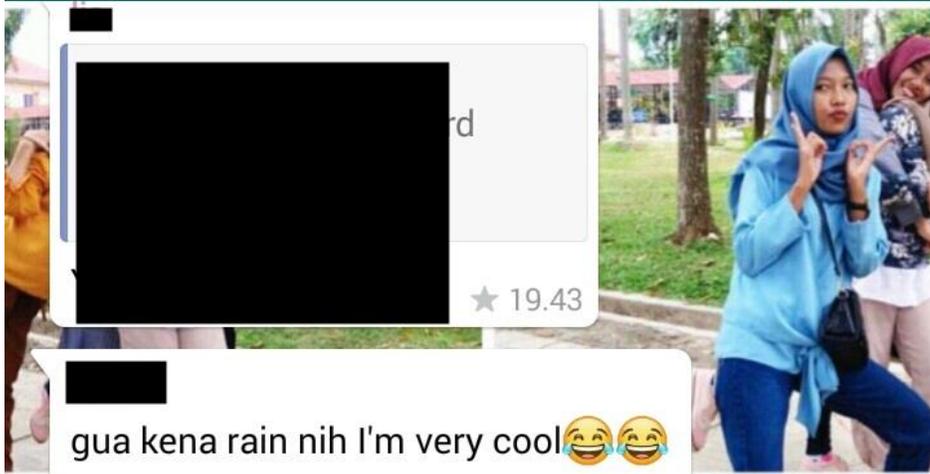
Victoria. 2003. *An Introduction to Language 7th Ed* : Library of Congress Cataloging

Wibi, 2016. *Marmut Merah Jambu*, Jawa Tengah : Universitas Kristen Wacana, Published.

Yumoto, K. 1996. *Bilingualism, code-switching, language mixing, transfer and borrowing; Clarifying terminologies in the literature*. Kanagawa, Kanagawa Prefectural College of Foreign Studies. (ERIC Document Reproduction Service No. ED413784)







[Redacted]

★ 19.43

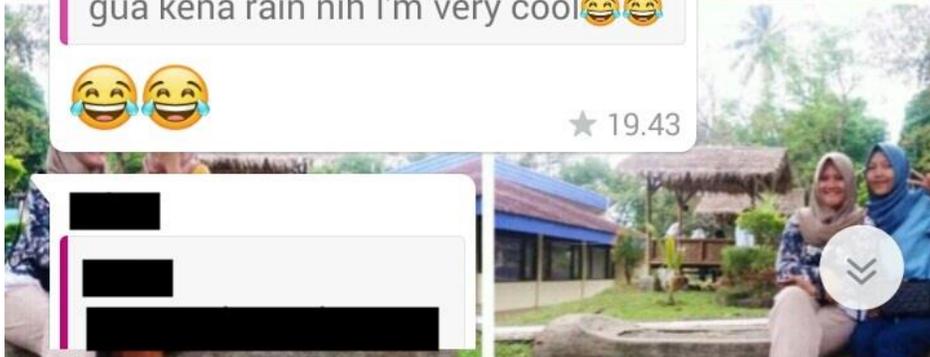
gua kena rain nih I'm very cool 😂😂

★ 19.43



Now I still dinner beb, pake lontong

★ 19.43



gua kena rain nih I'm very cool 😂😂

★ 19.43

PBI B '14 OTW WISUDA 🎓



[Redacted]

★ 19.44

[Redacted]

Now I still dinner beb, pake lontong
Katanya lu mau nge date with your new
boyfriend beb ga jdi taah krna raining 😂

★ 19.44



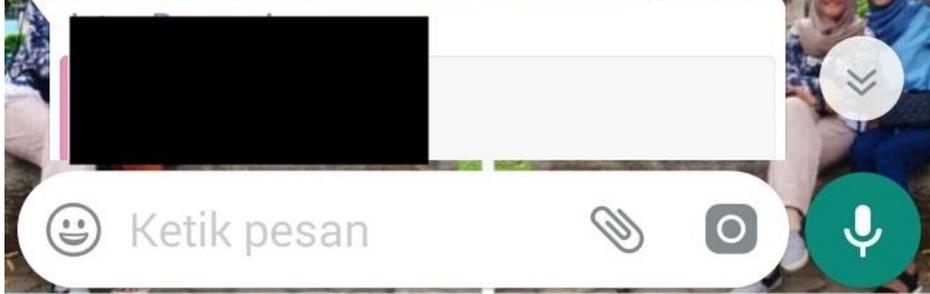
[Redacted]

★ 19.44



[Redacted]

★ 19.44



[Redacted]



PBI B '14 OTW WISUDA 🎓



★ 19.44

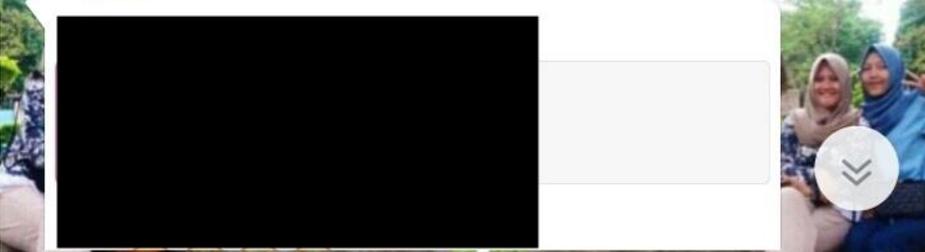
Ikke new boy friend ★ 19.44 ✓

[Redacted]
[Redacted]
Katanya lu mau nge date with your new boyfriend beb ga jdi taah krna raining 😂
Please don't ngomong disini beb, I malu

★ 19.45



★ 19.45



Ketik pesan





15:55



PBI B '14 OTW WISUDA



[Redacted] ★ 19.46

[Redacted]
Please don't ngomong disini beb, I malu
Hmm delicioussssss nih ★ 19.46

Intan also kan ★ 19.46 ✓

[Redacted]
Whom your second family? Bukannya lagi climbing the gunung yak 😂😂 ★ 19.47

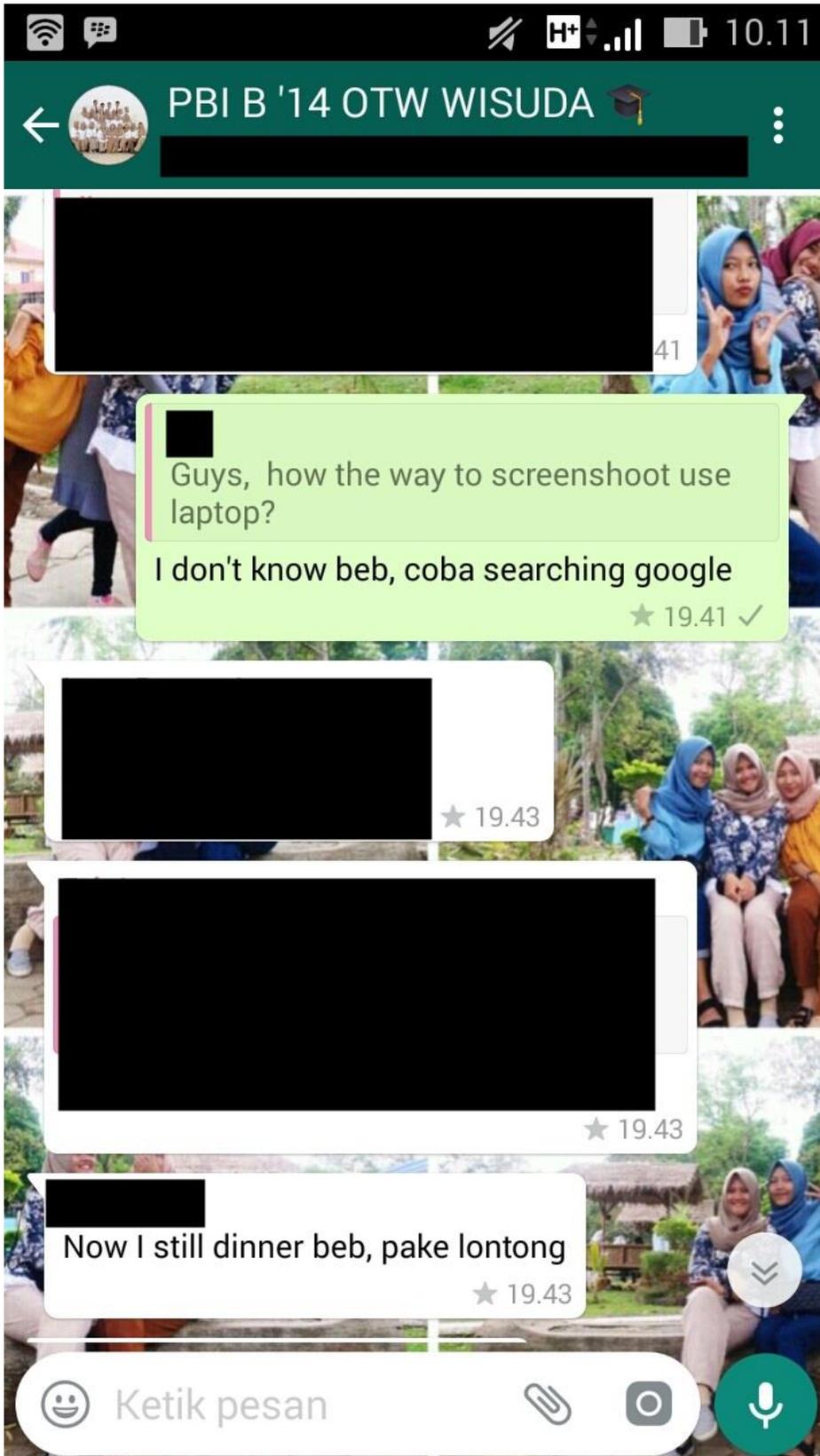
[Redacted] 8

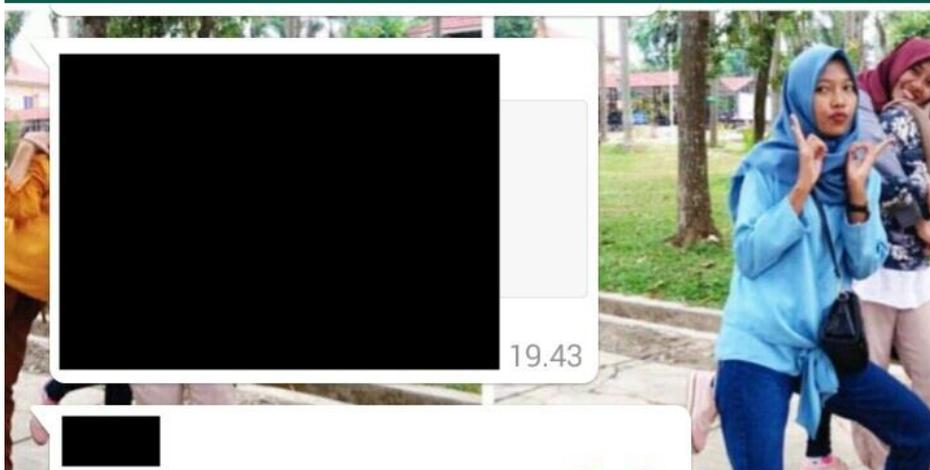
[Redacted] ★ 19.48



Ketik pesan







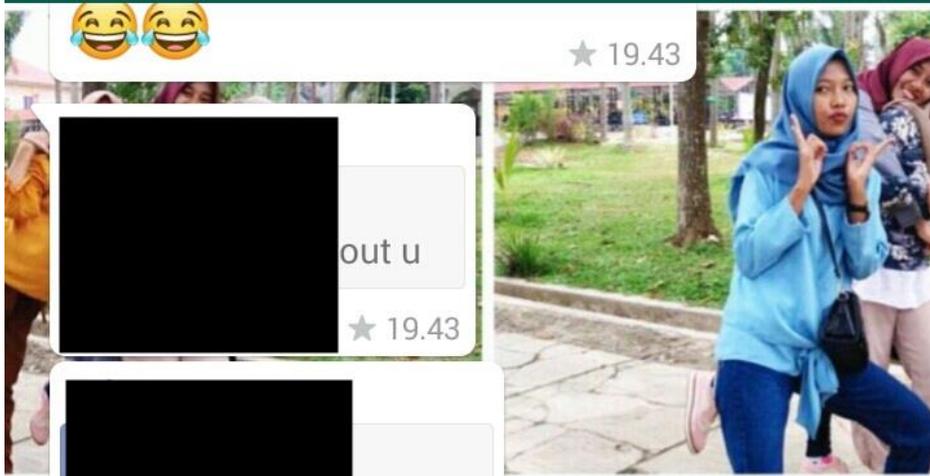
gua kena rain nih I'm very cool 😂😂



Now I still dinner beb, pake lontong
How to say lontong?

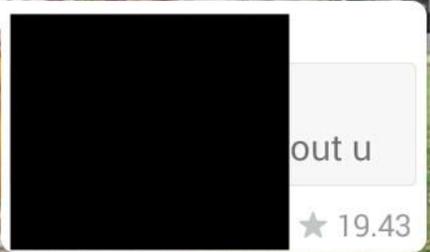


gua kena rain nih I'm very cool 😂😂



😂😂

★ 19.43



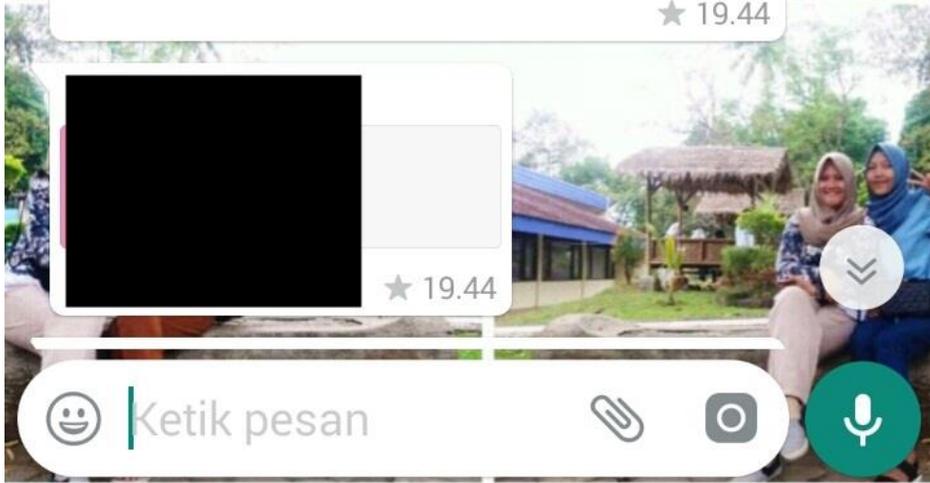
out u

★ 19.43



Now I still dinner beb, pake lontong
Katanya lu mau nge date with your new
boyfriend beb ga jdi taah krna raining 😂

★ 19.44



★ 19.44



PBI B '14 OTW WISUDA 🎓

★ 19.44

★ 19.44

Ikke new boy friend ★ 19.44 ✓

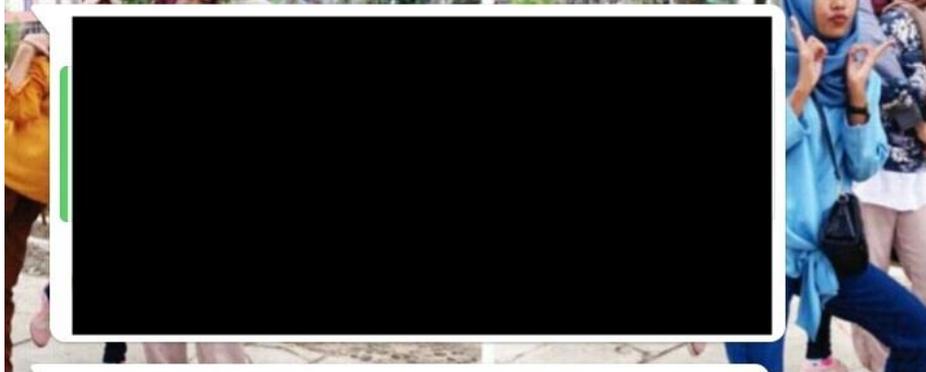
Katanya lu mau nge date with your new boyfriend beb ga jdi taah krna raining 😂

Please don't ngomong disini beb, I malu

😊 Ketik pesan



Alhmdulillah fine fine ae ★ 19.53



[Redacted] ★ 19.54

Klo bimbingan harus bawa booksnya tah? ★ 19.54 ✓

[Redacted] Yes of course, get wisuda and then get merried ★ 19.54

[Redacted] Klo bimbingan harus bawa booksnya tah? Enggak kok beb ★ 19.54



dar mnta baka bukunya..beb 19.58

19.58 ✓

Dy yng bilang beb...bsk bwa bukunya ya...pngen tau miss..gtu 20.00

Two babies cukup ya 20.01
Moreeee 20.01

20.02 ✓

Kmrn pas bimbingan langsung 3 bab apa one by one? 20.03 ✓

Kmrn pas bimbingan langsung 3 bab apa one by one? 20.03
Langsung beb 20.03

20.07 ✓



Hahaha gw besok bimbingan ya allah sm mr [redacted] how happy i'm finallyyy





Hahahah I want ngakak 13.01

13.02 ✓✓

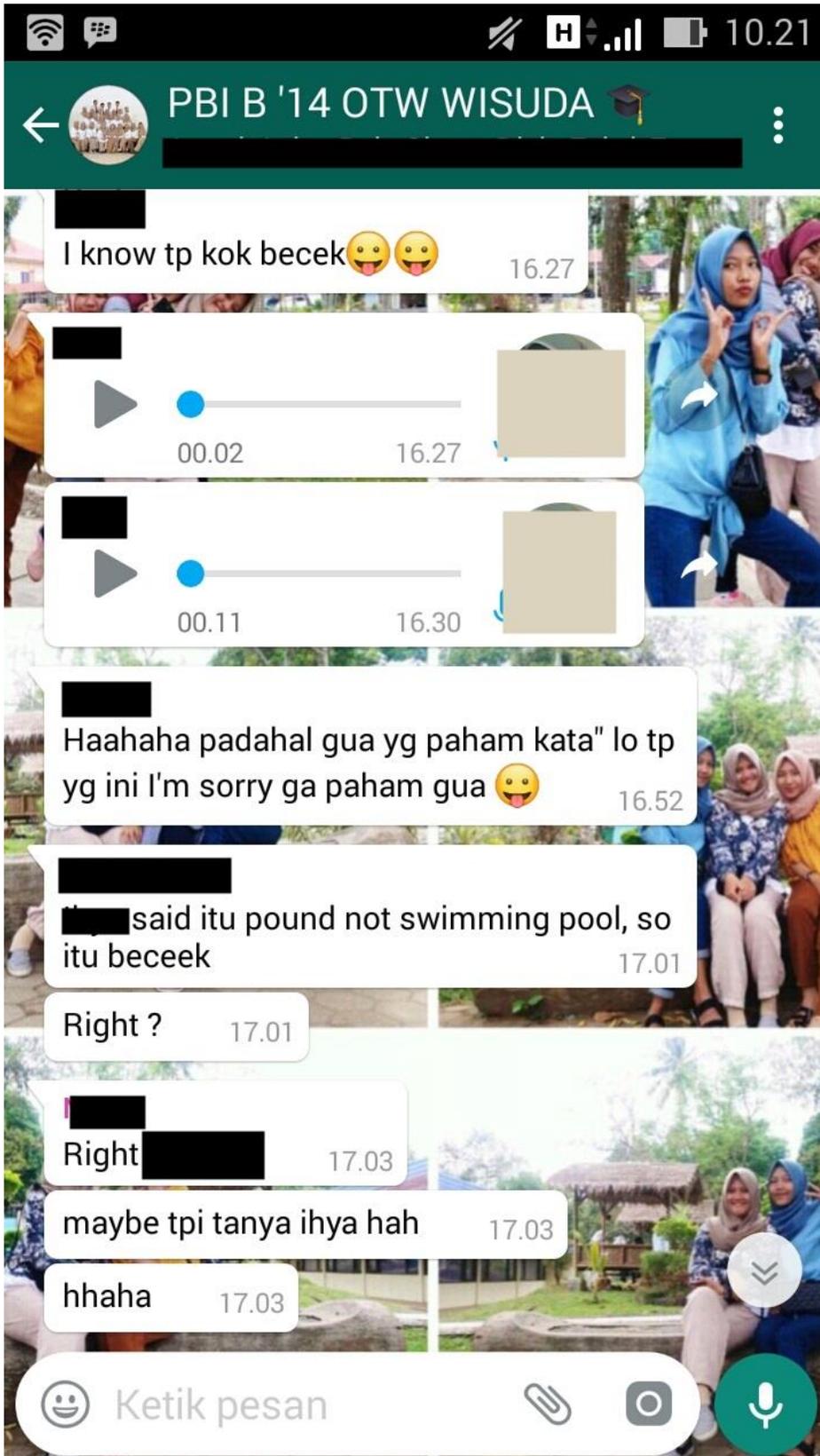
13.02

Here...rainynya very deres...how about di karang guys? 13.06

Yah beb asli...mana tadi I otw beb..go to bandar..jdi i have tired 😊
I denger denger lamteng ada lagi traffic jam bgt ya ga beb 13.07

I denger denger lamteng ada lagi traffic jam bgt ya ga beb
Yes..right beb...very traffic jam..karena ada perbaikan road beb...roadnya lagi di Cor 13.08



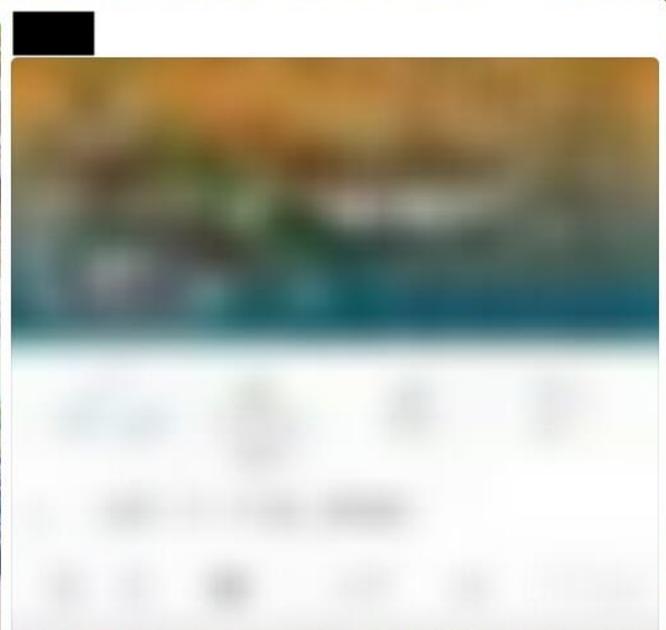


14 APRIL 2018

Temen² judul skripsi terbaru yg d update di web sampai Agustus 2017 aja ya? Ada situs lain ga untuk liat judul terbaru?

Liat d fb beb

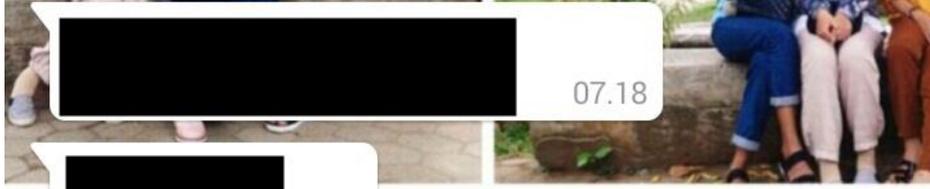
Facebook nya apa?



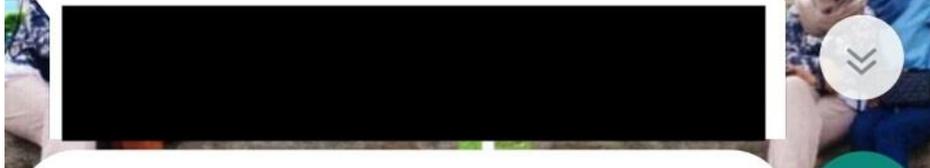


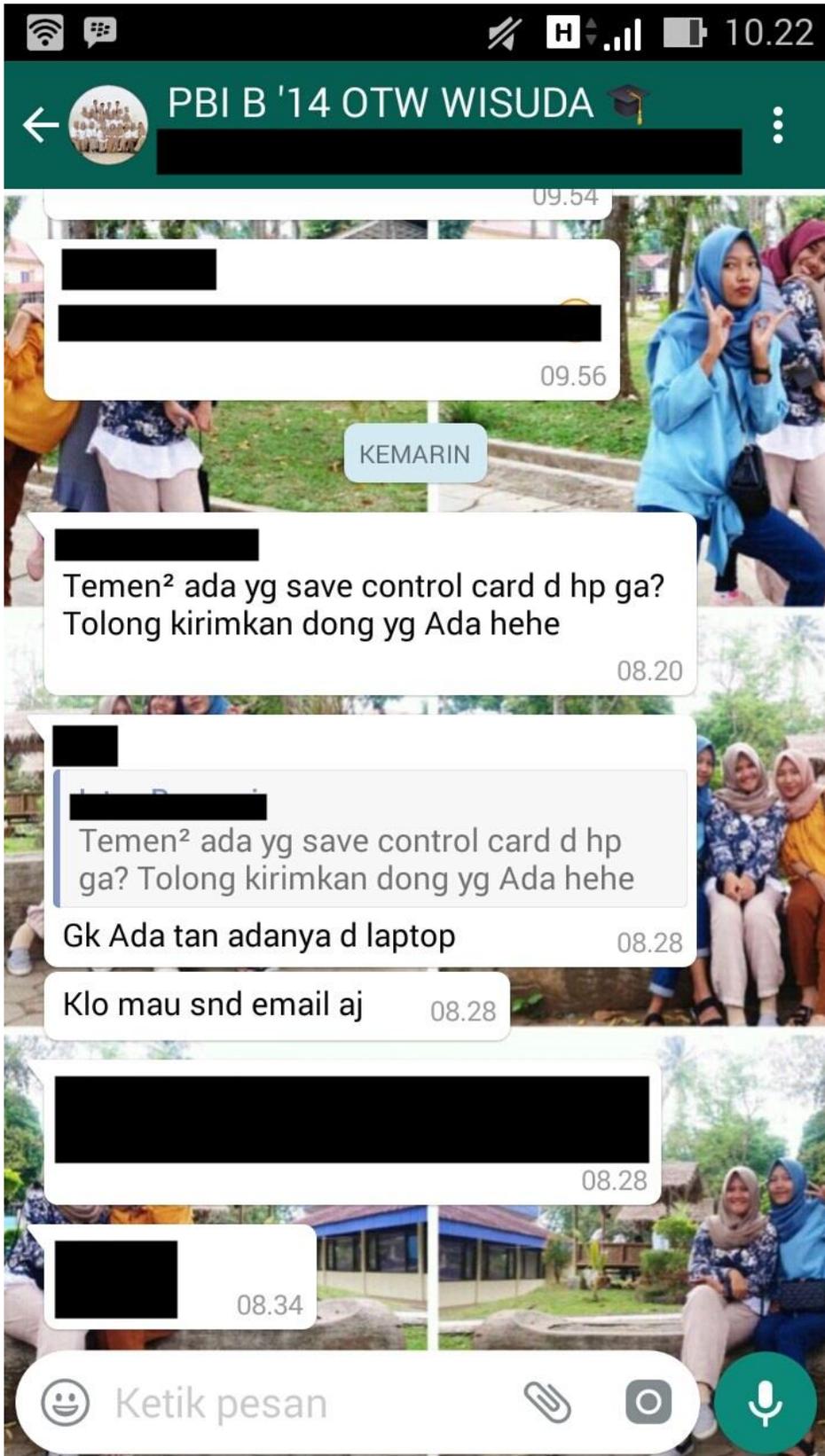
Ya kmu coba add aja beb , nnti pasti d confir 😊

07.17



17 APRIL 2018





ANGKET PENELITIAN

Nama : Febri Indriyani

NPM : 1411040059

Demikian angket ini disusun untuk mendapatkan data yang dibutuhkan dalam penyusunan skripsi yang berjudul **"Code Mixing in Students' WhatsApp (WA) Chat at The Eight Semester of English Study Program at State Islamic of University Raden Intan Lampung"**

Sehubungan dengan hal itu saya mohon bantuan teman-teman untuk mengisi angket yang berisi pertanyaan-pertanyaan tentang fenomena campur kode yang teman-teman alami atau lakukan selama percakapan dalam WhatsApp (WA).

- Campur kode (Code Mixing) adalah fenomena bahasa tentang pemakaian dua bahasa atau lebih dengan saling memasukkan unsur-unsur bahasa yang satu kedalam bahasa yang lain secara konsisten.

Contoh

Guru : What's your activities at home?

Murid : Activities, saya sekarang kan kost pak. Disana gak comfort gitu.

No time for study, soalnya pulang sekolah gak bisa istirahat.

Banyak kerjaan. Mau tiduran aja ga bisa. Segen sama yang punya rumah.

Guru : Everyday?

Murid : Iya, everyday. Malemnya when I sleepy ya ga bisa belajar.

Planningnya sih mau pindah gitu. Mungkin next month, sir.

Dimohon untuk memilih jawaban atas pertanyaan-pertanyaan dalam kuisisioner ini sesuai dengan pendapat anda. Jika pilihan jawaban yang ada tidak mewakili pendapat anda, dimohon untuk menjelaskan jawaban anda pada tempat yang disediakan.

Atas kesediaan anda dalam mengisi angket ini, saya ucapkan terima kasih.

Peneliti

Hany Hairennisa
1411040065

Mohon beri tanda silang (X) pada jawaban yang sesuai dengan pendapat anda. Teman-teman boleh memilih lebih dari satu jawaban. Apabila pilihan jawaban yang tersedia tidak ada yang sesuai, mohon teman-teman menuliskan pendapatnya pada pilihan terakhir.

1. Bahasa apakah yang anda gunakan selama percakapan dalam WhatsApp (WA)?

- a. Bahasa Daerah
- b. Bahasa Indonesia
- c. Bahasa Inggris
- d. Yang lain

2. Selain bahasa yang anda gunakan tersebut, apakah anda pernah menggunakan istilah atau kalimat (walaupun sedikit) dari bahasa yang lain?

- a. Ya
- b. Tidak

Jika anda menjawab YA, bahasa apakah yang anda gunakan? (jawaban boleh lebih dari satu)

- a. Bahasa Daerah
- b. Bahasa Indonesia
- c. Bahasa Inggris

3. Apakah pencampuran kode tersebut dilakukan dengan sengaja atau secara reflex?

- a. Ya
- b. Tidak

4. Apakah alasan anda melakukan campur kode (kode mixing)?

(boleh dijawab lebih dari satu)

- a. Agar lebih mudah dimengerti lawan bicara daripada menggunakan bahasa utama yang anda gunakan pada pertanyaan no.1
- b. Mengalihkan topik pembicaraan dari formal ke informal atau sebaliknya.
- c. Menciptakan interaksi yang akrab dan santai
- d. Untuk menunjukkan status social
- e. Untuk menaikkan gengsi
- f. Agar terlihat lebih keren dan bergengsi
- g. Untuk menunjukkan bahwa anda orang berpendidikan
- h. Tidak ada padanan kata dalam bahasa yang anda gunakan
- i. Kesulitan dalam mencari kata yang tepat dalam bahasa yang anda gunakan
- j. Untuk menunjukkan identitas anda atau identitas pendengar anda (kedaerahan)
- k. Untuk menunjukkan solidaritas anda pada lawan bicara
- l. Ada jarak social (usia atau jabatan) antara anda dengan lawan bicara
- m. Untuk menghilangkan kata atau pernyataan yang ambigu
- n. Agar lebih mudah dalam menyampaikan pendapat
- o. Untuk menunjukkan sikap anda pada lawan bicara
- p. Alasan lain:
- q.
- r.

ANGKET PENELITIAN

Nama : Ikke Novita Sari

NPM : 1411040072

Demikian angket ini disusun untuk mendapatkan data yang dibutuhkan dalam penyusunan skripsi yang berjudul **“Code Mixing in Students’ WhatsApp (WA) Chat at The Eight Semester of English Study Program at State Islamic of University Raden Intan Lampung”**

Sehubungan dengan hal itu saya mohon bantuan teman-teman untuk mengisi angket yang berisi pertanyaan-pertanyaan tentang fenomena campur kode yang teman-teman alami atau lakukan selama percakapan dalam WhatsApp (WA).

- Campur kode (Code Mixing) adalah fenomena bahasa tentang pemakaian dua bahasa atau lebih dengan saling memasukkan unsur-unsur bahasa yang satu kedalam bahasa yang lain secara konsisten.

Contoh

Guru : What's your activities at home?

Murid : Activities, saya sekarang kan kost pak. Disana gak comfort gitu.

No time for study, soalnya pulang sekolah gak bisa istirahat.

Banyak kerjaan. Mau tiduran aja ga bisa. Segen sama yang punya rumah.

Guru : Everyday?

Murid : Iya, everyday. Malemnya when I sleepy ya ga bisa belajar.

Planningnya sih mau pindah gitu. Mungkin next month, sir.

Dimohon untuk memilih jawaban atas pertanyaan-pertanyaan dalam kuisisioner ini sesuai dengan pendapat anda. Jika pilihan jawaban yang ada tidak mewakili pendapat anda, dimohon untuk menjelaskan jawaban anda pada tempat yang disediakan.

Atas kesediaan anda dalam mengisi angket ini, saya ucapkan terima kasih.

Peneliti

Hany Hairennisa
1411040065

Mohon beri tanda silang (X) pada jawaban yang sesuai dengan pendapat anda.
Teman-teman boleh memilih lebih dari satu jawaban. Apabila pilihan jawaban yang tersedia tidak ada yang sesuai, mohon teman-teman menuliskan pendapatnya pada pilihan terakhir.

1. Bahasa apakah yang anda gunakan selama percakapan dalam WhatsApp (WA)?

- a. Bahasa Daerah
- b. Bahasa Indonesia
- c. Bahasa Inggris
- d. Yang lain

2. Selain bahasa yang anda gunakan tersebut, apakah anda pernah menggunakan istilah atau kalimat (walaupun sedikit) dari bahasa yang lain?

Ya

b. Tidak

Jika anda menjawab YA, bahasa apakah yang anda gunakan? (jawaban boleh lebih dari satu)

- a. Bahasa Daerah
- b. Bahasa Indonesia
- c. Bahasa Inggris

3. Apakah pencampuran kode tersebut dilakukan dengan sengaja atau secara reflex?

Ya

b. Tidak

4. Apakah alasan anda melakukan campur kode (kode mixing)?

(boleh dijawab lebih dari satu)

- a. Agar lebih mudah dimengerti lawan bicara daripada menggunakan bahasa utama yang anda gunakan pada pertanyaan no.1
- b. Mengalihkan topik pembicaraan dari formal ke informal atau sebaliknya.
- c. Menciptakan interaksi yang akrab dan santai
- d. Untuk menunjukkan status social
- e. Untuk menaikkan gengsi
- f. Agar terlihat lebih keren dan bergensi
- g. Untuk menunjukkan bahwa anda orang berpendidikan
- h. Tidak ada padanan kata dalam bahasa yang anda gunakan
- i. Kesulitan dalam mencari kata yang tepat dalam bahasa yang anda gunakan
- j. Untuk menunjukkan identitas anda atau identitas pendengar anda (kedaerahan)
- k. Untuk menunjukkan solidaritas anda pada lawan bicara
- l. Ada jarak social (usia atau jabatan) antara anda dengan lawan bicara
- m. Untuk menghilangkan kata atau pernyataan yang ambigu
- n. Agar lebih mudah dalam menyampaikan pendapat
- o. Untuk menunjukkan sikap anda pada lawan bicara
- p. Alasan lain:
- q.
- r.

ANGKET PENELITIAN

Nama : Nur Isnaini

NPM : 1411040124

Demikian angket ini disusun untuk mendapatkan data yang dibutuhkan dalam penyusunan skripsi yang berjudul **“Code Mixing in Students’ WhatsApp (WA) Chat at The Eight Semester of English Study Program at State Islamic of University Raden Intan Lampung”**

Sehubungan dengan hal itu saya mohon bantuan teman-teman untuk mengisi angket yang berisi pertanyaan-pertanyaan tentang fenomena campur kode yang teman-teman alami atau lakukan selama percakapan dalam WhatsApp (WA).

- Campur kode (Code Mixing) adalah fenomena bahasa tentang pemakaian dua bahasa atau lebih dengan saling memasukkan unsur-unsur bahasa yang satu kedalam bahasa yang lain secara konsisten.

Contoh

Guru : What’s your activities at home?

Murid : Activities, saya sekarang kan kost pak. Disana gak comfort gitu.
No time for study, soalnya pulang sekolah gak bisa istirahat
Banyak kerjaan. Mau tiduran aja ga bisa. Segen sama yang punya rumah.

Guru : Everyday?

Murid : Iya, everyday. Malemnya when I sleepy ya ga bisa belajar.
Planningnya sih mau pindah gitu. Mungkin next month, sir.

Dimohon untuk memilih jawaban atas pertanyaan-pertanyaan dalam kuisisioner ini sesuai dengan pendapat anda. Jika pilihan jawaban yang ada tidak mewakili pendapat anda, dimohon untuk menjelaskan jawaban anda pada tempat yang disediakan.

Atas kesediaan anda dalam mengisi angket ini, saya ucapkan terima kasih.

Peneliti

Hany Hajrennisa
1411040065

Mohon beri tanda silang (X) pada jawaban yang sesuai dengan pendapat anda. Teman-teman boleh memilih lebih dari satu jawaban. Apabila pilihan jawaban yang tersedia tidak ada yang sesuai, mohon teman-teman menuliskan pendapatnya pada pilihan terakhir.

1. Bahasa apakah yang anda gunakan selama percakapan dalam WhatsApp (WA)?

- a. Bahasa Daerah
- b. Bahasa Indonesia
- c. Bahasa Inggris

d. Yang lain

2. Selain bahasa yang anda gunakan tersebut, apakah anda pernah menggunakan istilah atau kalimat (walaupun sedikit) dari bahasa yang lain?

a. Ya

b. Tidak

Jika anda menjawab YA, bahasa apakah yang anda gunakan? (jawaban boleh lebih dari satu)

- a. Bahasa Daerah
- b. Bahasa Indonesia
- c. Bahasa Inggris

3. Apakah pencampuran kode tersebut dilakukan dengan sengaja atau secara reflex?

a. Ya

b. Tidak

4. Apakah alasan anda melakukan campur kode (kode mixing)?

(boleh dijawab lebih dari satu)

- a. Agar lebih mudah dimengerti lawan bicara daripada menggunakan bahasa utama yang anda gunakan pada pertanyaan no.1
- b. Mengalihkan topik pembicaraan dari formal ke informal atau sebaliknya.
- c. Menciptakan interaksi yang akrab dan santai
- d. Untuk menunjukkan status social
- e. Untuk menaikkan gengsi
- f. Agar terlihat lebih keren dan bergengsi
- g. Untuk menunjukkan bahwa anda orang berpendidikan
- h. Tidak ada padanan kata dalam bahasa yang anda gunakan
- i. Kesulitan dalam mencari kata yang tepat dalam bahasa yang anda gunakan
- j. Untuk menunjukkan identitas anda atau identitas pendengar anda (kedaerahan)
- k. Untuk menunjukkan solidaritas anda pada lawan bicara
- l. Ada jarak social (usia atau jabatan) antara anda dengan lawan bicara
- m. Untuk menghilangkan kata atau pernyataan yang ambigu
- n. Agar lebih mudah dalam menyampaikan pendapat
- o. Untuk menunjukkan sikap anda pada lawan bicara
- p. Alasan lain:
- q.
- r.

ANGKET PENELITIAN

Nama : Mutiara Novitasari

NPM : 1411040114

Demikian angket ini disusun untuk mendapatkan data yang dibutuhkan dalam penyusunan skripsi yang berjudul **"Code Mixing in Students' WhatsApp (WA) Chat at The Eight Semester of English Study Program at State Islamic of University Raden Intan Lampung"**

Sehubungan dengan hal itu saya mohon bantuan teman-teman untuk mengisi angket yang berisi pertanyaan-pertanyaan tentang fenomena campur kode yang teman-teman alami atau lakukan selama percakapan dalam WhatsApp (WA).

- Campur kode (Code Mixing) adalah fenomena bahasa tentang pemakaian dua bahasa atau lebih dengan saling memasukkan unsur-unsur bahasa yang satu kedalam bahasa yang lain secara konsisten.

Contoh

Guru : What's your activities at home?

Murid : Activities, saya sekarang kan kost pak. Disana gak comfort gitu.

No time for study, soalnya pulang sekolah gak bisa istirahat.

Banyak kerjaan. Mau tiduran aja ga bisa. Segen sama yang punya rumah.

Guru : Everyday?

Murid : Iya, everyday. Malemnya when I sleepy ya ga bisa belajar.

Planningnya sih mau pindah gitu. Mungkin next month, sir.

Dimohon untuk memilih jawaban atas pertanyaan-pertanyaan dalam kuisisioner ini sesuai dengan pendapat anda. Jika pilihan jawaban yang ada tidak mewakili pendapat anda, dimohon untuk menjelaskan jawaban anda pada tempat yang disediakan.

Atas kesediaan anda dalam mengisi angket ini, saya ucapkan terima kasih.

Peneliti

Hany Hairennisa
1411040065

Mohon beri tanda silang (X) pada jawaban yang sesuai dengan pendapat anda. Teman-teman boleh memilih lebih dari satu jawaban. Apabila pilihan jawaban yang tersedia tidak ada yang sesuai, mohon teman-teman menuliskan pendapatnya pada pilihan terakhir.

1. Bahasa apakah yang anda gunakan selama percakapan dalam WhatsApp (WA)?
 - a. Bahasa Daerah
 - b. Bahasa Indonesia
 - c. Bahasa Inggris
 - d. Yang lain

2. Selain bahasa yang anda gunakan tersebut, apakah anda pernah menggunakan istilah atau kalimat (walaupun sedikit) dari bahasa yang lain?
 - a. Ya
 - b. Tidak

Jika anda menjawab YA, bahasa apakah yang anda gunakan? (jawaban boleh lebih dari satu)

- a. Bahasa Daerah
- b. Bahasa Indonesia
- c. Bahasa Inggris

3. Apakah pencampuran kode tersebut dilakukan dengan sengaja atau secara reflex?
 - a. Ya
 - b. Tidak

4. Apakah alasan anda melakukan campur kode (kode mixing)?

(boleh dijawab lebih dari satu)

- a. Agar lebih mudah dimengerti lawan bicara daripada menggunakan bahasa utama yang anda gunakan pada pertanyaan no.1
- b. Mengalihkan topik pembicaraan dari formal ke informal atau sebaliknya.
- c. Menciptakan interaksi yang akrab dan santai
- d. Untuk menunjukkan status social
- e. Untuk menaikkan gengsi
- f. Agar terlihat lebih keren dan bergengsi
- g. Untuk menunjukkan bahwa anda orang berpendidikan
- h. Tidak ada padanan kata dalam bahasa yang anda gunakan
- i. Kesulitan dalam mencari kata yang tepat dalam bahasa yang anda gunakan
- j. Untuk menunjukkan identitas anda atau identitas pendengar anda (kedaerahan)
- k. Untuk menunjukkan solidaritas anda pada lawan bicara
- l. Ada jarak social (usia atau jabatan) antara anda dengan lawan bicara
- m. Untuk menghilangkan kata atau pernyataan yang ambigu
- n. Agar lebih mudah dalam menyampaikan pendapat
- o. Untuk menunjukkan sikap anda pada lawan bicara

p. Alasan lain:

q. *Supaya percakapan lebih terkesan lucu karena candaan*

r. *di kalimat yang sering di campur tersebut*

- s. kadang juga sebagai kata yang tersirat (alias ngomongin
- t. sesuatu tapi pake bahasa lain)
- u.