

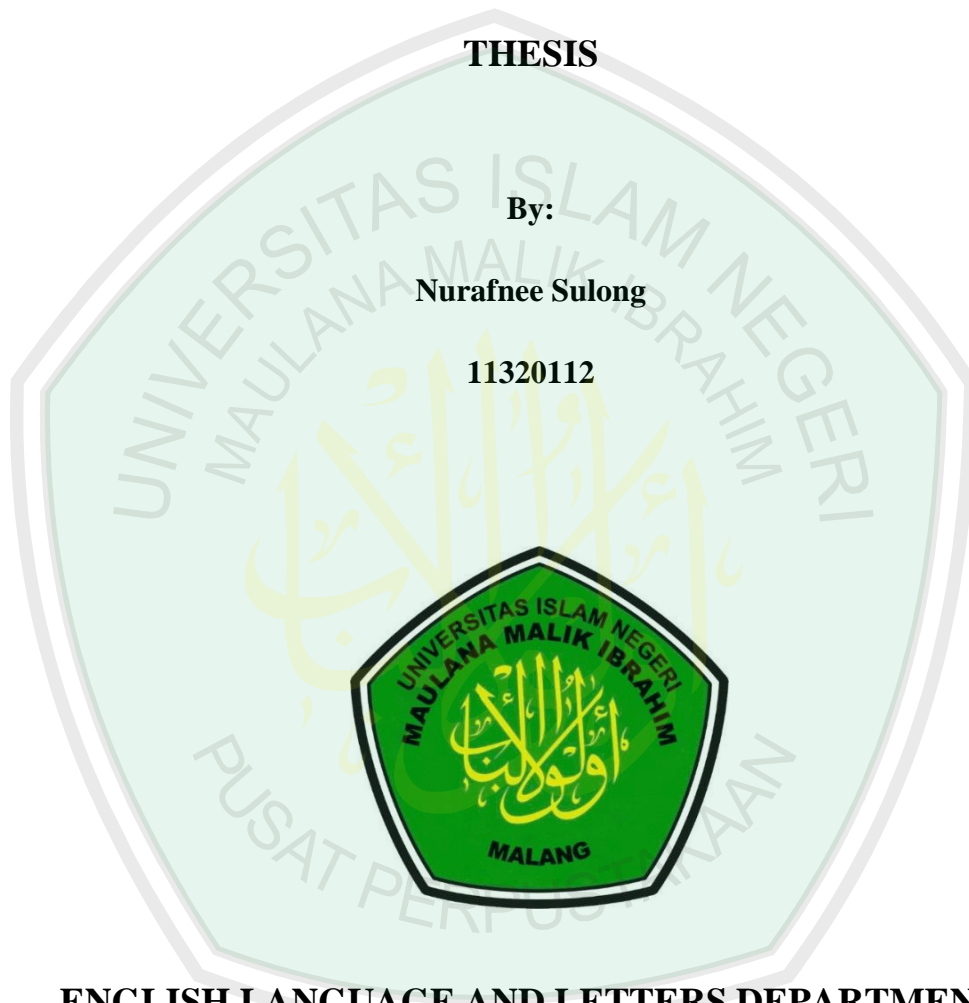
**AN ANALYSIS ON ENGLISH CODE MIXING FOUND IN SOCIAL  
MEDIA CONVERSATION USED BY ENGLISH DEPARTMENT  
STUDENTS AT MAULANA MALIK IBRAHIM STATE ISLAMIC  
UNIVERSITY OF MALANG**

**THESIS**

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**ENGLISH LANGUAGE AND LETTERS DEPARTMENT  
FACULTY OF HUMANITIES  
MAULANA MALIK ISLAMIC STATE UNIVERSITY OF  
MALANG**

**2016**

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STUDENTS AT MAULANA MALIK IBRAHIM STATE ISLAMIC  
UNIVERSITY OF MALANG**

**THESIS**

**Presented to**

**The state Islamic University Maulana Malik Ibrahim Malang**

**In partial fulfillment of the Requirement for the Degree of *SarjanaSastra***

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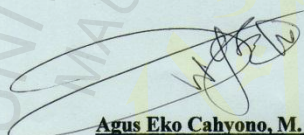
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## APPROVAL SHEET

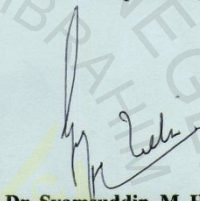
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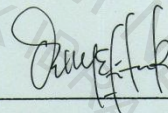
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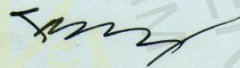
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#### STATEMENT OF THESIS AUTHORSHIP

Certify that the thesis I wrote to fulfill the requirement for *Sarjana* entitled **“An analysis on English code mixing found in social media conversation used by English Department students”** is truly my original work. It does not incorporate any materials previously written or published by another person, except those indicated in quotations and bibliography. Due to this fact, I am the only person who is responsible for the thesis if there are any objections or claims from other.

Malang, 2 August 2016

The Researcher,



Nurafnee Sulong

## **MOTTO**

### **Dream**

**Take all that you've become to be all that you can be, soar above  
the clouds and let your dreams set you free**



## DEDICATION

This thesis dedicated to:

My beloved fathers Ahmad and Ameeding and mother Romelah for their endless  
love, pray, sacrifices, supports and advices

My young sister and brother Subaiyah and Fitree I love them so much

And all of my family and friends that I cannot mention their name

## ACKNOWLEDGMENT

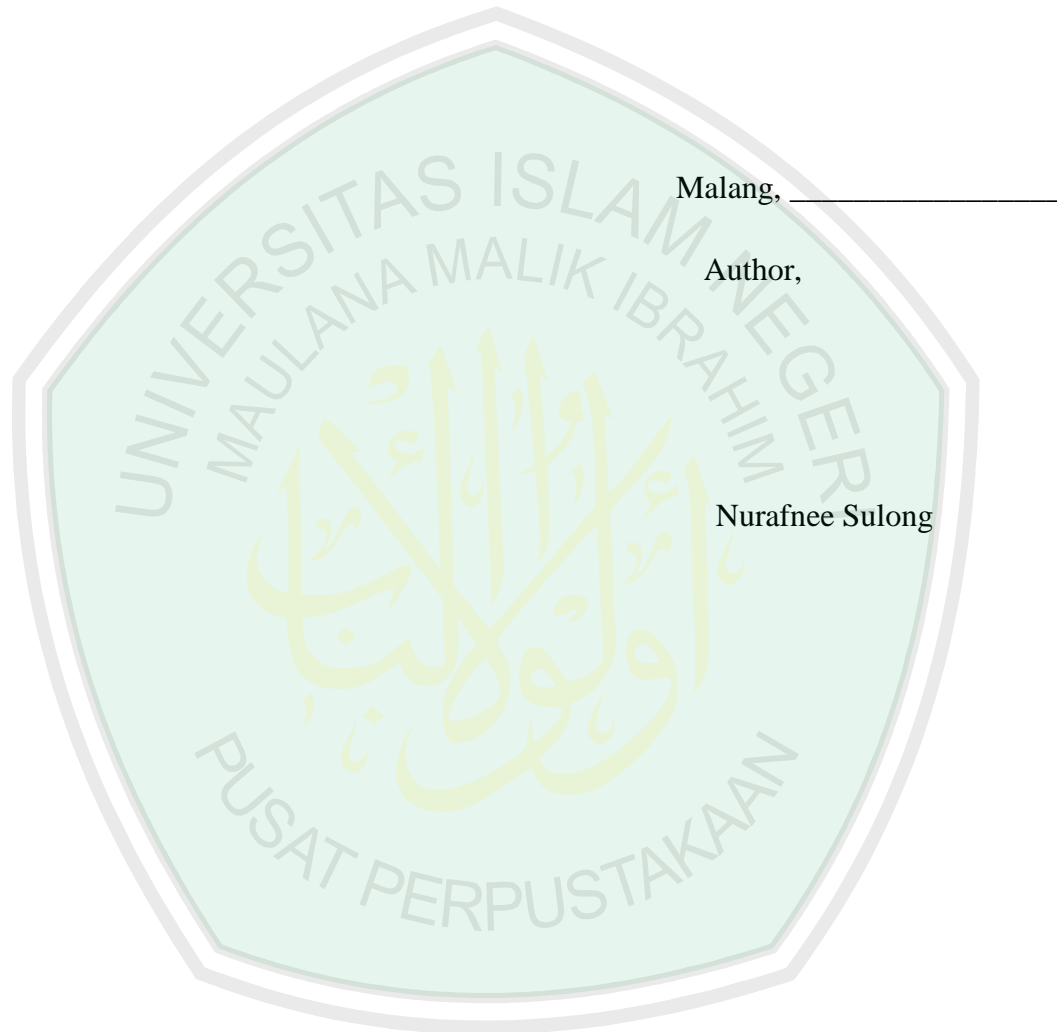


Alhamdulillahirabbil'alamin. My deepest gratitude goes to Allah AWT, for all his blessings and mercies so I finally can finish this thesis. It is only for him I give all my hopes and wishes. Shalawat and salam are always blessed upon our prophet Muhammad SAW who has guided us to the right way of life.

I am aware that there are many people who have given their participation and their support to me in finishing this thesis. Because of that, I would like to say thank you very much for those who had contribution. First of all, my sincere gratitude goes to Rector of Maulana Malik Ibrahim State Islamic University of Malang Prof. Dr. H, Mudjia Rahardjo, M.Si who gives me a chance to study in this university, my thesis advisor, Agus Eko Cahyono, M.Pd who has patiently and conscientiously guided, helped, and gave me advise in conducting this thesis, my academic advisor, Vita Nur Santi, M.Pd, the dean of Humanities Faculty, Dr. Hj, Istiadah, MA and the head of English Letters and Language Department, Dr. Syamsuddin. M.Hum. I also thank to all lecturers in English Letters Department and Language Department.

My sincerest gratitude also goes to my parent, my sisters, my brother, my friends, in English Letters and Language Department 2016 especially my close friends, Nurma Daoh, Nadya Alfi fauziyah, Harnee Tahee, and Fildi Chelia Ginasya who always supporting each other for our thesis. And my Tarbiyah and teaching training friends Nizar Deng who always love, support, praying and caring.

Finally, as a human being, I am really aware of some weaknesses of this research that I have conducted; therefore, I expect endless constructive criticism and suggestions for the betterment of the research in this area to help the future researchers to conduct much better researches in Linguistics.



## ABSTRACT

Sulong, Nurafnee. 2016. *An analysis on English code mixing found in social media conversation used by English Department students.*

Thesis, English Language and Letters Department, Faculty of Humanities, Maulana Malik Ibrahim State Islamic University of Malang.

The Advisor: Agus Eko Cahyono, M.pd

Key Words: Sociolinguistics, code mixing, outer code mixing and inner code mixing, Social media conversation, Maulana Malik Ibrahim State Islamic University of Malang

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This study focuses on an analysis on English code mixing found in social media conversation used by English Department students using Suwito's theory of code mixing. *Code Mixing* is a process in which two languages used together by conversant to the extent. Speaker does not change from one language to the others in the course of a single utterance. This theory, classifies two types of code mixing. There are inner code mixing and outer code mixing. Then, several functions that why people do code mixing in their conversation. Based on the background of study, this study is conducted with the following problems: (1) What are the types of code mixing found in social media conversation used by English Department students? (2) What are the functions of code mixing found in social media conversation used by English Department students?

This study is conducted using descriptive qualitative. The data are taken from the utterances spoken by English Department students in their social media conversation. In gathering the data, the researcher saves the text which sent by English Department student, the researcher capture the text while reading the data that have saved then, the researcher skims it to get understanding of the data. Then the data were presented and analyzed by using the theory of code mixing of Harding, Riley and Suwito.

The result of the analysis shows that the type of outer code mixing is mostly used because the speakers basically speak with Indonesian language and

mix it with English. Then, the researchers also find there are two utterances inner code mixing type because the speakers speak their national language and insert with their regional language or the speakers speak their regional language and tend to insert with their national language. There are some functions of code mixing that used by the speaker. The first function is language mixing to express emotion of close personal relationship. The second function is social status identity that refers to the sense for people to be supposed as educated people when they use certain language. The researcher suggests to the next researcher who are conducting in the same field to analysis code mixing in the term of song lyric, movie, novel and other field of study.



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Penelitian ini difokuskan pada penelitian kode campur bahasa inggris yang di dapat pada percakapan dala edia sosial yang digunakan oleh mahasiswa jurusan bahasa inggris dengan menggunakan teori dari suwito. penutur tidak merubah dari satu bahasa ke bahasa yang lain dalam ucapan tunggal . Teori ini , mengklasifikasikan dua jenis kode mixing . Ada bagian dalam pencampuran kode dan kode luar pencampuran. Kemudian beberapa fungsi yang mengapa orang melakukan campur kode dalam percakapan mereka . Berdasarkan latar belakang penelitian , penelitian ini dilakukan dengan masalah berikut : (1) apa jenis kode pencampuran ditemukan dalam percakapan media sosial digunakan oleh siswa Jurusan Bahasa Inggris ? (2) Apa fungsi dari kode pencampuran ditemukan dalam percakapan media sosial digunakan oleh siswa Jurusan Bahasa Inggris ?

Penelitian ini dilakukan dengan menggunakan deskriptif kualitatif. Data diambil dari ucapan-ucapan yang diucapkan oleh siswa Jurusan Bahasa Inggris dalam percakapan media sosial mereka. Dalam pengumpulan data, peneliti menyimpan teks yang dikirim oleh mahasiswa Jurusan Bahasa Inggris, peneliti menangkap teks saat membaca data yang telah disimpan kemudian , peneliti skims untuk mendapatkan pemahaman tentang data. Kemudian data yang disajikan dan dianalisis dengan menggunakan teori kode pencampuran Harding, Riley dan Suwito .

Hasil analisis ini menunjukkan bahwa dalam pencampuran kode sering di guna karena pembicara pada dasarnya berbicara dengan bahasa Indonesia dan mencampurkan dengan bahasa inggris. Kemudian peneliti juga menemukan ada dua ungkapan kode luar pencampuran karena pembicara berbicara bahasa nasional mereka dan menyelipkan bahsa daerah mereka atau pembicara berbicara bahasa daerah mereka dan cerderung menyelikan dengan bahasa nasional mereka. Ada beberapa fungsi dari kode campur yang di gunakan oleh pembicara. Fungsi pertama adalah campuran bahasa untuk mengekpresikan perasaan hubungan dekat. Fungsi kedua adalah identitas social yang menunjukkan pemikiran pada orang yang di anggap sebagai orang terdidik ketika mereka mengguna bahasa tertent. Peneliti menyarankan kepada peneliti selanjutnya yang meneliti bidang yang sama untuk menganalisi kode campur dalam hal lirik lagu, filem, novel dan bidang studi yang lain.

## ملخص

سولوغ نور أفنى. 2016. تحليل الإنجليزية خلط اللغات وجدت في محادثة وسائل الاعلام الاجتماعية التي يستخدمها الطلاب قسم اللغة الإنجليزية. بحث جامعي، قسم اللغة الإنجليزية وآدابها، كلية العلوم الإنسانية، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج

المشرف: اكوس إيكو جهيونو، الماجستير

كلمات البحث: اللغويات الاجتماعية، خلط اللغات، خلط اللغات الخارجي والداخلي

وركزت هذه الدراسة على خلط اللغات في اللغة الإنجليزية التي يمكن أن تكون في القانونين الاجتماعية محادثة دالا التي يستخدمها الطلاب في تخصص اللغة الإنجليزية باستخدام نظرية سويتو. مكبرات الصوت لا يغير اللغة إلى الكلام آخر. هذه النظرية، ويصنف نوعين من خلط اللغات. وهناك قسم في خلط رمز ورمز خارج الاختلاط. ثم بعض المهام التي هو السبب الذي جعل الناس لا خلط التعليمات البرمجية في حديثهم. وبناء على خلفية البحث، يعنى (1) ما هو نوع من رمز الخلط وجدت في المحادثات وسائل الاعلام الاجتماعية التي يستخدمها الطلاب في قسم اللغة الإنجليزية؟ (2) ما هي وظيفة من خلط اللغات وجدت في المحادثات وسائل الاعلام الاجتماعية التي يستخدمها الطلاب في قسم اللغة الإنجليزية؟

وقد أجريت هذه الدراسة باستخدام الوصفي النوعي. بيانات تؤخذ من التصريحات التي يتحدث بها الطلاب في قسم اللغة الإنجليزية في المحادثات وسائل الاعلام الاجتماعية في جمع البيانات، وتوفير الباحث النصية المرسله الطلاب قسم اللغة الإنجليزية والباحث يحصل النص عند قراءة البيانات التي تم تخزينها ، والباحث يختلس للحصول على فهم البيانات. ثم يتم عرض البيانات وتحليلها باستخدام نظرية كود خلط هاردينغ، رايلي وسويتو

وتشير نتائج هذا التحليل أن الشفرة خارج الخلط في كثير من الأحيان من أجل المتكلم تحدث أساسا مع الإندونيسية وتخلط مع اللغة الإنجليزية. ثم وجد الباحث أيضا أن هناك عبارتين في رمز الخلط كما يتحدث رئيس لغتهم الوطنية والثنية دعمهم باللغة المحلية أو مكبرات صوت يتكلم لغتهم، وتميل إلى استخدام لغتهم الوطنية. هناك بعض الوظائف من رمز الخلط المستخدمة المتكلم. الوظيفة الأولى هي مزيج من لغة للتعبير عن شعور علاقة وثيقة. والوظيفة الثانية هي الهوية الاجتماعية التي تظهر في الفكر في الناس تعتبر المتعلمين عند استخدامهم كنت لغة معينة. ويشير الباحث المقبل الذي درس في نفس المجال لتحليل رمز الخلط في كلمات الأغاني والأفلام والروايات وغيرها من مجالات الدراسة



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## **CHAPTER I**

### **INTRODUCTION**

In this chapter, the researcher presents: background of study, problem of study, object of study, significance of study, scope and limitation and the last is the definition of key term.

#### **1.1 Background of Study**

Indonesia is one of the largest countries in the world with population of more than 250 million people and many languages inside it, in which the potential of economic, political, social, culture and science cannot be ignored by international community. Nowadays, Indonesia becomes an urgent need for the international community.

A part of linguistics which studies about the relationship between society and language is called sociolinguistics. As Hudson (1996) says, he defines sociolinguistics as “the study of language in relation to society”. Added by Holmes (2001) says “sociolinguists study the relationship between language and society”. To both definition means that the people who study about the relationship between language and society are called as sociolinguists. Then, he said that “sociolinguistics is concerned with the relationship between language and the context in which it used, because the way people talk is influenced by the social context in which they are talking, who can hear them, where they are talking, and how their feeling.

People who learn English as a foreign language are social beings who are always committed to a certain group of people. They live together and form a social community or society. They as members of society, interact with one another in many fields. One of the primary means used in the interaction is language.

Faculty of Humanities of Maulana Malik Ibrahim State Islamic University of Malang is one of the university which have many foreigners and comer which have many cultures and many languages. It is because there are many learners with different country, tribe and language such as Javanese, Batak, Sunda, Thailand, Malaysia, Libia and so on. Every country or tribe has a role to manage the community inside it. Automatically this influences all aspect in any country which includes many visitors. One of which is language.

Every region in any country has a language to communicate among people inside it to get certain goal, such as when someone asked the others to do something and in order to keep politeness. For example; Javanese language is used among Javanese people, Batak language is used among Batak people, Sunda language is used among Sudanese people, and Thai language is used among Thai people and so on. Some languages above are called mother tongue. To communicate with people among their region, people use the national language. People need to master more than one language to

communicate and to interact with others among their region. All of these show that in country is multilingual or bilingual society.

In Indonesia there are many foreign students and visitors who learn in Faculty of Humanities, The learners sometimes use more than one language to communicate. Some people they are Indonesian as national language, regional language like Javanese, Sudanese, Maduranese, etc. Some others they are Thai but they use Bahasa as their second language and also English as theirs target of being master. Many learners use English for many purposes such as business, job, relationship and education. For that reason, they want to master it. Because of these habits, it will make people become bilingualism or multilingualism.

Fishman (1975) says “bilingualism is using two languages or two language codes. In sociolinguistics term, bilingualism is using two languages by a person in his/her activities by turns”. Chaer and Agustina (2004) stated that “Multilingualism is a condition when people use more than two languages to interact with other people by turns”. It means that bilingualism or multilingualism focused on the interaction of people who are used two languages to interact one another in a conversation. In the Faculty of Humanities, the learners usually use more than one language. When someone is going to a different country, she/he has to understand the language in which those people use. In order to run the communication well with the other people

in the different country, people learn the foreign language. They need to master more than one language to make the communication among people in the world effectively.

For that reason people usually mix their language into another language to run communication well. It is called as code mixing. Code mixing is the one of phenomena's which always happens between students. Students use social media conversation as the tool in communicating each other. Then, social media conversation is the collective of online communications channels dedicated to community-based input, interaction, content-sharing and collaboration. Students use social media conversation such as Line, Facebook, WhatsApp, and BBM. Otherwise, it is interested to be researched because this phenomenon often happens by the students in using code mixing in their daily life conversation.

Some previous researchers have focused on the study of code-mixing. The first is Doloh (2015) entitled "An Analysis code mixing used by Bahasa Indonesia teachers in teaching Bahasa Indonesia for foreign speaker (BIPA)" at University of Muhammadiyah of Malang. She analyzed what patterns of code mixing were used by Bahasa Indonesia teachers in teaching Bahasa Indonesia for foreign speakers (BIPA) at University of Muhammadiyah Malang? And why did the teachers use code mixing in the teaching Bahasa Indonesia for foreign speakers (BIPA) at University of Muhammadiyah Malang? The result

of her analysis showed that the patterns of code mixing are insertion pattern is “A, B, A”. Alternation pattern is “A, B”, and congruent lexicalization pattern is “A, B, A, B”. In addition the reasons that influenced the teachers in using code mixing are there to make the class more effective, and to help students understand the topic learnt. It was also to ease both the teachers of BIPA and the students of BIPA in understanding the materials.

The second research related to the study of code mixing had been analyzed by Rokiyah, (2015) entitled “Code mixing used by Thai students in FEE Course at Pare Kediri”. She analyzed the form of code mixing used by Thai students in FEE course at Pare Kediri. The result of her analysis showed that there were four forms of code mixing found in discussion class FEE Course. Those forms were: word, phrase, clause and reduplication. It could be seen that phrase form was the most frequently form of code mixing produced by the Thai students in FEE Course class.

From the two researchers above. The researcher can see that the previous researchers have a different object with present research. The two researches above have analyzed code mixing in the term of spoken language. In this study the researcher conducts the research in the term written language of social media of conversational language used by English Department students through media conversation (Line, Facebook, WhatsApp and BBM). The researcher analyzes the types of code mixing and the functions of code

mixing found in social media conversation language. So is it clearly to have a different object with the two researchers above.

### **1.2 Research Question**

1. What are types of code mixing found in social media conversation used by English Department students?
2. What are the functions of code mixing found in social media conversation used by English Department students?

### **1.3 Object of Study**

1. To find the types of code mixing found in social media conversation used by English Department students?
2. To describe the functions of code mixing found in social media conversation used by English Department students?

### **1.4 Significance of the Study**

This study is expected to give contribution to the related study practically and theoretically.

This study may contribute to the development of sociolinguistics study especially the code-mixing study which has been forgotten recently by the researcher or sociolinguistics. However, this study is also able to be a reference for the following researcher or sociolinguistics to develop more on this study, particularly for the students and scholar of Maulana Malik Ibrahim State Islamic University Malang.

### 1.5 Scope and Limitation

There are many objects related to the discussion about sociolinguistics, however these studies will focus on the discussion about code mixing found in social media conversation used by English Department students who speak by using Indonesian language and mix it with English language in their conversation.

### 1.6 Definition of the Key Term

The purpose of giving the definition of key terms is to avoid the readers misunderstanding that may be is use in this study. The researcher defines the terms of her study as follow:

1. Sociolinguistics: The field that studies the relationship between language and society, between the uses of language and the social structures in which the users of language live. It is the field of study that assumes that human society is made up of many related pattern and behavior, some of which are linguistic.
2. Code mixing refers: to all cases where lexical items and grammatical features from two languages appear in one sentence .

3. Inner code mixing: It is when speakers speak using his national language and then insert his regional language, or he speaks regional language tends to insert national language.
4. Outer code mixing: It is when speakers speaks using his national or regional language and tends to insert foreign language.
5. Social media conversation English Department students at Maulana Malik Ibrahim State Islamic University of Malang: Social media conversation and English Department students are related with each other. It is because the students of English Department use code mixing in their social media conversation.

## CHAPTER II

In this chapter the researcher presents the definitions of some literatures related to this study. Here, the researcher explains about language and society, sociolinguistics, speech community, bilingualism and multilingualism, code switching and code mixing.

### 2.1 Language and Society

Human beings can communicate with each other. We are able to exchange knowledge, beliefs, opinions, wishes, threats, command, thanks, promises, declaration, and feelings- only our imagination sets limits. We can laugh to express amusement, happiness, or disrespect, we can smile to express amusement, pleasure, approval, or bitter feeling, we can shriek to express anger, excitement, or fear, we can dent our first to express determination, anger or a threat, we can raise our eyebrows to express surprise or disapproval, and so on, but our system of communication before anything else is **language**.

There are some experts point out that “when two or more people communicate with each other in speech, we can call the system of communication that they employ a code. In most cases that code will be something we may also want to call a language. We should also note that two speakers who are bilingual, that is, who have access to two codes, and who

for one reason or another shift back and forth between the two languages as they converse by code-switching or code mixing are actually using a third code, one which draws on those two languages (Wardhaugh 2006).

Another expert argues that one aspect of language and social is to do with how the rules of our society (some written, many not) and its rituals and customs affect the way we use language in both spoken, written and electronic texts. One of the most obvious 'rules' is around what we should not say in certain situations and how we use language to relate to other people within our communities. Each situation that we find ourselves in every day requires us to use language in a subtly different way, depending on where we are, whom we are with, what we hope to achieve within that situation, the equipment we are using and how we want others to react to us (Coultas 2003).

Furthermore, we may conclude that language may happen when two or more people communicate with each other we can call the system of communication that they employ a code. People express their expectation or ambition with other by using language. Language as a symbol in employing communicates with each other. People can communicate or employ with each other not only by speaking but also texting. In doing any ways we call it **language**.

## 2.2 Sociolinguistics

Sociolinguistics is concerned with language in social and cultural context, especially how people with different social identities (e.g. gender, age, race, ethnicity and class) speak and how their speech changes in different situations. Some of the issues addressed are how features of dialects (ways of pronouncing words, choice of words, patterns of words) cluster together to form personal styles of speech; why people from different communities or cultures can misunderstand what is meant, said and done based on the different ways they use language,

Many experts give arguments about sociolinguistic, one of them say that sociolinguistics is branch of linguistic, which studies relationships between language and society. It is interested in explaining why we speak differently in different social contexts, and it is concerned with identifying the social functions of language and the ways it is used to convey social meaning. Examining the way people use language in different social contexts provides a wealth of information about the way language works, as well as about the social relationship in a community, and the way people signal aspects of their social identity through their language (Holmes (2001). In contrast, Hudson (in Wardhaugh, 2006) says that the study of language in relation to society whereas the sociology of language is ‘the study of society in relation to language.’ In 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.

In descriptive above about sociolinguistics, we may describe sociolinguistics is concerned with investigating 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 certain linguistics features serve to characterize particular social arrangement.

### **2.3 Speech Community**

Speech community is central to the understanding of human language because it is the product of prolonged interaction among those who operate within shared belief and value systems regarding their own culture, society, and history as well as their communication with others.

The expert points out that speech community is related more strictly to social interactional conditions and the members in a speech community must have shared language use, shared norms of speech performance, shared value and interpretation of language, and shared sociocultural knowledge (Zhan 2013). Nevertheless, Hymes (in Zhan :2013) explains that Speech community is not a naive attempt to use language to compass a social unit, but rather an object defined for purposes of linguistic inquiry, not to be confused with attributes of the counterpart of that object in social life.

However, speech community speech is a form of social identity and is used, consciously or unconsciously, to indicate membership of different social groups or different speech communities.

## **2.4 Bilingualism and Multilingualism**

Bilingual is a person who uses at least two languages with some degree of proficiency. Although a bilingual in everyday use is usually considered as an individual who can speak, interact, read or understand two languages equally well but a bilingual person usually has a better knowledge of one language than another. Thus, multilingualism is as the ability of a speaker to express himself or herself in several languages with equal and native like proficiency. These several languages can be official or unofficial, native or foreign and national or international. As we use several languages, we become to multilingual.

Laitinetal (2001) argues that bilingualism and multilingualism are situations where speakers of different languages coexist in a society. Both terms are often used interchangeably, where multilingualism is assumed to include bilingualism. Blanc (in Coulmas: 2001) said that bilingualism is taken as the generic term which includes multilingualism. A useful distinction is that between individual and societal bilingualism and multilingualism. Since in the former case mainly two languages are involved whereas in a society usually more than two languages coexist we will refer to bilingualism on the

individual level and multilingualism on the societal level. Thus, bilingualism is concerned with individuals speaking two or more languages.

From two arguments above, it is clearly to say that people who are bilingual or multilingual do not necessary have exactly the same abilities in the languages or varieties; in fact, that kind of parity may be exceptional. Multilingualism involving balanced, native like command of all the language in the repertoire is rather uncommon.

## **2.5 Code**

In everyday interaction, people usually choose different codes. They may choose a particular code because it eases the min discussing a particular topic. When talking about college or work at school for instance, they use the language is concerned to those fields rather than language use in daily language communication. Then, Code is a system that is used by people to communicate with each other. When people want to talk each other, they have to choose a particular code to express their feeling.

One of the experts give his argument that the concept of code refers to any system of signals, such as numbers, words, signal, which carries concrete meaning. The term code is a neutral term rather than terms such as dialect, language, style, which are inclined to arouse emotions. Code can be used to refer to any kind of system that two or more people employ for communication. When a particular code is decided on, there is no need to

stick to it all the time. People can and should shift, as the need arises, from one code to another (Eldin 2014).

Code is a system that is used by people to communicate with each other. When people want to talk each other, they have to choose a particular code to express their feeling

## **2.6 Code Switching**

Code switching is when communicating with people who know the same languages; bilinguals have to make a choice of which language to use. It is natural sometimes that they may use two or more languages at the same time to communicate. Code-switching refers to the situation where people switch between different languages within the same communication activity. This can be done by using a different language in a different sentence or different part of the communication activity. It can also be done by using two languages within the same sentence.

Code-switching is the use of multiple languages in the words, phrases and sentences even in a paragraph. Duran (in Sumarsih et al 2014) said that code switching is probably strongly related to bilingual life and may appear more or less concurrently in the life of the developing language bilinguals especially when they are conscious of such behavior and then choose more or less purposefully to use or not to use it. Based on these statements, code-switching is clearly a combination of two or more languages and combines words, phrases and sentences. Then, the structure of language in code-

switching does not violate the rules of drafting sentences for second or more languages.

## 2.7 Code Mixing

*Code Mixing* is a process in which two languages used together by conversant to the extent. Speaker does not change from one language to the others in the course of a single utterance. It means that they insert some pieces or elements of another language while he is basically using a certain language. However, Ho (2007), Code mixing as the change of a language to another inside the border of sentence at the levels of phonology, lexicon, grammar and orthography in the same utterance. Code-mixing is an alternation of two languages. It can be in the form of words, phrases or larger units, generally occurring in the same sentence or paragraph. It is considered a natural second or foreign language phenomenon and is not an indication of a language disorder. Added by Jendra, (in Sumarsih et al 2014) says that code-mixing is a symptom of language usage in which “a mixing or combination of different variations within the same clause.” Mixed into the code could be called (inner code mixing) if this phenomenon suggests that elements of the relatives in language and if the elements do not interfere it is out (outer code mixing). *Some factors that make the speaker mixes from one code to the other are because of their closeness with the listener, choice of topic and perceived social and cultural distance (Wardhaugh, 1986:102), Furthermore, according to Fasold (1984) if a speaker of English, for*

*example, use a foreign word or phrase in the utterance they are speaking, it might be said that he has mixed a word from the other language with English.*

*According to (Harding and Riley in Wahid, 2011), there are some functions in using code mixing:*

1. *The bilingual probably forget to the term for something in the language she or he is currently speaking.*
2. *The language being spoken may not have term for particular concept of the bilingual wants to refer to.*
3. *A word which is similar in both languages and name may trigger a switch.*
4. *Language mixing can also be used to express emotion of close personal relationship.*

In addition, Suwito (1983), explains that there are there functions why code mixing occurs in conversation:

1. Role identification such as social, education and register role.
2. Variant identification refers to the kinds of language used by the user.
3. Social status identity that refers to the sense for people to be supposed as educated people when they use certain language

From the statement above, Suwito (1983) offered five kinds of form of code mixing, they are:

1. Code mixing in the form of word insertion

The speakers mix their conversation only in the form of word.

Such as “*monggo di minum tehnya mas!*” In this case the speakers use Indonesian language but he puts a word of Javanese, it is *monggo* which is used instead of *please* in English and *silakan* in Indonesia.

2. Code mixing in the form of phrase insertion.

The speakers mix their conversation in the form of phrase, such as “*kemaren bik apah kerumah saya kamudek?*” In this case, the speakers use Indonesian but he puts the phrase *bik sapah*, it is madurese phrase which means *with whom* in English and *dengan siapa* in Indonesian language.

3. Code mixing in the form of hybrid

The speakers mix their utterance in a hybrid or mix of word such as “banyak ***klab sepak bola*** yang berjuang mempertahankan peringkat di pertandinganmu simini”. The word *klab sepak bola* is a hybrid of Indonesian and English language, *klab sepak bola* is *kelompok sepak bola*.

4. Code mixing in the form of repetition word.

The speakers use code mixing in the form of repetition word such as “jangan pernah kamu bermasalah dengan ***arek-arek*** Banyuwangi, bisa panjang urusannya! In this case the speaker puts

the word *arek-arek*, it is a repetition of Javanese language, and the meaning is *people* in English.

#### 5. Code mixing in the form of utterance or idiom.

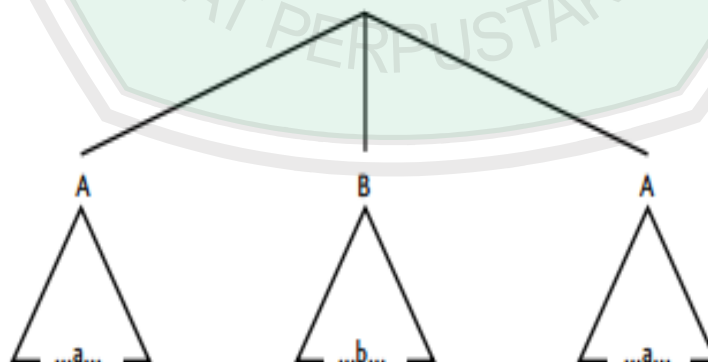
It is used by speakers who mix from utterance to utterance or from sentence to idiom such as, “Ayo kerjakan tugasnya secepatnya, *time is money*”. *Time is money* is English idiom, the sentence above means “Ayo kerjakan tugasnya secepatnya, waktu adalah uang

#### 2.7.1 Types of Code Mixing

Muysken (2000) defines three types of code mixing insertion, alternation, and congruent lexicalization. In his view, insertion occurs when lexical items from one language are incorporated into another.

- a. In the insertion, one language determines the overall structure into which constituents from the other language are inserted.

Figure 1. Example of insertion in code mixing



Taken from Muysken (2000, p.7)

In the diagram “a” represents lexical items of the first language and “b” stands for the lexical item of the second language that has been inserted in the utterance by the speaker. Therefore, the patterns of insertion are A B A. Here, A stand for first language and B stand for second language.

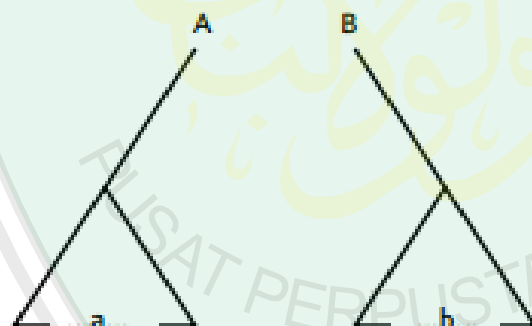
For example:

*Tergantung team, terusjugatertergantung event*

(It depends on the team and on the event.)

- b.** Alternation, occurs when structures of two languages are alternated indistinctively both at the grammatical and lexical level. In alternation both language occur alternately, each with their own structure.

Figure 2. Example of alternation in code mixing



Taken from Muysken (2000, p.7)

In the diagram, A & B represent structures of the two languages that reflect the alternation that takes place in the utterances produced by the speakers.

Therefore, the patterns of alternation are A B. Here, A stand for first language and B stand for second language.

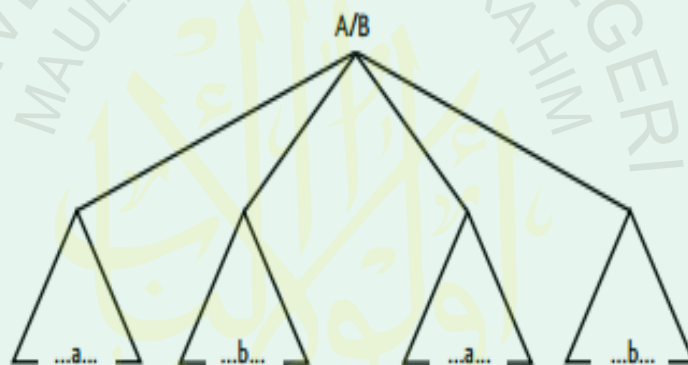
For example:

I mean, *gantikekalimat lain*

(I mean, change it to another sentence.)

- c. Congruent lexicalization which refers to the situation where two languages share grammatical structures which can be filled lexically with elements from either language. In congruent lexicalization, the grammatical structure is shared by language A and B, and words from both language A and B are inserted more or randomly.

Figure 3. Example of Congruent lexicalization in code mixing



Taken from Muysken (2000, p.8)

In the diagram “a” represents lexical items of the first language and “b” stands for the lexical item of the second language that has been inserted in the utterance by the speaker. Therefore, the patterns of congruent lexicalization is A B A B. Here, A stand for first language and B stand for second language.

For example:

Software *guabuat* convert file wav jadi mp3 *guauda* expired.

(My software for converting wav files to mp3s has been expired.)

In contrast, according to Suwito (1983 in Wahid 2011) Says that there are two types of code mixing, they are:

1. Inner code mixing, it is when speakers speak using his national language and then insert his regional language, or he speaks regional language tends to insert national language. E.g. *Mas sini ngakan bareng!* The speaker of the example speaks using Indonesian language but he inserts his regional language “*ngakan*”, it is madurese word, the meaning is “*eat*” in English.
2. Outer code mixing, it is when a speaker speaks using his national or regional language and tends to insert foreign language. E.g. *Sorry ya saya tidak bisa hadir keacara di rumah kamu besok!*. The speaker of the example speaks using Indonesian language, then he puts English word “*sorry*”, which the Indonesian word is “*maaf*”

People are usually required to select a particular set of codes whenever they choose to speak. They also decide to switch from one code to another or mix codes even within sometimes every utterance and thereby create a new code.

## 2.8 Social media conversation Language

Social media conversation is the collective of online communications which used by English Department students. English Department students use code mixing in sending the text through social

media. Students use social media conversation such as Line, Facebook, WhatsApp and BBM.

Line is a proprietary application for instant communications on electronic devices such as smartphones, tablet computers and personal computers. The students or users can exchange texts, images, video and audio through the inbox of the line (Wikipedia.com).

Facebook is a popular free social networking website that allows registered users to create profiles, upload photos and video, send messages and keep in touch with friends, family and colleagues. The students or the users can send messages or have call in facebook through by messenger (Wikipedia.com).

WhatsApp is a proprietary cross-platform, encrypted, instant messaging client for smartphones. It uses the Internet to send text messages, documents, images, video, user location and audio messages to other users using standard cellular mobile numbers, (Wikipedia.com).

BBM is a proprietary Internet-based instant messenger and videotelephony application included on BlackBerry devices that allows messaging and voice calls between BlackBerry, ios, and Android users. Messages sent via BlackBerry Messenger are sent over the Internet and use the BlackBerry PIN system (Wikipedia.com).

Beside that, this phenomenon is very interested to be researched because social media is becoming an integral part of life online as social

websites and applications proliferate. Furthermore, this phenomenon often happen in the reality of English Department Students.

## **2.9 Previous Studies**

The previous researchers have focused on the study of ode mixing. An analysis on code mixing used by Bahasa Indonesia teachers in teachers in teaching bahasa Indonesia for foreign speakers (BIPA) at University of Muhammadiyah. Furthermore, the study is intended to investigate kinds of code mixing used by Bahasa Indonesia teachers in teaching Bahasa Indonesia for foreign speakers (BIPA), to list the patterns of code mixing used by Bahasa Indonesia teachers in teaching Bahasa Indonesia for foreign speakers (BIPA), and to know reasons of teachers usage of code mixing in the teaching Bahasa Indonesia for foreign speakers (BIPA). Otherwise, in this study the researcher conducts the research in the term of written text . So, it is clearly to have a different object with others research

## **CHAPTER III**

### **METHODOLOGY**

In this chapter, the writer discusses the research design, data source, research instrument, data collection, and data analysis

#### **3.1 Research Design**

According to (Ary et al 2010), the research design is the researcher's plan of how to proceed to gain an understanding of some group or some phenomenon in its context. It is an important part in conducting research and the method used in analyzing and collecting the data." According to (Kothari 2004), Research design is the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy in procedure. Research design refers to gather the data information from the subject.

Then, this study uses descriptive qualitative design because the data of this study are in the form of text that is not statistically analyzed, In relation to the design of this study (Ary 1979) states that descriptive research is designed to obtain information concerning the currents phenomena. They are directed toward determining the nature of situation, as it existed at the time of the study. This study observes the text of conversation used by English Department students at Maulana Malik Ibrahim State Islamic University of Malang.

### **3.2 Data and Data Source**

The data of this study, the researcher takes the data from social media conversation used by English Department students at Maulana Malik Ibrahim Islamic State University Malang in any semesters.

The data source of this study takes from the researcher herself which was captured in mobile phone. Basically, there are 16 dialog conversations in mobile phone. However, the researcher chooses only ten dialog are used interchangeably for making deeply analysis.

### **3.3 Subject Instrument**

Research instrument to obtain the data of this study. The researcher is the main instrument for analyzing the data. The researcher is an important side in all process of conducting research. The researcher observes the text conversation which was sent by English Department student in social media conversation in order to find research question on those texts conversation.

### **3.4 Data Collection**

The data of this research are the text through social media conversation such as Line, Facebook, WhatsApp and BBM used by English department students. In collecting the data, the researcher did several steps. Firstly, the researcher save the text produced by English department students, the researcher also identified the text in which containing code mixing. Secondly, the researcher captures the text while reading the data that had been saved. The last, after getting the data, the researcher skims it to get understanding of the data.

### 3.5 Data Analyze

The data were analyzed by using the following steps: (1) taking the data collected before, and reading, (2) selecting the best conversation word, phrase and utterances of the data, (3) analyzing the selected data according to the theory of code mixing, types of code mixing, functions of code mixing, based on Suweto's theory and (4) making conclusion as the result of analysis and the findings.



## CHAPTER IV

### FINDING AND DISCUSSION

This chapter focuses on what types of code mixing used by English Department in their social media conversation and the function of code mixing. The main point of this of this chapter is to answer the research question in chapter I; the types and the functions of code mixing occur in social media conversation. The data are then analyzed and classified based on the theories discussed in chapter II.

#### **4.1 Findings**

Social media conversation is the collective of online communications channels dedicated to community-based input, interaction, content-sharing and collaboration which used by English Department students. Students use social media such as Line, Facebook, WhatsApp, and BBM as the tool of communication. Besides, this phenomenon is very interested to be researched because social media is becoming an integral part of life online as social websites and applications proliferate. Furthermore, this phenomenon often happens in the reality of English Department Students. However, this research use theory of Suwito 1983 and Harding and Riley (in Wahid, 2011) in analyze the research question in chapter I.

### Data 1

Afnee: Dew gimana *your research*? ganti or not

(*Dew, how about your research?*)

Dewi: *I dunno*. Kalo ada *better example* dari *previous studies*. Kayaknya *I'll change resetku*.

(*I do not know. If there is a better example from the previous studies. I will change my research*)

Dewi: *I dunno*, terserah kalian aja bisanya kapan, aku mau aja *as long as* kita nggak nginap hehehe

(*I do not know. It is all up to you whenever you can make it. I am fine as long as we are not sleeping over*)

Afnee : Hehehe, but Rima ingin we sleep there

(*But Rima wants us sleep there*).

### Context:

The conversation above is done by Dewi and Afnee who are in the same English department and semester. Dewi is Javanese. Dewi speaks by using Indonesian language and mix it with English language. Afnee is Thai people, she is foreign students who learn English in Indonesia otherwise, she is capable of speaking Indonesian language and English which she wants to be master it. Afnee also speaks by using Indonesian language and mix it English language neither. Furthermore, this conversation takes time at 18: 58 pm on Tuesday, November 9, 2015. Dewi and Afnee are talking about their statistic project while sharing each other not only about job but others as well.

### Data analysis:

The speakers in the conversation mix their language with English. Therefore, all of the data categorized as the type of outer code mixing. It is because the speakers speak using his national and tend to insert with foreign language. In addition, The speakers use code mixing in the conversation because the speakers have close personal relationship

### Data 2

Dewi: Ratna, Aufa, Riva *and* fitroh mau ke rumahku. *Would you come* sama Nurma?  
 (Ratna, Aufa, Riva *and* fitroh want to come to my house. *Would you come with* Nurma)  
 Afnee: *Really? Kapannya?*  
 (Really? When?)  
 Dewi: Minggu. Kalau mau, *just come. Maybe* berangkat jam 9  
 (On Sunday. If you want to come, just come. *May be they'll will leave at 9 o'clock*)  
 Afnee: Ok2 makasihsudah invite hehe  
 (Thank you for inviting me)

### Context:

The conversation above is done by Dewi and Afnee who are still continue the conversation in the next four days. Dewi speaks by using Indonesian language and mix it with English language then, Afnee does too. This conversation takes time at 09:36 am on Saturday November 13, 2015. Dewi invites Afnee to come to her house because on Sunday there are some friends who want to come to her house.

### Data analysis:

The speakers above use Indonesian language and mix it with English language. Therefore, all of the data are include in the type of outer code mixing. It is because the speakers mix their national language, Indonesia language into foreign language, English language. Moreover, the speakers do code mixing in the conversation because the speakers are close each other.

### Data 3

Dewi: Afni gimana *tomorrow*? Kira kamu datang or not?

(*Afnee, How about tomorrow? Will you come or not?*)

Afnee: Tidak dew, *ada separating volley between um, umm and uin*

(*No, I have volley match between um, umm and uin*).

### Context:

This conversation above is still done by Dewi and Afnee which is related with the data 2. This conversation still takes day in the same day with data 2 but different of the time. It takes time at 18:36 pm on Saturday November 13, 2015 but still talk about the same topic. Afnee is invited by dewi to come to her house then, she wants to make sure that whether Afnee will come or not. So, she texts Afnee in the second time to know the answer.

### Data analysis:

The speakers in the conversation speak using Indonesia language and mix it with English language. All of the data in the conversation are outer code mixing because the speakers speak their national language, Indonesia language and mix it with foreign language, English. Furthermore, the speakers speak by using code mixing in the conversation because the speakers have close personal relationship.

### Data 4

Nurma: Teman2 guru pamong kita sudah sampai di malang tapi sekarang mereka lagi ke kawah ijen nanti hari minggu sore kita akan ketemu.

*(Hey, guys our supervisor have arrive in Malang but now they are going to KawahIjen. This afternoon Sunday we will meet them).*

Robeto: Guys, aku nggak bisa ikut *so sorry, full day* hari ini. Mulai dari pembekalan kkm sampai acara AFS nanti

*(Guys, I cannot join so sorry, today is full day. From debriefing KKM until AFS event)*

Chika: Aku juga *sorry* ya

*(I am sorry too)*

Luluk: Belum tahu. Aku coba *chat* kak la gak di bales.

*(I do not know yet. I try to chat with kak la but she does not reply)*

### Context:

This conversation takes time at 06: 05 pm on Friday April 22, 2016 through group of social media conversation that is “WhatsApp”. There are seven

people who are being the member of the group. All conversation is done by Chika, Fildi, Robeto, Alfa, Luluk, Nurma and Afnee. They are the group of who have internship in Thailand. In that day they were gathering because two advisors in Thai come to Indonesia then, we decide to meet them. To make deal we talk through what up that where we are going to meet and when we are going to go.

### **Data analysis:**

In the conversation the speakers use code mixing language. Then, the language that used by the speaker are Indonesian language and English language. The speakers use Indonesian language and tend to insert with English language. So, all the data in the conversation are outer code mixing because the speakers use their national language and mix it with foreign language.

Furthermore, by using language mixing can also be used to express emotion of close personal relationship. Otherwise, social status identity that refers to the sense for people to be supposed as educated people when they use certain language.

### **Data 5**

Fildi: ayuk *rek*

(*c'mon guys*)

Nurma: Tar aku cari nomor guidenya

*(Wait I'll find guide's number)*

Alfa: Aku baru aja *telephone* sama bukhari *guidnya* katanya jam 7 di alune2 batu

*(I just called to Bukhari, their guide. He said at 7 o'clock there will be in Alone2 Batu)*

Alfa: Siapa aja yang ikut motornya pas kan?

*(Whome will join? Is it enough for motorcycle?)*

### **Context:**

This conversation takes time at 18: 22 pm April 23, 2016 through group of social media conversation that is "WhatsApp". All conversation is done by Fildi, Robeto, Alfa, Luluk, Nurma and Afnee. Fildi begin to greet her friend to gathering to go to Alune2 Batu. So, this conversation is related with the previous conversation which has been talked in the group of "PKLT" in WhatsApp.

### **Data analysis:**

The speakers in the conversation above speak using Indonesian language and mix it with English language. However, the speakers also speak using Indonesian language and mix it with Javanese language. The types of code mixing in this conversation are outer code mixing. E.g. "*Tar aku cari nomor guidnya, Aku baru aja telephone sama bukhari guidnya katanya jam 7 di alune2 batu and Siapa aja yang ikut motornya pas kan?*" These examples are outer code mixing because the speakers basically speak their national language, Indonesian language and mix it with foreign language and another type of code

mixing in this conversation is inner code mixing. E.g. "Ayuk rek". *Ayuk* is Indonesian language which means c'mon in English. *Rek* is Javanese language which means guys in English. So, it is inner code mixing because the speakers speak their national language, Indonesian language and mix it with their regional language, Javanese language.

Otherwise, the speakers do code mixing in the conversation because all of the speakers are close each others. Then, the speaker also used code mixing language to suppose that they are educated people when they use certain language.

#### Data 6

Afnee: Brother, how are you doing? Baik2 sajakah?

*(Brother, How are you. Are you fine??)*

Afnee: Iya, Lagi **confused research** ini

*(Yes. I am in confusing the research)*

Sulaiman: Wah bisa **dangerous** sinihehe

*(Gosh. It is be dangerous)*

Afnee: Pusing. **How do I graduate?**

*(Confused. How do I graduate?)*

Sulaiman: Dengan **passion** yang besar

*(Need lots of passion)*

Afnee: Ok dech. I'll kontak you later. Mau mengerjakan assignment

*(Ok, I'll contact you later. I want to do my assignment).*

### Context:

This conversation is done by Sulaiman and Afnee. Sulaiman is the x-students of English Department. Otherwise, Afnee is semester 8 of English Department student. Then, both of them take time at 17: 58 am April 2, 2016 in the conversation. They are greeting each other. Sulaiman is afnee's senior and then he is as a brother. They always keep in touch.

### Data analysis:

The speakers use language mixing in the conversation. They use Indonesian language and mix it with English language. Therefore, the all the data which used by the speaker are outer code mixing type because the speakers use Indonesian as their national language and mix it with English as their foreign language.

Moreover, the speakers speak using code mixing in the conversation because language code mixing can express emotion of close personal relationship and then code mixing language refers to the people that they are educated people.

### Data 7

Robeto: Guys, test test

(*Guys, test test*)

Robeto: Hahaha ngak kok twin. Cuma ngetest **group** iniaja, kirain dah banyak yang **left**

*(No, twin. Just test this group. I think there are many people have left in this group)*

Fildi: Hahaha kirainkan ng**update** mulu **cause** di facebook. Biasanya cirri orang kesepian

*(I think you are lonely because always update a picture in facebook. Usually this is the type of people who are lonely)*

Robeto: hey, **no wayla** yaw. Update di facebookkan emang dari jalan2 itu sayang

*(Hey, no way. All my update on facebook that is from travelling dear)*

### **Context:**

This conversation is done by people in the group of WhatsApp “PKLT”. There are Robeto, Chika, Fildi, and Luluk in that conversation. So, this conversation takes time at 04: 19 pm May 23, 2016. All of people in the group are greeted by Roberto because it is been long times they are not greeting each other.

### **Data Analysis:**

The speakers do code mixing in the conversation. They do code mixing by speaking Indonesian language and English language. They speak Indonesian and insert with English. So, all of the data in the conversation are outer code mixing because the speakers speak using their national language and they insert it with foreign language.

Therefore, by using language mixing shows or express to the speakers that they are close in relationship and then by using language mixing supposed to the speakers that they are well-educated

### **Data 8**

Robeto: Guys, test test. Jomkitabukapuasabersama

*(Guys, test test. Let's breaking fasting together)*

Fildi: seninboleh

*(On Monday. It is ok)*

Robeto: Yaudahseninsemogabanyak yang bisa

*(Ok, hopefully there are many of us available to join)*

Fildi: Akumah available aja

*(I am available however)*

### **Context:**

This conversation is done by people in the group of line “PKLT”.

There are Robeto, Fildi, Nurma, Chika, Santika, Alfa, Afina and luluk in the group. So, this conversation takes time at 11:41 pm June 18, 2016. Robeto begin to greet his friends in the group for breaking fasting together.

### **Data Analysis:**

The conversation above, the speakers speak Indonesian language and mix it with English language. Therefore, all of the data in the conversation are

outer code mixing because the speakers basically use their national language, Indonesian language and tend to insert with foreign language.

In addition, the speakers use code mixing in the conversation because they are fellowship. Otherwise, social status identity that refers to the sense for people to be supposed as knowledgeable people.

#### **Data 9**

Fildi: Sorry ya Alfa aku masukin lagike group. Afnee, Robeto test test

*(Sorry Alfa, I take you in a group again. Afnee, Robeto test test)*

Robeto: Guys ayok besok bukber

*(Guys, let's breaking fasting together)*

Luluk: Aku iyes, Rabuajagimana guys?

*(I am ok, How about on Wednesday guys?)*

Alfa: Aku yang maaf fil. Kemareni tukeluar sendir idari group habis update WA

*(I am apologize Fildi. Yesterday I was out from the group by myself after updating WA)*

Robeto: Okey, karena setuju yang hari rabu ya hri rabu aja. Kita follow suara terbanyak

*(Because, there are many people agree on Wednesday we go on Wednesday.*

*We just follow the poll)*

#### **Context:**

This conversation is done by people in the group of WhatsApp "PKLT". There are Robeto, Fildi, Alfa and Luluk in that conversation. So, this

conversation takes time at 10:00 pm June 19, 2016. They continue to talk about breaking fasting together which have talked by them on June 18, 2016.

### **Data analysis:**

The speakers in the conversation mix their national language with foreign language. Then, the data in the conversation are outer code mixing because the speakers mix Indonesian language with English language.

Moreover, the speakers use code mixing in the conversation because the speakers are closeness. Otherwise, social status identity that refers to the sense for people to be supposed as professional when they use certain language.

### **Data 10**

Fildi: Besok, sudah kesana jam 4 biar dapat tempat

*(Tomorrow, we have to go there at 4 o'clock for getting the place)*

Luluk: Okey, ketemu di Matos ya guys.

*(Ok, we'll meet at Matos guys)*

Santika: Maaf baru hadir. Hp habis error. Jadi bubur kapan itu?

*(Sorry, I am just came. My handphone was error. So, when will we breakfast together?)*

Fildi: Ok, Besok usahakansudah di Matos jam 4 rek. Kita bisa booking tempatsambilngobrol.

*(Ok, tomorrow try to be there at 4 o'clock. We can book the place while talking)*

Afina: Iyoweslah, Mentok 2 KFc Matos sek buka

*(Ok, at least KFC at the Matos still open)*

### **Context:**

This conversation above is done by people in the group of WhatsApp “PKLT”. There are Robeto, Alfa, Afina, Chika, Santika, Nurma, and Luluk. Then, this conversation takes time at 9:38 pm June 21, 2016. They talk about the agreement for the time and place which they want to meet each other for breaking fasting together.

### **Data analysis:**

The speakers in the conversation above speak Indonesian language and mix it with English language. However, the speakers also speak Indonesian language and mix it with Javanese language. The types of code mixing in this conversation are outer code mixing. E.g. *“Okey, ketemu di Matos ya guys, Maaf baru hadir. Hp habis error. Jadi bubur kapan itu? And Ok, Besok usahakansudah di Matos jam 4 rek. Kita bisa booking tempatsambilngobrol”*. These examples are outer code mixing because the speakers basically speak their national language, Indonesian language and mix it with foreign language and another type of code mixing in this conversation is inner code mixing. E.g. *“ Iyo weslah, Mentok 2 KFC Matos sek buka”*. *Iyo wes* is Javanese language which means ok in English. *Mentok2* is Javanese language which means at least in English. So, it is inner code mixing because the speakers

speak their regional language, Javanese language and mix it with their national language, Indonesian language.

Furthermore, language mixing express to the speakers that they are rapport or unity. Then, language mixing can also refer to the people that they are skilled people.

#### **4.2 Discussion**

This research focuses on the types and the functions of code mixing found in social media conversation used by English Department students . The researcher finds that in this finding, the type outer code mixing was mostly used. There were ten conversations of the data related to it. The students preferred to use type of outer code mixing because all the data the speakers basically used their national language, Indonesian language and tended to insert with foreign language, English language. Beside that, the speaker mixed English in their conversation because English is their foreign that they want to master. Then, the researcher found two utterances in data 5 and 10 which use inner type of code mixing because the speakers spoke using their national language and inserted with their regional language or they spoke using their regional language and mixed it with their national language.

The researcher also found the function why the speakers did code mixing in their social media conversation. As stated in chapter II, there were several functions based on Suwito, 1983 and Harding and Riley (in Wahid, 2011). The

researcher interpreted there were some functions of code mixing that was mostly used. The first function was language mixing to express emotion of close personal relationship. It was because the speakers were close each other. And this conversation happened in informal situation. The second function was social status identify that refers to the sense for people to be supposed as educated people when they use certain language because all the speakers were from English Department. They master not only one language but more than that. Doing code mixing sometimes could show them that they are as educated people.

There were several previous studies about code mixing which more interesting for some researchers. The researcher found four previous studies that has she read. They are Kuryani (2005), Subekti (2006), Wahid (2011) and Soraya (2015). Kuryani and Subekti analyzed and discussed code mixing in magazine and Wahid analysis and discussed code mixing in the characters of “tipukanantipukiri “ movie then, Soraya analyzed and discussed code mixing in teaching Bahasa Indonesia for foreign speaker (BIPA). From four previous studies were different with this study. From four previous studies gave the researcher inspiration to find the object to analysis. The research found the object that more interest than four previous studies. The researcher found that code mixing in social media conversation is very interested to be research because this study often happens in real social, especially happen in English Department.

## **CHAPTER V**

### **CONCLUSION AND SUGGESTION**

This chapter presents the conclusions and suggestions dealing with the data finding. The conclusion is the summary of the finding that has been discussed in chapter IV. The suggestion is given to the next researcher.

#### **5.1 Conclusion**

According to the data findings and discussion in chapter IV, the researcher concluded that English Department Students basically used Indonesian language and mixed it with English language in social media conversation through Line, Facebook, WhatsApp and BBM. It was found that outer code mixing mostly used. Then, was only used twice inner code mixing type.

Furthermore, the first function was mostly used by the speakers that the speakers have close emotional and personal relationship each others. Then, the second function was the speakers want to show that they are as educated people who are bilingual.

#### **5.2 Suggestion**

Regarding to this topic of the research, based on the findings there are some suggestions which can be offered by the researcher. The researcher suggests to the next researcher who are conducting in the same field to analyzed code mixing in the form of song lyric, movie, novel and other field of study.

Hopefully, this study is able to be a reference for the following researcher or sociolinguistics to develop more on this study, particularly for students and scholar of Maulana Malik State Islamic University of Malang.



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## APPENDIX

NO	CONVERSATION	SPEAKERS	TYPES	FUNCTIONS
1	<p>Afnee: Dew gimana <i>your research</i>? ganti or not</p> <p>Dewi: <i>I dunno</i>. Kalo ada <i>better example</i> dari <i>previous studies</i>. Kayaknya <i>I'll change resetku</i>.</p> <p>Dewi: <i>I dunno</i>, terserah kalian aja bisanya kapan, aku mau aja <i>as long as</i> kita nggak nginap hehehe</p> <p>Afnee : Hehehe, but Rima ingin we sleep there.</p>	Afnee and Dewi	Outer code mixing	- To express emotion of close personal relationship
2	<p>Dewi: Ratna, Aufa, Riva and fitroh mau ke rumahku. <i>Would you come</i> sama Nurma?</p> <p>Afnee: <i>Really?</i> Kapannya?</p> <p>Dewi: Minggu. Kalau mau, <i>just come. Maybe</i> berangkat jam 9</p> <p>(Afnee: Ok2 makasih sudah invite hehe</p>	Afnee and Dewi	Outer code mixing	- To express emotion of close personal relationship
3	<p>Dewi: Afni gimana <i>tomorrow</i>? Kira kamu datang or not?</p> <p>Afnee: Tidak dew, <i>ada separing volley between um, umm and uin</i></p>	Afnee and Dewi	Outer code mixing	- To express emotion of close personal relationship
4	<p>mereka lagi ke kawah ijen nanti hari minggu sore kita akan ketemu.</p> <p>Robeto: <i>Guys</i>, aku nggak bisa ikut <i>so sorry, full day</i></p>	Robeto, Chika, Fildi, Luluk, Afnee, Alfa and Nurma	Outer code mixing	- To express emotion of close personal relationship

	<p>hari ini. Mulai dari pembekalan kkm sampai acara AFS nanti</p> <p>Chika: Aku juga <i>sorry</i> ya</p> <p>Luluk: Belum tahu. Aku coba <i>chat</i> kak la gak di bales.</p>			<p>p.</p> <ul style="list-style-type: none"> <li>- Social status identity that refers to the sense for people to be supposed as educated people when they use certain language</li> </ul>
5	<p>Fildi: ayuk <i>rek</i></p> <p>Nurma: Tar aku cari nomor guidenya</p> <p>Alfa: Aku baru aja <i>telephone</i> sama bukhari <i>guidnya</i> katanya jam 7 di alune2 batu</p> <p>Alfa: Siapa aja yang ikut motornya pas kan?</p>	Fildi, Nurma, Afa, Robeto and Luluk	Inner code mixing and outer code mixing	<ul style="list-style-type: none"> <li>- To express emotion of close personal relationship.</li> <li>- Social status identity that refers to the sense for people to be supposed as educated people when they use certain language</li> </ul>
6	<p>Afnee: Brother, how are you doing? Baik2 sajakah? (<i>Brother, How are you. Are you fine??</i>)</p> <p>Afnee: Iya, Lagi <i>confused</i></p>	Afnee and Sulaiman		<ul style="list-style-type: none"> <li>- To express emotion of close personal relationship</li> </ul>

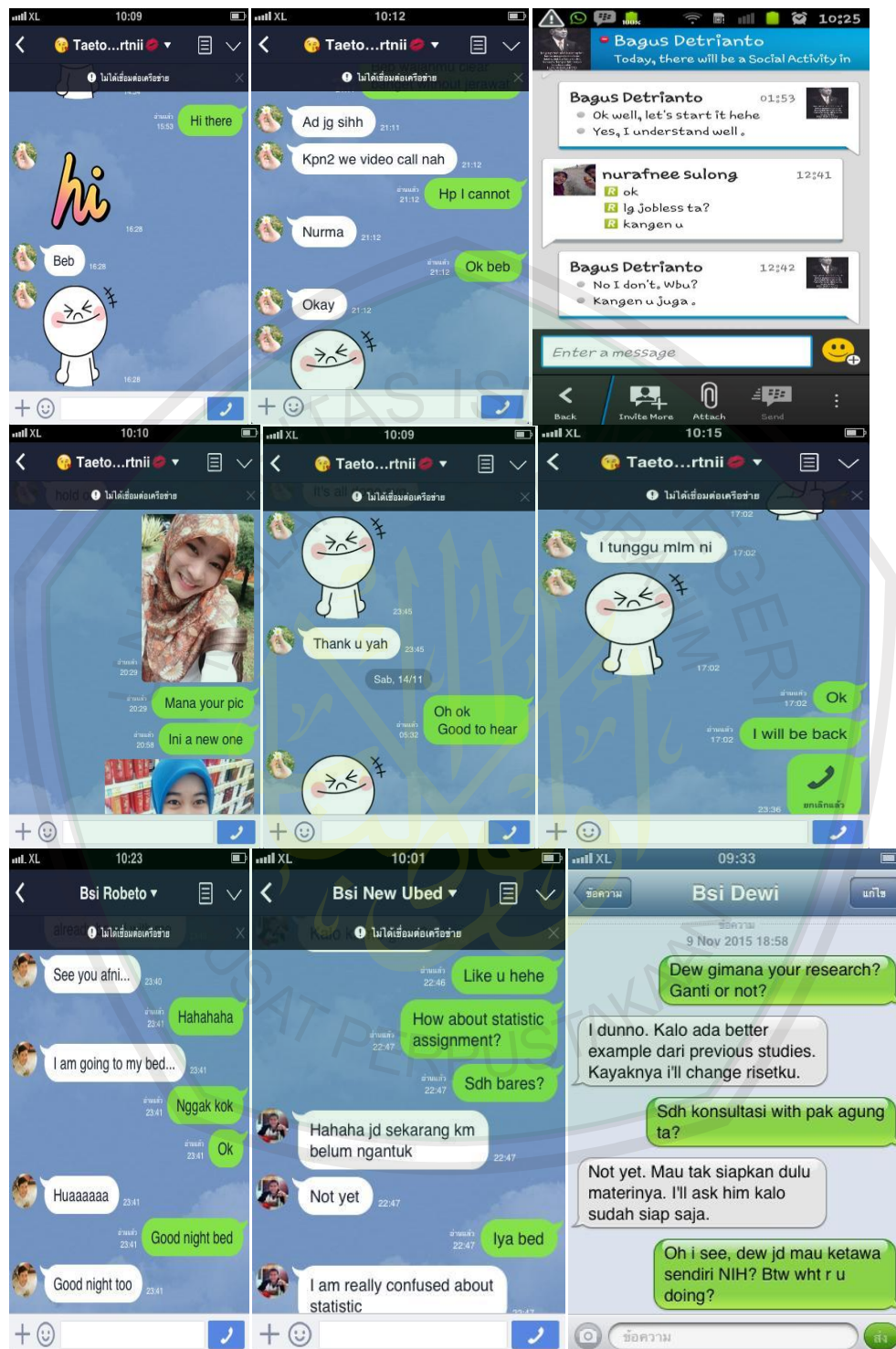
	<p><i>research ini</i>  <i>(Yes. I am in confusing the research)</i>          Sulaiman: Wah bisa <i>dangerous</i> sinihehe  <i>(Gosh. It is be dangerous)</i>          Afnee: Pusing. <i>How do I graduate?</i>          Sulaiman: Dengan <i>passion</i> yang besar          Afnee: Ok dech. I'll kontak you later. Mau mengerjakan assignment</p>			<p>p.          - Social status identity that refers to the sense for people to be supposed as educated people when they use certain language</p>
7	<p>Robeto: Guys, test test          Robeto: Hahaha ngak kok twin. Cuma ngetest <i>group</i> iniaja, kirain dah banyak yang <i>left</i>          Fildi: Hahaha kirainkan <i>ngupdate</i> mulu <i>cause</i> di facebook. Biasanya cirri orang kesepian          Robeto: hey, <i>no way</i> la yaw. Update di facebookkan emang dari jalan2 itu sayang  <i>(Hey, no way. All my update on facebook that is from travelling dear)</i></p>	Outer code mixing	Robeto, Chika, Fildi and Luluk	<p>- To express emotion of close personal relationship.          p.          - Social status identity that refers to the sense for people to be supposed as educated people when they use certain language</p>
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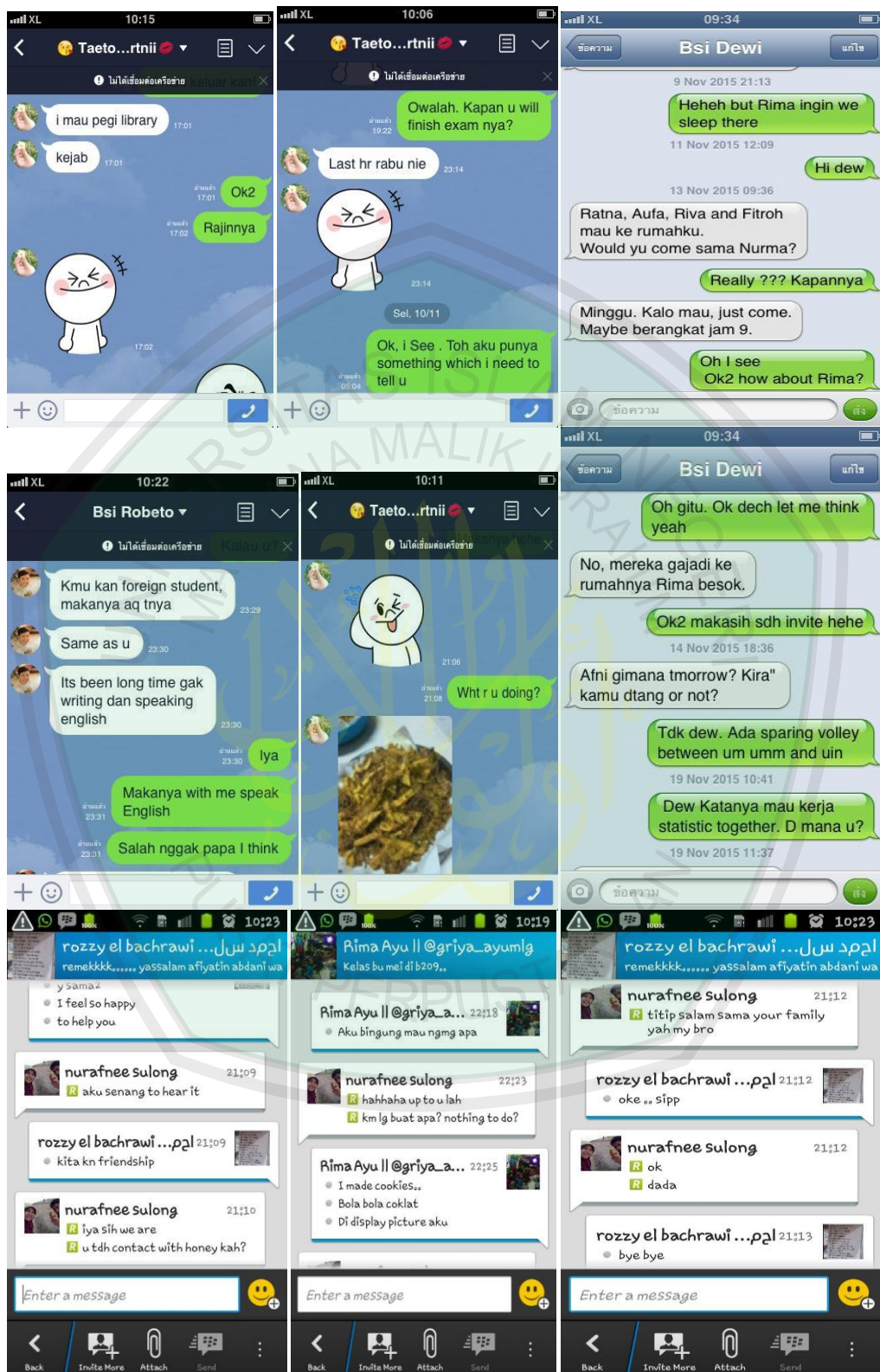
				<p>p.</p> <ul style="list-style-type: none"> <li>- Social status identity that refers to the sense for people to be supposed as educated people when they use certain language</li> </ul>
8	<p>Robeto: Guys, test test. Jomkitabukapuasabersama Fildi: seninboleh Robeto: Yaudahseninsemogabanyak yang bisa Fildi: Akumah available aja</p>	Outer code mixing	Robeto, Chika, fildi, Alfa, Luluk, Santika and Luluk	<ul style="list-style-type: none"> <li>- To express emotion of close personal relationship.</li> <li>- Social status identity that refers to the sense for people to be supposed as educated people when they use certain language</li> </ul>
9	<p>Fildi: Sorry ya Alfa aku masukin lagike group. Afnee, Robeto test test Robeto: Guys ayok besok bukber</p>	Fildi, Alfa, Robeto and Luluk	Outer code mixing	<ul style="list-style-type: none"> <li>- To express emotion of close personal relationship</li> </ul>

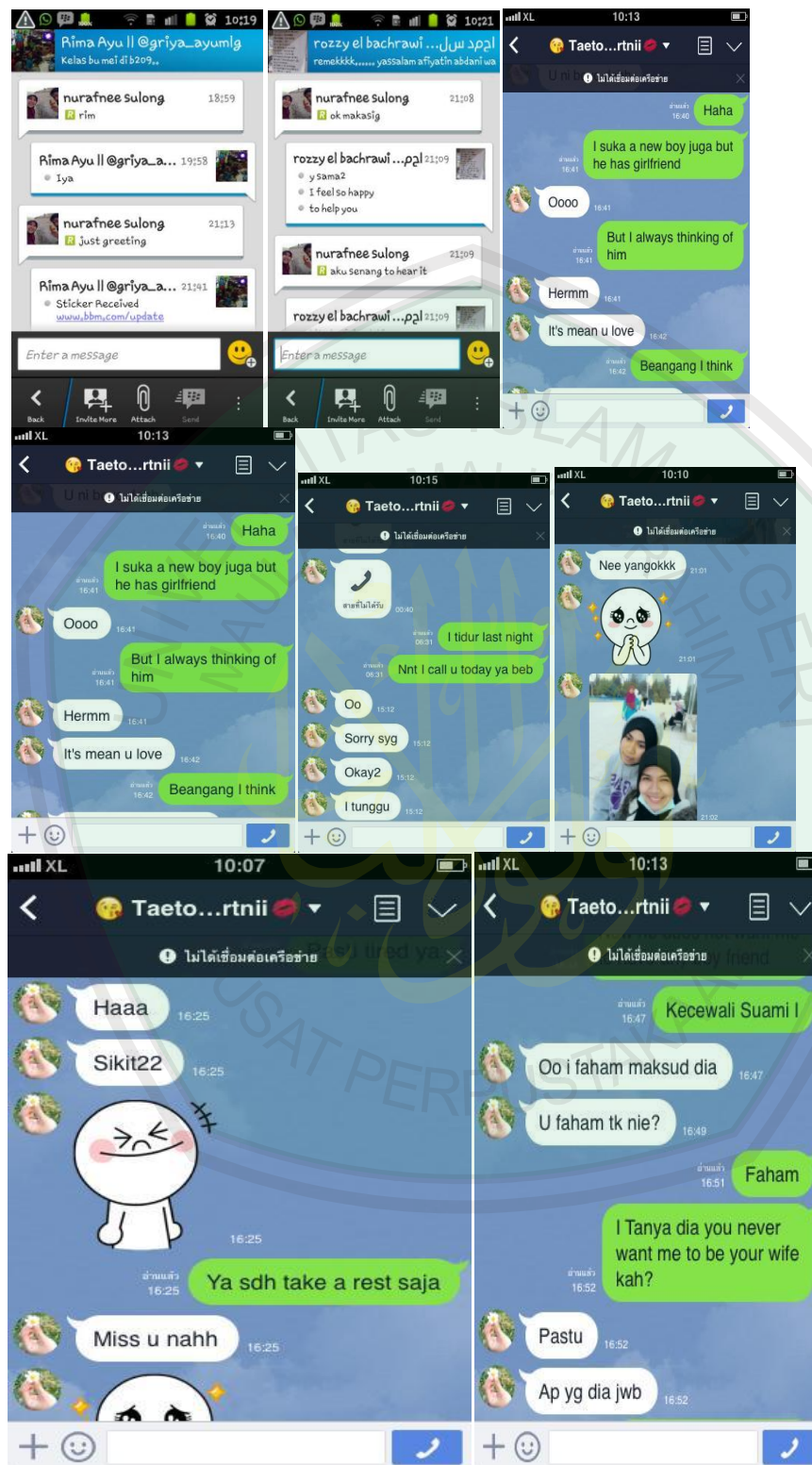
	<p>Luluk: Aku iyes, Rabuajaimana guys?</p> <p>Alfa: Aku yang maaf fil. Kemareni tukeluar sendir idari group habis update WA</p> <p>Robeto: Okey, karena setuju yang hari rabu ya hri rabu aja. Kita follow suara terbanyak</p>			<p>p.</p> <ul style="list-style-type: none"> <li>- Social status identity that refers to the sense for people to be supposed as educated people when they use certain language</li> </ul>
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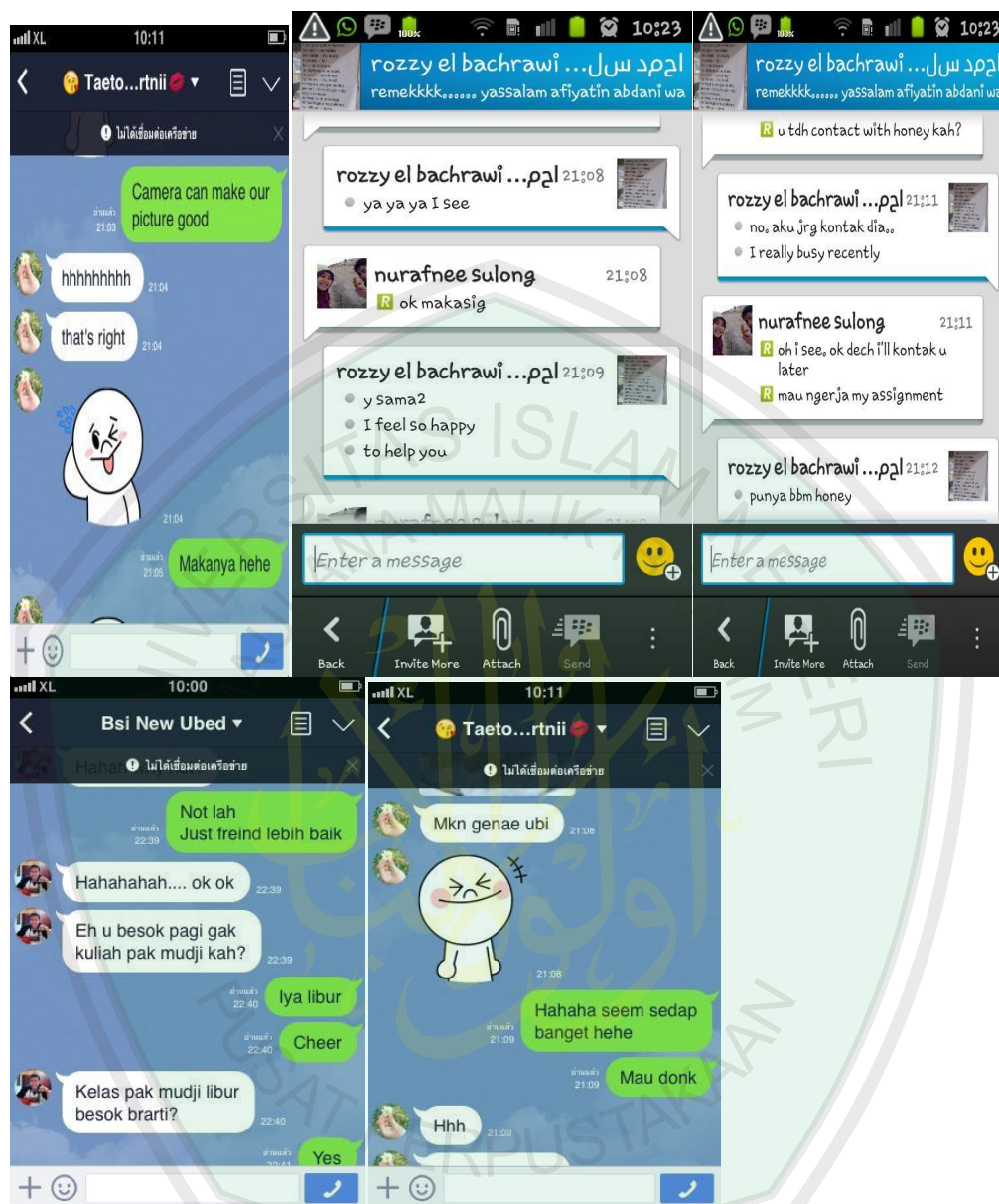


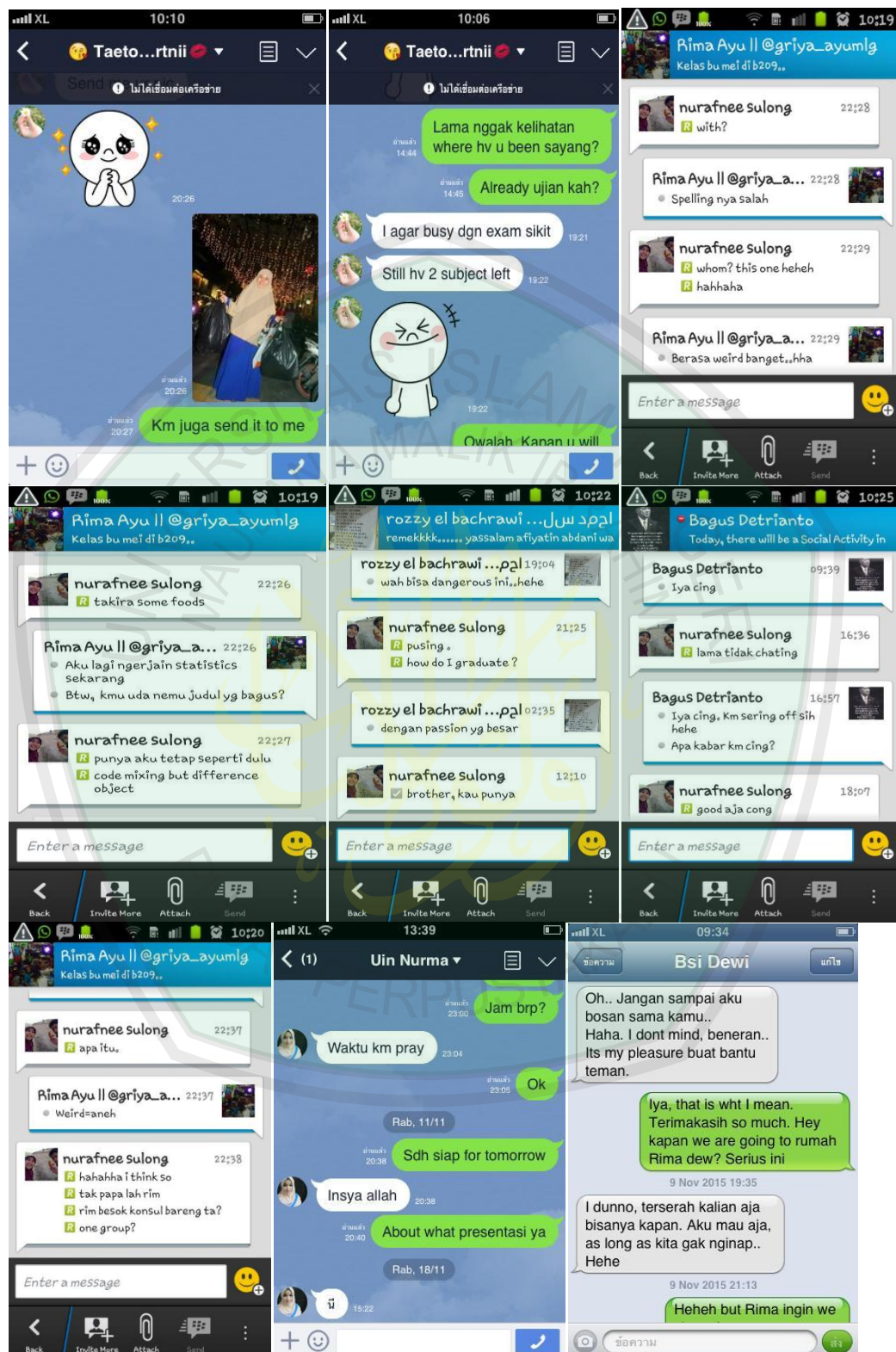


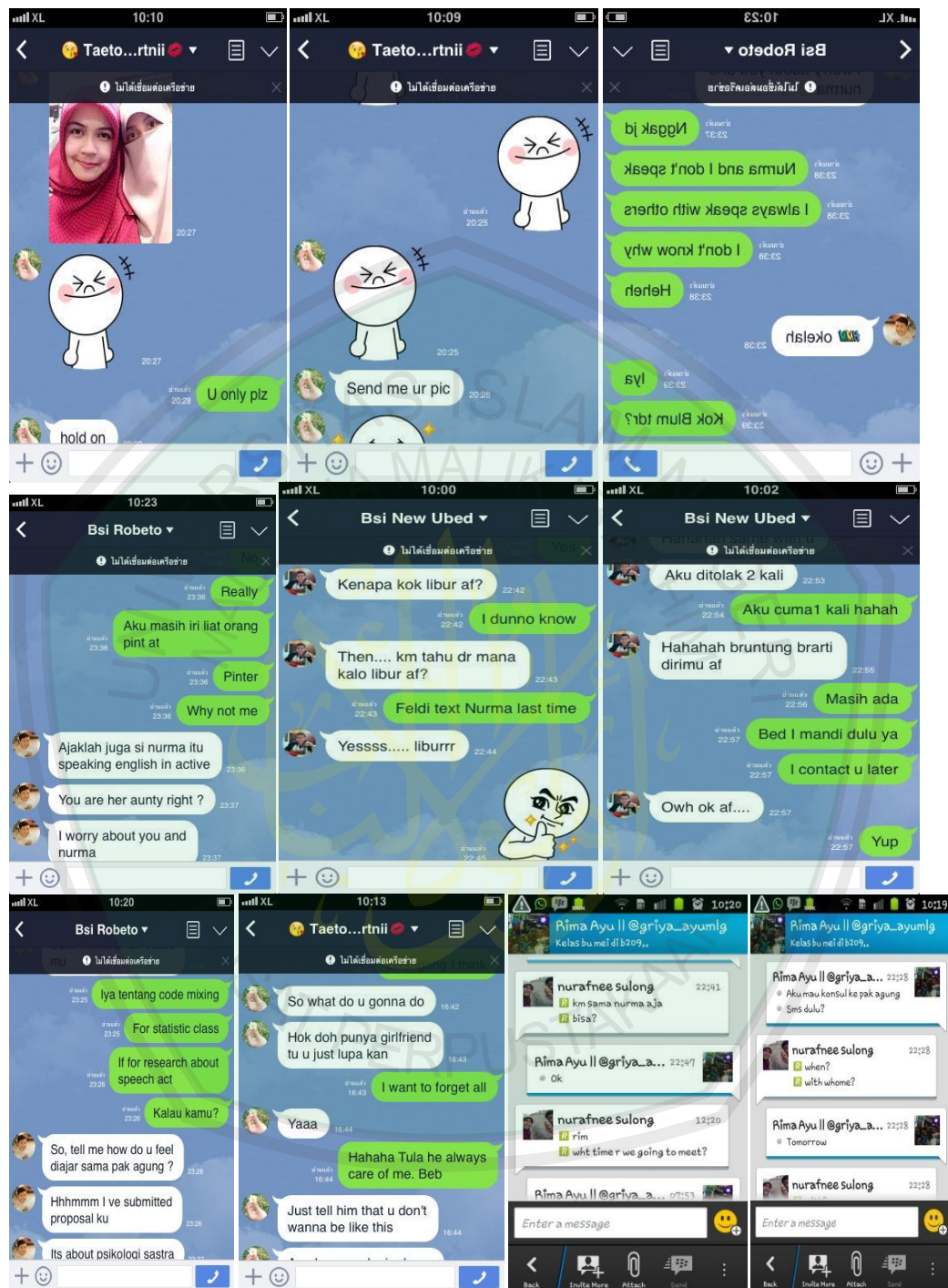


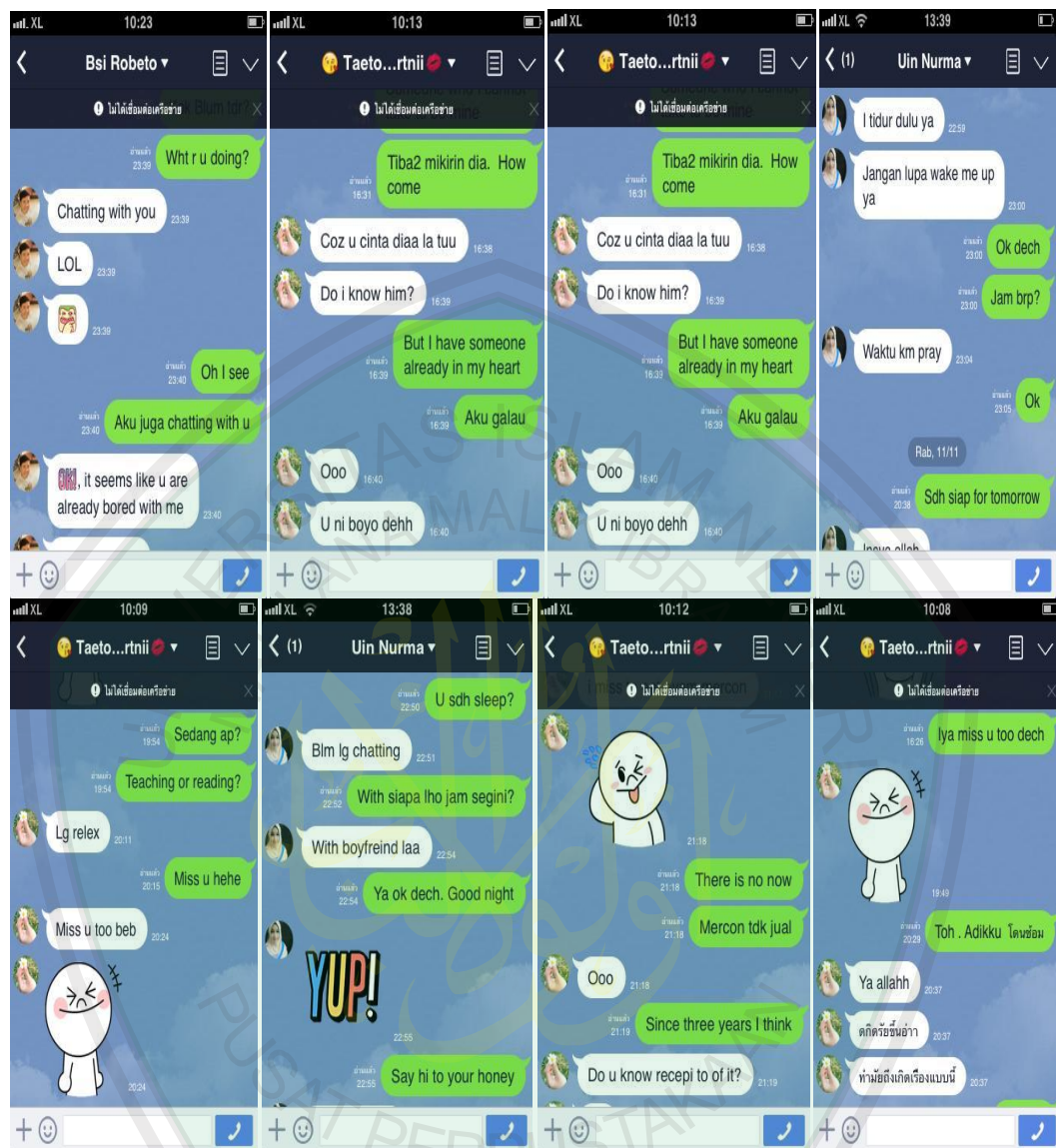


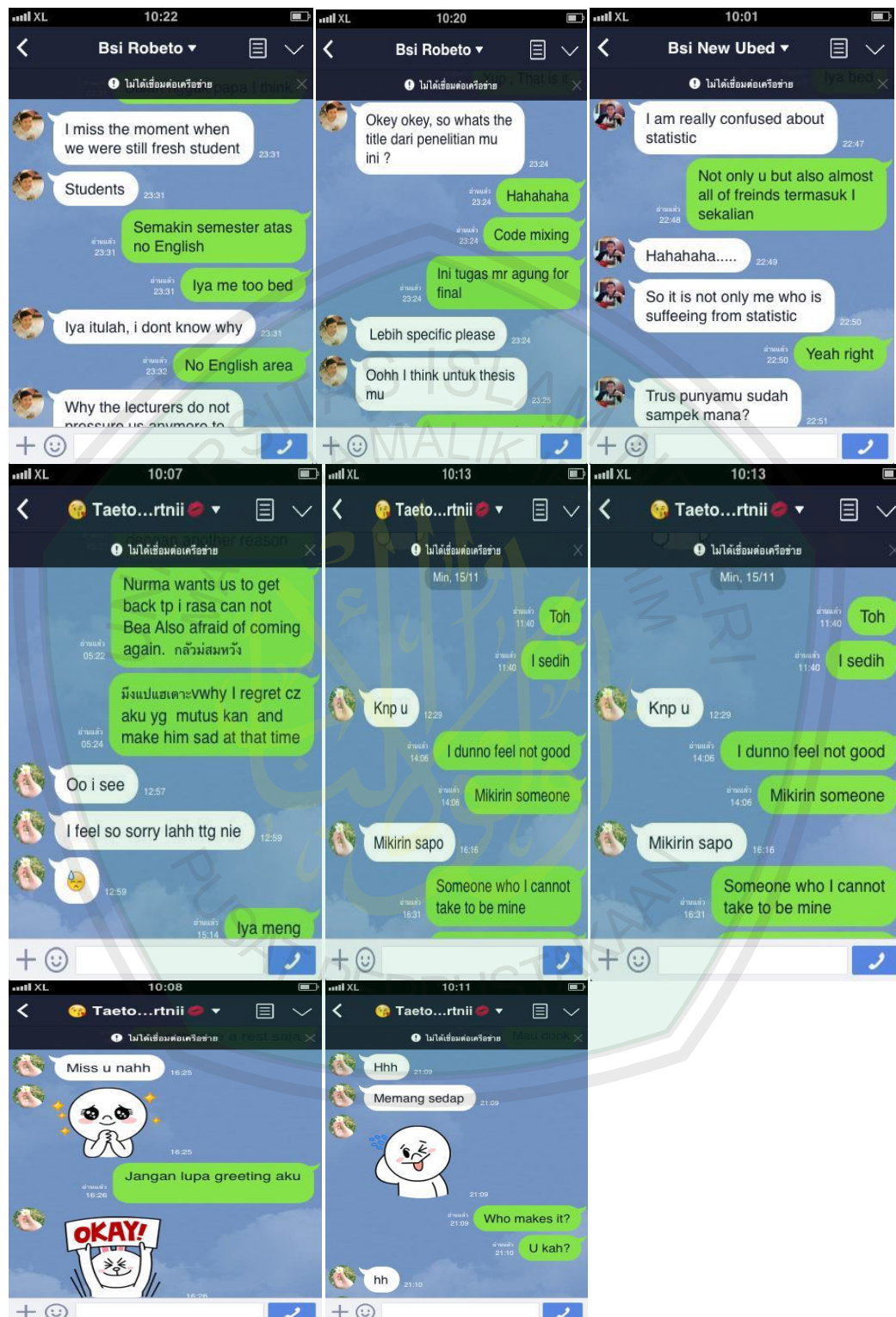


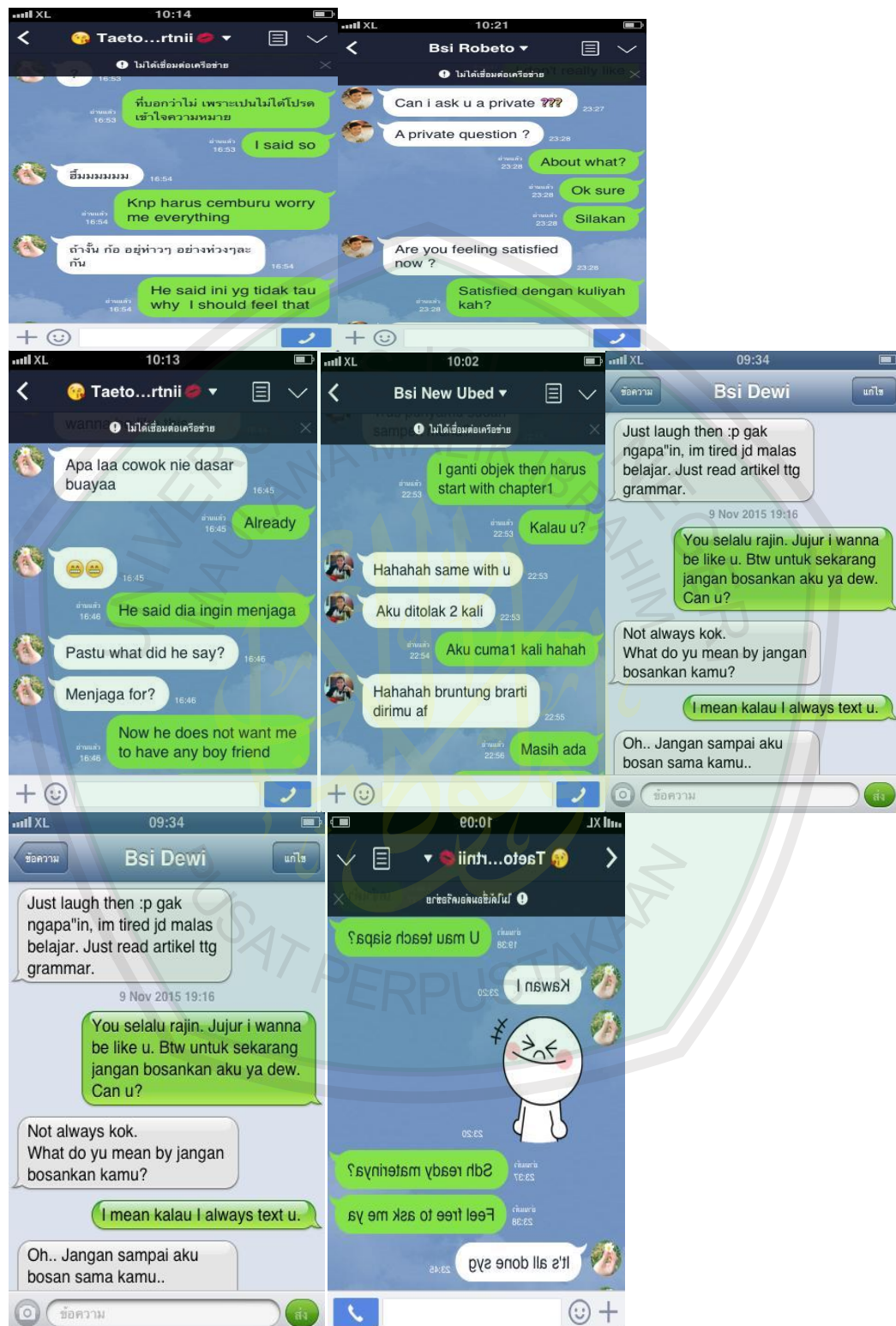


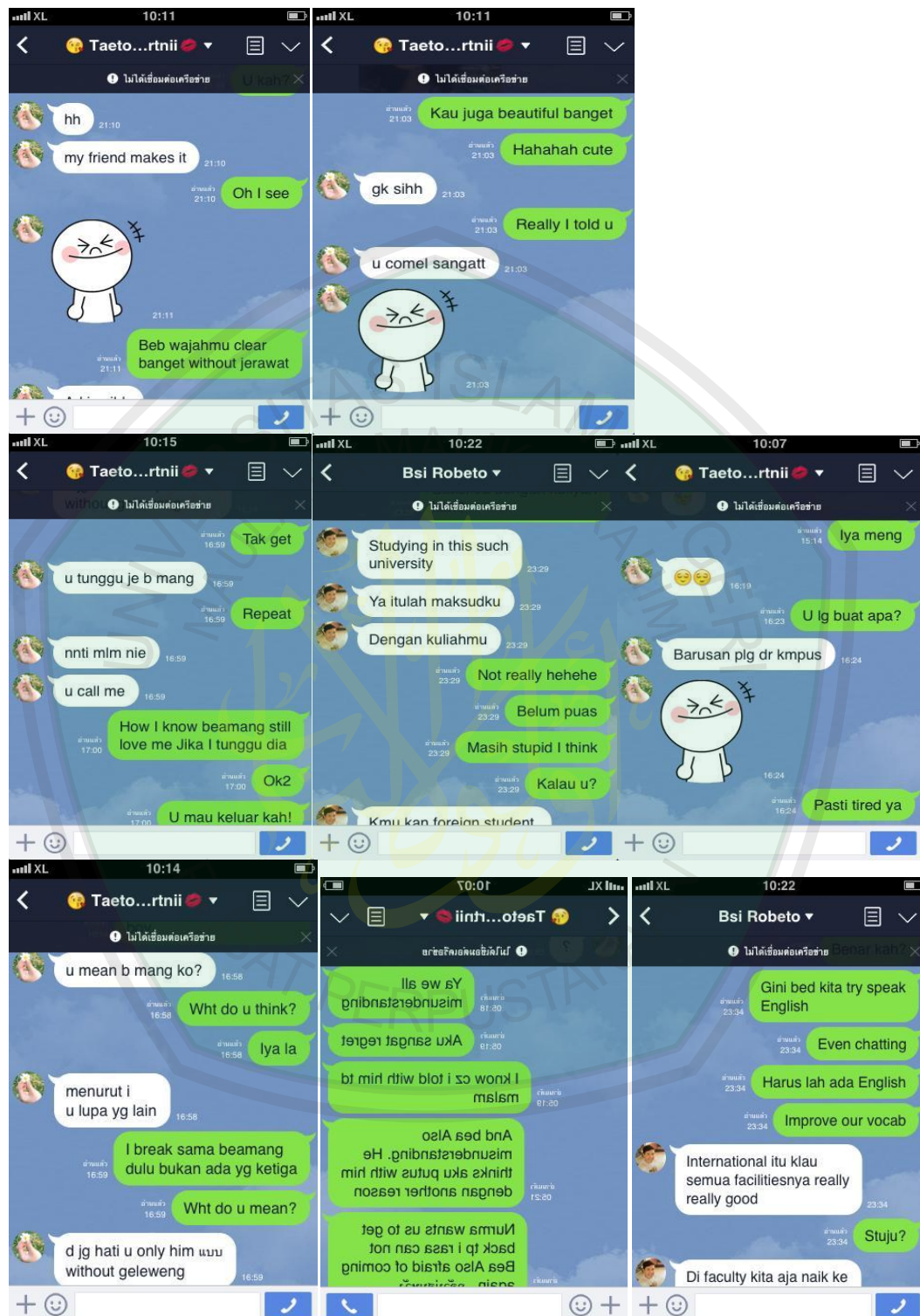


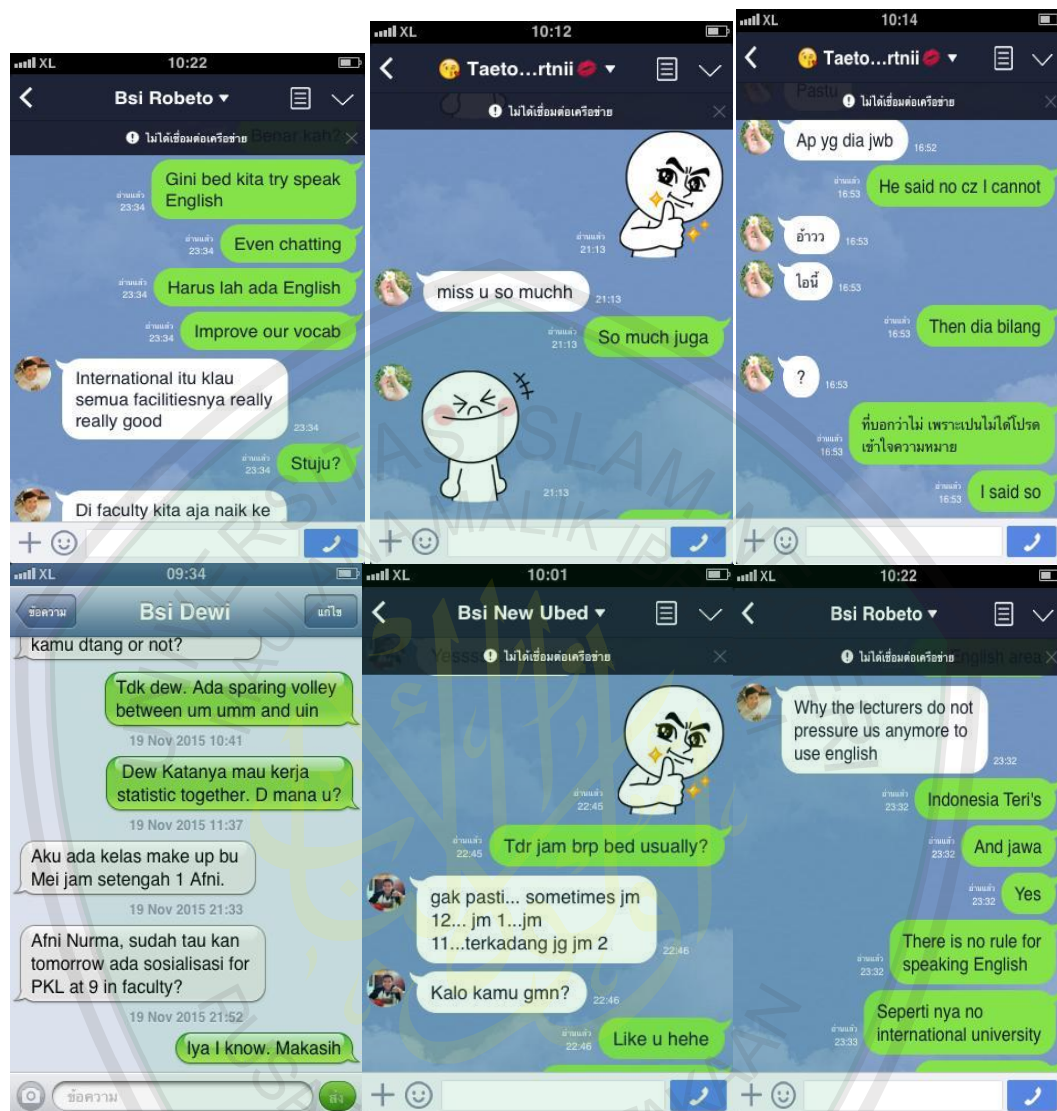


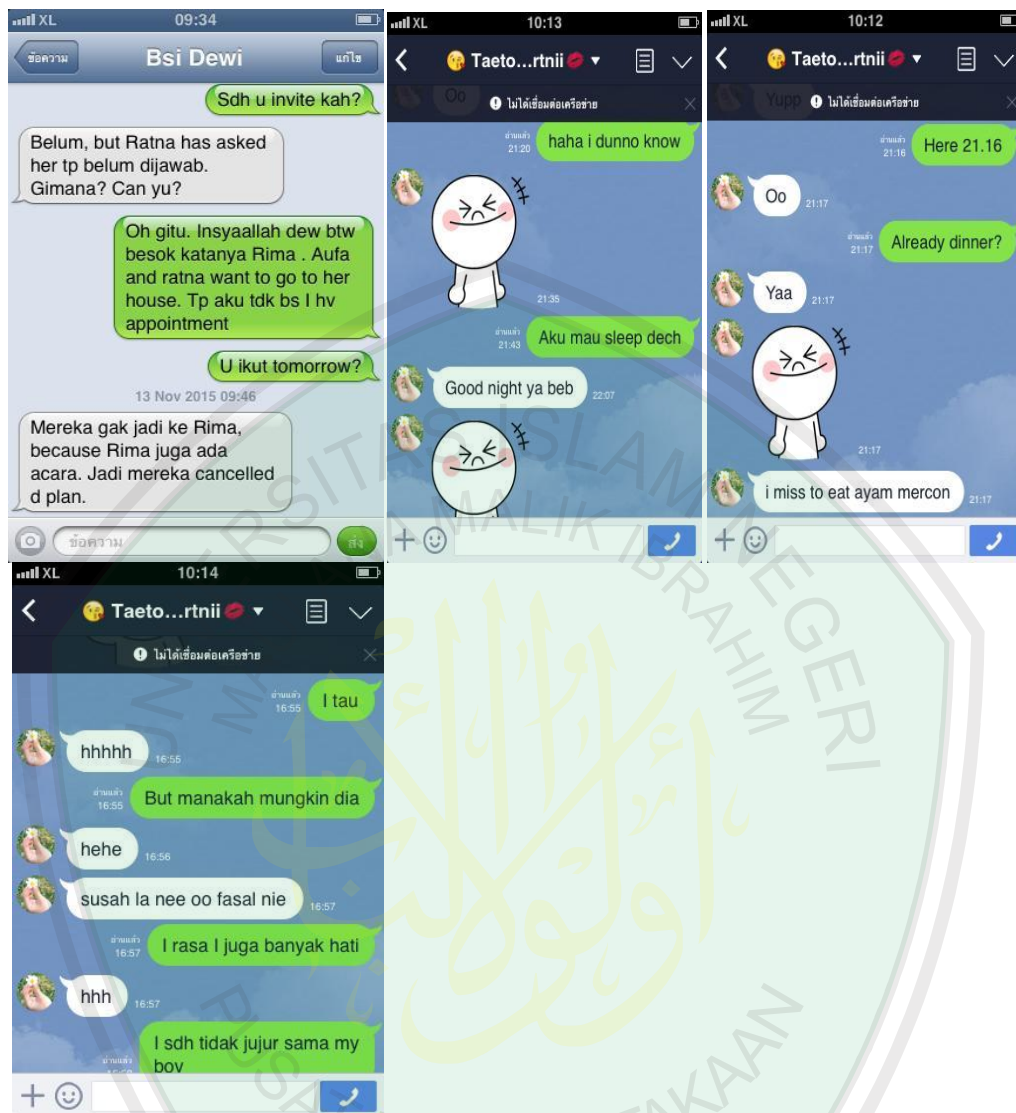












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