

MULTI IDENTITIES OF A CHATTER ON FACEBOOK CHAT

THESIS

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MULTI IDENTITIES OF A CHATTER ON FACEBOOK CHAT

THESIS

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STATEMENT OF THE AUTHENTICITY

I state that the thesis entitled “*Multi Identities of A Chatter on Facebook Chat*” is truly my original work to accomplish the requirement for the degree of Sarjana Sastra (S.S) in English Language s and Letter Department, Faculty of Humanities, Maulana Malik Ibrahim State Islamic University of Malang. 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 responsible for the thesis if there is any objection or claim from others.

Malang, 9 September 2014

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MOTTO

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا
يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُزُوا فَانْشُزُوا يَرَفَعِ اللَّهُ الَّذِينَ ءَامَنُوا
مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do.

AL-Mujadila (58:11)

Always be a first-rate version of yourself, instead of a second-rate version of somebody else.

-Judi Garland-

DEDICATION

This thesis is especially dedicated to my beloved parent, Bapak Sutoyo,S.H and Ibu Farida who always support and give the endless pray, trust, care and love for me. Thanks for everything.



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The writer

ABSTRACT

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Key words: Identity and Multi Identities.

Identity is an important part of individual. Individual cannot be separated from identity. Everyone must have identity and may have several identities. An individual identity can be seen through performance, behaviour, attitude, and also language use when interacting with others. However, identities do not come into individual arbitrary. An identity to be established, it has to be recognized by others. This study explains how Upik constructs her identities in several interactions, it helps to define and reveal Upik's identity. The researcher focuses the study on how the identities are represented by Upik in facebook chat.

The researcher used Blommaert's theory (2005) to identify and analyze what identities that were represented by Upik in facebook chat. In leading this study, the researcher used discourse analysis as research design and used descriptive qualitative method which is purposed on describing the process of how the chatter (Upik) constructed her multi identities in facebook chat in some interactions. Besides, the researcher collected the data by obtaining the conversation text of the chatter (Upik), the data were taken in between 2012 until 2013 when the chatter actively chatted in Facebook. The data were collected in order to find out the aspects of Upik's identity in facebook chat.

The findings show that the identities which were represented by Upik in the chat named multi identities. Upik may had several identities which were visible in different occasions (interactions). She is as an employee, as a wife, as a close friend, as a relative (sister in law), as a learner, as a colleague and also as a teacher. Upik's identity can be seen from language used by Upik. The identity of the interlocutor influenced Upik in using the utterances in the interactions. For instance, when Upik talked to her superordinate, she must had considered the utterances that will be used, and so on. Therefore, Upik had multi identities in facebook chat, because she talked to some interlocutors who had different need/necessity there. She changed her identity spontaneously depended on situation and condition.

Based on the findings, the researcher concluded that Upik's identity can be multi identities, because she constructed herself differently depended on with whom she talked to and what she talked. Firstly, identity can be seen from the use of utterances which belongs to semiotic process of representation. Secondly, identity can also be seen from the space of the interaction, space very influences language use of someone. In addition, the way everyone speaks must be reflected by the space between them. Space can be position or social status.

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CHAPTER I

INTRODUCTION

This chapter elaborates some discussions about background of the study, research question, objective of the study, significance of the study, scope and delimitation, definition of key terms, and research method which consist of research design, research instrument, data source, data collection and data analysis.

1.1 Background of the study

This study investigates multi identities of a chatter on facebook chat. “Multi identities” means several representations which are owned by an individual. In daily life, individual has some different roles in every situation and condition; it sometimes causes a problem when they cannot put themselves into their exact position. Therefore, individual should know who they are and whom they are talking to in every their interaction. That is the importance of knowing an identity.

According to Bloomaert (2005:203), identity is ‘who and what you are’ is dependent on context, occasion, and purpose. It is like a role that marks an individual in an interaction. Context, occasion and purpose of the interaction can influence identity of individual. Therefore, identity is a representation of what individual does, how individual thinks, their personalities, behaviors, and actions. It includes how people present and act themselves to the world.

Hence, identity can be dynamic depending on the goals of interaction and the situations in which individuals find themselves (Val & Vinogradova, 2010:1). It means that individual's identity can appear differently and it depends on the situation and condition. It makes possible for an individual to have several identities in her/his environment, for instance, individual's identity that always changes during study, work, play, and etc which are caused by environment that also always changes. Moreover, individual always adapts himself/herself with the situation and condition when he/she is interacting with others.

Moreover, people in this era tend to be more active. Almost all of them have identity more than one because they involved in several activities and interactions. Therefore, they may have several identities. As in Paltridge (2006:38), a person may have a number of identities, each of which is more important at different points in time. For instance, they may have an identity as a woman, an identity as a wife or an identity as an employee and etc. Each of those identities has different set of rules, depending on the interlocutor whom he/she interacts to. The way in which people display their identities includes the way they use language and the way they interact with other people. However, identities are not natural. They are constantly constructed and reconstructed as people interact with each other. Thus, identity is a two-way construction.

Knowing identities of individual is important to get good interactions and avoid misunderstanding. Misunderstanding will happen if individual does not know

identity of her/his interlocutor. For instance, it can be seen from the case that has ever emerged; someday there was a university student in Indonesia who talked to the rector of the university using the word “Anda” which means a greeting to person who is being interlocutor, it is actually not incorrect but it is rather impolite to be used for someone who has a higher position (based on Javanese culture). Javanese culture is a part of Indonesian culture that has levels of politeness. For this case, the university student should use the word “Panjenengan” because the interlocutor is a person who has a higher position and must be respected. The word “Anda” is inappropriate for this case. It reflects that the university student less understand about his position and his interlocutor’s identity. It is one of problems that are caused by not knowing identity in an interaction.

The phenomenon of multi-identities that are owned by individual is like new phenomenon that may cause new problem, because an individual must really understand when one identity ends and another begins. Multi-identities force individual to adapt to the various situations and circumstances. Moreover, identity is not only reflecting in interaction which is happening in actual condition, but also it can be in online chat because people do not only interact with others in actual condition, some people sometimes use chat in communicating with others. They may reflect their identities in chat environment. Therefore, this study reveals multi-identities of a chatter on Facebook chat.

Related to this study, there are some researchers who have concerned about identity approach. First, Huffaker and Calvert (2005) examined gender similarities and differences among weblogs created by teenagers. Second, Erika Pearson (2009) discussed how ideas of performance can be used to conceptualize the play of identity formation on social networking sites (SNS). Third, Wahyudi (2010) explained two different ethnic backgrounds which are related to Javanese culture and Islamic perspective in the process of matchmaking, it means the language used in this 'negotiation process' works within the framework of those variables, and also describes how generally man and woman use language.

The previous studies focus on gender, ethnicity and performance. All of those previous studies use social media in the internet, such as weblogs and Yahoo Messenger. It is different from this study that uses Facebook as the object. The researcher used Facebook because it is one of social media which is used by all of circle in this era, not only adolescents but also from children until old people. Facebook is also one of social networks, that is easy and affordable. It is not like WA (Whatsapp), BBM (Blackberry Messenger), WeChat, Line and other social media that has some requirements in its using. Such BBM (Blackberry Messenger), WeChat, Line that can only be accessed in android application and WA (Whatsapp) can only be accessed on mobile that its operational system at least is Symbian. Therefore, Facebook is a good choice for this study. Besides, the work of Zhang, Jiang and Carroll (2010) is one of research that also used Facebook. They discussed about

social identity in Facebook community life. That seems the same as this study, but in that research, the writers focused on community identities and also revealed how Facebook supported social identities through status updates (with comments), posting on walls (with replies), tagged in photos, Facebook events and Facebook groups, while this study concerned on identity which analyzed multi-identities that were reflected and the way the chatter interacted with others in Facebook chat. The researcher analyzed the chat only.

Chatting online is a new way of communication. “Chat is a two-way form of computer-mediated communication (CMC), a dialogue in real time as we keyboard or speak our words, an online conversation between two or more people” (Almeida d’Eça, 2002). The communication occurs through sending text messages to people in the same chat room in real-time. Some chat rooms such as: Facebook, Yahoo!, Whatsapp, and etc, use both text and voice simultaneously. The oldest forms of chat rooms are the text-based variety. Chatting online is becoming more and more popular. Nowadays, many people use chat room to communicate with others. Chatting online can be done more easily than other communications. For instance, using telephone that needs wasting money for buying pulse to call someone and etc. Therefore, the researcher is interested in using this media. So, it is totally different from the previous studies. This study discusses individual’s multi identities of the chatter that were reflected in her language.

1.2 Research Question

Based on the background of study presented above, this study was conducted to answer the following question:

How are the identities represented by chatter named 'Upik' in Facebook chat?

1.3 Objective of the study

In line with the problems stated above, the objective of this study was to give descriptive knowledge about how the chatter's identities were represented in Facebook chat.

1.4 The significance of study

The researcher considers that this study gives two significances. This study gives theoretical and practical contribution. Theoretically, this study contributes to give more knowledge about discourse analysis which focused on identity, especially multi identities that are reflected on writing style and language use. This study gives explanations about the way of analyzing the identity of the chatter (Upik) in chat environment. The researcher analyzes by investigating particular text conversations in the chat. The researcher uses Blommaert's theory (2005) to analyze the identity. Practically, this study contributes to the English department students who are interested in discourse analysis, moreover on identity representation. Hence, this study explains about how identity can be seen in text conversations in chat.

Hopefully, this study can inspire the next researcher to explore further about identity representation in online media. As we know that identity can be seen in many different objects, not only in actual interaction, but also another media.

1.5 Scope and delimitation

This study focused on discourse analysis, especially identities which are showed by the chatter named Upik in chat room. It is delimited on analyzing the chatter's identities based on language used by the chatter (Upik) in social media called Facebook, the researcher uses Bloomaert's theory (2005). The researcher also focused on the chatter's identity without analyzing the grammatical structure on the chatter's chat. The researcher also delimits this study on eight partners of Upik in chatting; they are MV, MD, JG, WS, VM, DP, DN and CT. The data were taken in between 2012 until 2013 when the chatter actively chatted in Facebook. Moreover, this study does not analyze online identity deeply, but it tends to Upik's identities generally in social media called Facebook.

1.6 Definition of the key terms

To avoid misunderstanding among the readers, the terms applied in this study are defined as:

- 1) Discourse analysis focuses on knowledge about language beyond the word, clause, phrase, and sentence that is needed for successful communication.

- 2) Identity is many things. The ‘who and what you are’ is dependent on context, occasion, and purpose (Blommaert, 2005 p.203).
- 3) “Multi identities” is a group of several identities that are had by an individual.
- 4) Chat is communication through a network that is done synchronously.

(Christian Crumlish I 997, 295)

1.7 Research method

1.7.1 Research design

The researcher uses discourse analysis as her research design, as discourse analysis is usually regarded as the analysis, interpretation and evaluation on the language. Besides, discourse analysis is the only research design that is directly related to language. This study uses discourse analysis because the researcher analyzes the data beyond the word in a discourse.

Based on the purpose of this study, this study is classified into a descriptive qualitative. This study uses qualitative method to answer the research question of this study which is about identity. Besides, this study uses qualitative method because it is not related to numbers and computation. Descriptive qualitative method is appropriate design in leading this study, which is purposed on describing the process of how the chatter (Upik) constructed her multi identities in chat room in some interactions. This method is flexible to answer the research question.

Besides that, the data are analyzed descriptively based on transcripts in the chat rooms. The data are interpreted and displayed descriptively and

systematically based on the supporting theory. Furthermore, some of the important aspects of qualitative research are designed to get an understanding and to get information about identity of Upik in Facebook chat based on the discourse analysis primarily on identity theory.

1.7.2 Research Instruments

A qualitative researcher is the primary instrument in collecting and analyzing the data. It is therefore, the main instrument in this research is human being that is the researcher herself. She is the one who determines research planning and the collection of data. She is also the one who investigates and analyzes the data.

1.7.3 Data sources

This study uses various conversation texts that are taken from private chat of chatter (Upik) with approval sheet that declares the willingness of the chatter named “Upik” to be the research subject of this study. The researcher chooses Upik as the research object, because Upik is one of Facebook chat users who often does chat with several interlocutors that have different necessity. The researcher takes the data in years when the chatter (Upik) actively chatted in Facebook chat, it is between 2012-2013. This study focuses on analyzing the utterances of the chatter (Upik) in the chat. This study investigates the data which is in the form of utterances produced by the chatter (Upik) based on identity.

1.7.4 Data Collection

In collecting the data, the researcher applies some steps. First, the researcher collected the data by asking for the conversation texts to the chatter (Upik), the data were taken in years when the chatter actively chatted in Facebook, it is between 2012 until 2013. The number and source of the texts will be taken from the private chat of the chatter. Second, the researcher chooses the conversation texts (chats) of the chatter (Upik) which reflect her identities. Third, selecting and underlining the word and the sentence that show and reflect her identities.

1.7.5 Data analysis

After collecting the data, the researcher begins to analyze them by trying to find the aspect of identity based on discourse and identity theory. For instance, based on Bloomaert's theory (2005), identity is who and what you are dependent on context, occasion, and purpose, and it almost invariably involves a semiotic process of representation. Moreover, identity depends on space, place, and time of the interaction, and for an identity to be established, it has to be recognized by others. Then, mark the statements or sentences which are claimed containing them, and keep looking the connection among the aspect of identity in the data.

This study presents how the identities constructing in social relation of the chatter (Upik) based on Blommaert's theory (2005). By categorizing the utterances, the researcher can identify Upik's identities. For instance, the utterances which contains formal situation sometimes represents her identity as a subordinate and on the other way, the utterances which contains informal situation sometimes represents her identity as a close friend, moreover love words represent her identity as a wife. To sum up, when Upik talks to her superordinate, she must have considered the utterances that will be used, and so on. After all are in good order, the researcher makes conclusion based on the analysis.

CHAPTER II

REVIEW OF RELATED LITERATURE

The present chapter deals with discussion of some references which are related to the topic of the study. This part covers the following points: discourse analysis, discourse and identity, people in social interaction, identity, identity on online chat and previous study.

2.1 Discourse Analysis

Discourse analysis is several things at once. It is a method for doing social research; it is a body of empirical knowledge about how talk and text are organized; it is the home of various theories about the nature and workings of human communication, and also of theories about the construction and reproduction of social reality. It is both about language and about life.

The term discourse analysis was first introduced by Zellig Harris in 1952 as a way of analyzing connected speech and writing. Harris had two main interests: the examination of language beyond the level of the sentence and the relationship between linguistic and non-linguistic behavior (Harris,1952 cited in Paltridge,2006: 2)

Hence, Paltridge (2006:2) states that discourse analysis focuses on knowledge about language beyond the word, clause, phrase and sentences that is needed for successful communication. It looks at patterns of language across text and considers the relationship between language and the social and cultural contexts in which it is used. Discourse analysis also considers the ways that the use of language presents different views of the world and different understandings. It examines how the use of language is influenced by relationships between participants as well as the effects the use of language has upon social identities and relations. It also considers how views of the world, and identities, are constructed through the use of discourse. Discourse analysis examines both spoken and written texts.

2.2 Discourse and Identity

Engaging with a range of current theories and methods of discourse analysis, Discourse and Identity offers a critical overview of the ways in which researchers have approached the concept of identity. According to Benwell (2006:4), identity is as a public phenomenon, a performance or construction that is interpreted by other people. This construction takes place in discourse and other social and embodied conduct, such as how we move, where we are, what we wear, how we talk and so on.

For instance, it comes from a television programme, popular in the UK at the time of writing, called 'What Not To Wear'. In this programme, two fashion 'experts' (Trinny Woodall and Susannah Constantine) teach an unsuspecting member of the

public how to dress ‘properly’. The programme’s format involves secret filming of the participant for several weeks before- hand, which the presenters then play back and discuss with her all the bad clothing choices she has made. They teach the participant rules about how she should dress for her shape, age and so on, before sending her out to buy clothes with cash provided by the programme.

In the extract below, Trinny and Susannah are playing the secret footage of the participant, Jane, in various settings of her everyday life. They point to successive failures in Jane’s choice of clothes. At the start of our clip, they get to their main point: Jane isn’t wearing anything feminine. The extract is from BBC Television.

- Susannah : There’s NOTHING feminine! We haven’t seen anything feminine or . . .
- Jane** : **I’m wearing a skirt there! (points at large television screen showing secret footage of Jane wearing a knee- length grey skirt)**
- Susannah : Yeah but it’s SO. (sighing).
- Trinny : I *know* (tutting) but I’ve never seen anyone make a skirt look so . . . nondescript.
- Jane** : **I think I’ve just given up somewhere along the line to be honest.**
- Trinny : Yeah, yeah.
- Susannah : Yeah.
- Jane** : **And now I am over thirty I really have given up.**
- Trinny : It’s a tragedy that you would resign yourself to this. You know.
- Susannah : Mmm.
- Trinny : ’Cos it will only get worse.
- Jane : Oh gosh.

- Susannah : Today it's different, you're in red and you're smiling and you're vivacious and your eyes are lighting up and . . . it's so different.
- Trinny : The real you is so different from the image you're portraying and if it's inside you we've got to get it and haul it out, Jane, and, you know, put it on the outside.
- Susannah : It's the mental side has gotta change and your attitude.
- Jane : (Nodding) Sounds like a really painful . . . transformation actually.

The extract above belongs to some questions which reflect identity of someone, the typical questions based on this understanding include 'what' identities people possess (for example, are they masculine or feminine?), how they may be distinguished from one another (for example, what are the criteria for categorizing people in terms of class?), and how they correlate with a variety of social science measures (for example, do people of different sexual orientations behave differently?). It may involve Jane who is the participant in the secret footage. From the extract above, the reader will be questioning about the identity of Jane; who is Jane actually? How old is she? How does she look like? Is she a 'women', 'girls', 'female', or 'ladies'? Is she 'young', 'middle-aged', 'thirty-somethings' or 'old'? Is she feminine or masculine? And so on. The real Jane is 30 years old woman, Jane is categorized as a feminine woman, it can be seen from the words that Jane is wearing a skirt, something feminine even in a 'nondescript' way and she may have 'given up', and accounts for her poor choice of clothes in terms of her age (now I am over thirty). People may see Jane is not like what they see and the real Jane is so different from

the image she portrays. Thus, to know who she 'really' is, people may need the help of experts to reveal that knowledge (Benwell, 2006:4).

Further, Benwell (2006) argue that a large number of terms may be used to describe persons. These 'terms', and the practice of 'description', are both discourse phenomena. Different descriptions may be produced, in which some 'identities' are emphasized and others are ignored or downplayed (Benwell, 2006:3). Who we are to each other, then, is accomplished, disputed, ascribed, resisted, managed and negotiated in discourse (Benwell, 2006:4). Generally, understanding the term 'identity' in its broadest sense, in terms of who people are to each other, and how different kinds of identities are produced in spoken interaction and written texts (Benwell, 2006:6).

Human beings as social actors have multiple identities and these are articulated based on salience that is determined by the configuration of social contexts (Omoniyi, 2006 cited in Hyland & Paltridge, 2011:260). This goes in line with Paltridge (2006) that a person may have a number of identities, each of which is more important at different points in time. For example, they may have an identity as a woman, an identity as a wife or an identity as an employee. Further, these identities can also be observable through the language used, dressing (multi-modal activities), communities in which he/she is in, and constructed through the use of discourse (Paltridge, 2006 cited in Wahyudi, 2010).

2.3 People in Social Interaction

Social interactions are the acts, actions, or practices of two or more people mutually oriented towards each other's selves, that is, any behavior that tries to affect or take account of each other's subjective experiences or intentions. This means that the parties to the social interaction must be aware of each other--have each other's self in mind. This does not mean being in sight of or directly behaving towards each other. Friends writing letters are socially interacting, as are enemy generals preparing opposing war plans. A lengthy conversation between intimate friends or casual chatter around the office water cooler, is a social interaction. Social interactions can also be nonverbal, like eye contact made between two people. Social interaction is not defined by type of physical relation or behavior, or by physical distance. It is a matter of a mutual subjective orientation towards each other. Thus even when no physical behavior is involved, as with two rivals deliberately ignoring each other's professional work, there is social interaction.

Moreover, social interaction requires a mutual orientation. The spying of one on another is not social interaction if the other is unaware. Nor do the behaviors of rapist and victim constitute social interaction if the victim is treated as a physical object; nor behavior between guard and prisoner, torturer and tortured, machine gunner and enemy soldier. Indeed, wherever people treat each other as object, things, or animals, or consider each other as reflex machines or only cause-effect phenomena, there is not social interaction. Such interaction may comprise a system; it may be organized, controlled, or regimented. (Weber, 1947).

2.4 Identity

Burke (2006) argues that identity reveals that each of us may have several identities that interplay with each other at any one time. Each of these identities subscribes to a different set of rules, depending on the group they associate with. Moreover, Paltridge (2006) also states that a person may have a number of identities, each of which is more important at different points in time. For example, they may have an identity as a woman, an identity as a wife or an identity as an employee. Each of these identities has a set of normative behaviors that acts as a standard for membership in that group (Burke, 2006). Therefore, identities do not come into person arbitrary. In other words, one identity may be more appropriate or relevant than others in a given moment in an interaction and rise to the top of a hierarchy of identities (Omoniyi, 2006 cited in Hyland & Paltridge, 2011: 260). It means that everyone has some roles that reflect his/her identities in the environment based on his/her social contexts.

Hence, Blommaert (2005:203) states that identity is ‘who and what you are’ which dependent on context, occasion, and purpose. For instance, when someone is communicating and interacting to others, she/he absolutely talks with words depending on who they are talking to and what they are talking, because identity of someone can be seen from their use of language. Thornborrow also highlights that “one of the most fundamental ways we have of establishing our identity, and of shaping other people’s views of who we are, is through our use of language” (in

Wareing et al. 2004:158). Language use is a parameter in determining identity (Hyland & Paltridge, 2011: 260). Therefore, the use of language automatically reflects the identity of a person. For example: when a university student is communicating and interacting to the lecturer, she/he absolutely uses formal language. In the other hand, when she/he is communicating with her/his friends, she/he absolutely uses informal language. It means that she/he know the context, occasion, and purpose when she/he is communicating to others. It also can be concluded that identity is semiotic process of representation (Blommaert, 2005:203). It contends that identity is semiotic construct as organized by the topic, situation, genre, style, occasion, purpose and so on.

Moreover, Blommaert (2005:205) argues that in order for an identity to be established, it has to be recognized by others. That means that a lot of what happens in the field of identity is done by others not by oneself. He says that only very few individuals who would self-qualify as 'arrogant bastards', 'liars', or 'cowards'; yet many people carry such identity labels around, they have been stuck on them by other people. The fact is that, regardless of whether one wants to belong to particular groups or not, one is often grouped by others in processes of -- often institutionalized -- social categorization called othering. Performing specific forms of othering is an ingredient of many forms of identity performance. The range of identities depends on the range of available semiotic resources out of which recognizable identities can be constructed. That means that, in principle, all kinds of identities can be constructed in

very flexible ways, and that every semiotic means can be used to construct such identities (Blommaert, 2005: 208). Identities, like the semiotic resources by means of which they are enacted, are part of a stratified system, and the particular stratification of identities and their resources will depend on the particular environment in which one lives (Blommaert, 2005:211).

Blommaert (2005: 210) also contends that identity is semiotic construct as organized by the topic, situation, genre, style, occasion, purpose and so on. For instance, there is someone who is a student in bilingual program (English and Arabic) that the system demands her to use the two foreign languages in daily conversation. In fact, the using of both languages will influence identities that have been available before, such as her identity as Javanese speaker and Indonesian. When she gets holiday, she meets her friends who are Javanese, she talks to her friends almost use Javanese language that absolutely reflects her identity as a Javanese. Sometimes she uses Indonesian language fluently more than the two foreign languages in school, she comfortably uses Indonesian language that also reflects her identity as Indonesian.

In addition, identities are constructed in practices that produce, enact, or perform identity (Blommaert, 2005:205). It means that identity is identification, an outcome of socially conditioned semiotic work. For instance, identities are constructed in some aspects that show the identity itself, it is not only through the language use but also the performance and other aspects which indicates the identity.

In other word, Blommaert (2005) also adds that that the information people “give off” about themselves, and in turn, their identities, depend very much on the context, occasion and purpose of the discourse. It also depends on the space, place and time of the interaction. Space can be filled will all kinds of social, cultural, epistemic, and affective attribute. Space interacts with cognitive, moral, emotive frames within which people situate themselves and from and to which they speak. As he says, people both speak in and from a place. Place, he argues, “defines people, both in their eyes and in the eyes of others” as well as attributes certain values to their interactions. Hence, social identity (as opposed to personal identity) is defined by individual identification with a group: a process constituted firstly by a reflexive knowledge of group membership, and secondly by an emotional attachment or specific disposition to this belonging (Benwell, 2006:25).

2.5 Identity on Online Chat

Identity is often characterized in terms of one's interpersonal characteristics, such as self-definition or personality characters, the roles and relationships one takes on in various interactions, and one's personal values or moral beliefs (Calvert, 2002). Person’s identity can be seen from their personality characters, the roles and relationships one takes on in various interactions. An interaction which is occurred in online is one way to identify someone’s online identity.

In short, the language of the Internet continues to evolve with the communities that participate in its discourse, an idea that is reflected in Chomsky's (1999) belief that the knowledge of language grows within its "speech community," including language use, pronunciation and interpretation.

2.6 Previous studies

Prior to the researcher's decision to conduct this study, she has found previous studies that are related to her topic of the study. There are some researchers who have concerned on identity approach. Such as Huffaker and Calvert (2005) who examined gender similarities and differences among weblogs created by teenagers. Erika Pearson (2009) discussed how ideas of performance can be used to conceptualize the play of identity formation on social networking sites (SNS). Wahyudi (2010) explained the elaboration of ethnic backgrounds which related to Javanese culture and Islamic perspective in the process of matchmaking and how generally man and woman use language.

Huffaker and Calvert (2005) examined issues of online identity and language use among male and female teenagers who created and maintained weblogs. Online identity and language use were examined in terms of the disclosure of personal information, sexual identity, emotive features, and semantic themes. Male and female teenagers presented themselves similarly in their blogs, often revealing personal information such as their real names, ages, and locations. Males more so than females

used emoticons, employed an active and resolute style of language, and were more likely to present themselves as gay. The purpose of this study is to examine gender similarities and differences among weblogs created by teenagers. As following gender approach (Bakan, 1966; Tannen, 1995; Herring, 2000; Lakoff, 1975; Eckert & McConnell-Ginet, 2003 cited in Huffaker & Calvert, 2005). The results suggest that teenagers stay closer to reality in their online expressions of self than has previously been suggested, and that these explorations involve issues, such as learning about their sexuality, that commonly occur during the adolescent years.

Erika Pearson (2009) discussed how ideas of performance can be used to conceptualize the play of identity formation on social networking sites (SNS). Performance is a theatrical metaphor that can be used to articulate the shifting calculus of interpersonal relations that occur as we engage with others as well as exchange information — both factual and social. In much of the literature on performance, the emphasis is on the embodied self moving physically between regions, with physical barriers separating the two spaces — a wall, a door, a lock. Online, however, the audience and the performer are disembodied and electronically re-embodied through signs they choose to represent themselves. This means that there are no eyes tracking a performer, no physical trace of communicators. These “unknown audiences” (boyd and Heer, 2006) are represented by the language of their avatars, shaped by the architectures of their chosen online platforms. In particular, the structure of the performative spaces and settings means that each individual identity

develops as part of its own node within a network. Each identity can be simultaneous performer and audience of other performances. As following performance approach (Burnett, 2000; Goffman, 1959 cited in Pearson, 2009) The risks of inadvertent disclosure through disrupted performance exchanges are outweighed by the potential to manage networks, ties and social bonds more effectively, and by the possibility that these mediated performances present to play with identity.

Wahyudi (2010) explained the elaboration of ethnic backgrounds which related to Javanese culture and Islamic perspective in the process of matchmaking, it means the language used in this 'negotiation process' works within the framework of those variables, and also describes how generally man and woman use language. This study is mostly focused on Javanese ethnic identity and Islamic discourses and less discussion on the features of gendered languages in the process of 'relationship matchmaking'. As following ethnic and value system approach (Buttenheim & Nobles, 2009; Hofstede, 1998 cited in Wahyudi, 2010) and gender approach (Rodino, 1997 cited in Subrahmanyam; Greenfield; and Tynes, 2004, p.662 cited in Wahyudi, 2010).

Those previous studies focus on gender, ethnicity and performance. Besides, there was a research which uses Facebook as its media. That is almost the same with this study, but in the research, the writers focused on community identities.

Zhang, Jiang and Carroll 2010 discussed about social identity in Facebook community life. They investigated social identity, a key construct in traditional

community life, in online community based on a social network website, Facebook. In their research, they focused on community identities; they examined the tensions experienced by people between assimilation and differentiation with respect to group identities and role identities. They also revealed how Facebook support social identities through status updates (with comments), posting on walls (with replies), tagged in photos, Facebook events and Facebook groups.

On the other hand, this study revealed individual's identities through the private conversations in user's chat. This study concerns on identity which analyzes the multi identities of the chatter and the way the chatter interacts with others in chat environment (Facebook chat). This study discussed how the chatter's language reflects her identities.

CHAPTER III
FINDINGS AND DISCUSSION

This chapter presents the findings and discussion of the Upik's identity in chat environment. By transcribing the utterances of Upik in the chat, the researcher identifies the words and the sentences that indicate Upik's identities. This study described how the concept of identity based on identity theories.

3.1 Research Findings

The findings of this study based on the conversation texts of Upik's chat. There are 23 excerpts that are taken from the Upik's private chats, they are presented based on with whom Upik does chat. The data is presented by the researcher used to examine the theories which related to identity theories.

Excerpt 1

Upik	: <u>morning sir</u> ,(1.1) <u>hope u r doing gud</u> (1.2) Anyway u printed all already, and ready But last night Im waiting Nancy but not yet online. Try to add her also not find. I mean many Id name is Nancy I mean anyway I printed all already. And ready <u>Company profile</u> ,(1.3) visit card also	
MV	: Good morning. Good read the profile and understand. Cards are good?	}
Upik	: wrong in my address name. but edited already # picture	
MV	: I see I did not see also	

(1.4)

The utterance “**morning sir**”(1.1) shows a strong indication that Upik’s interlocutor is a person that is respected by Upik. It also represents a polite expression which is usually used by subordinate to superordinate and an employee to the boss. The word “sir” clearly shows that the interlocutor is a person that is respected by Upik. Besides, the word “morning” belongs to a greeting that purposes to make a good relation to others. Here, Upik seems as a subordinate that has a good relation with the interlocutor (MV). Moreover, the sentence “*hope u r doing gud*”(1.1) indicates that they are close because the using of the words that are not standard language is usually used to people who have close relation, moreover it is in a chat where people tend to be more concise in writing. The intimacy between two of them shows that they are also friend. The utterance “***Company profile***” shows evidence that they were talking about work, company is what they are talking about. In addition, the utterances in (1.4) strengthen arguments that Upik’s interlocutor in this excerpt (MV) is Upik’s superordinate. MV is Upik’s boss.

Excerpt 2

- MV : No border required. Don’t you have a good printer?
 Upik : only standart printer I have. But not yet check outside I mean in digital printing
 MV : I will show my card later they look great.
Get it done properly.(2.1)
 Upik : How abt name card with photo sir.(2.2)
 I think that also important one
 I see
 Please share
 *also
 MV : No photo in **business card.**
Only Id card we give to workers and field staff.(2.3)
 Upik : I see
 Yes Id card I mean

MV : Not for our level
 Upik : **Noted sir**(2.4)
 MV : **I am not happy with the cards. Get a professional one remove the border.**(2.5)
 #picture

The excerpt above shows that a superordinate is talking to his subordinate and they are talking about **business card**. The utterances “*I am not happy with the cards. Get a professional one, Remove the border.*”(2.5) represents that MV (as the interlocutor) is a superordinate that has principle on perfection. The expression (2.5) shows that MV is being disappointed on the Upik’s work. From those, MV is categorized as a boss who has critical thinking and often gives advices such feedbacks to his subordinate. Moreover, the utterances “*I will show my card later they look great. Get it done properly.*”(2.1) strengthen the previous argument; the interlocutor (as Upik’s superordinate) gives an example of the exact card and gives an instruction to the Upik (as his subordinate). Those utterances show a strong indication that the interlocutor is Upik’s superordinate (boss). Besides, the utterance “*How abt name card with photo sir.*”(2.2) as in the interaction before, Upik and her interlocutor (MV) use the words that are not standard, it represents that they are close. Space between both of them can be seen from the word “*sir*”. Upik may consider the space between she and her interlocutor, space can be position and social status that cause Upik consider the utterance moreover the way she calls her interlocutor. The utterance “*workers and field staff*”(2.3) shows a supporting prove that they are talking about work, “**workers and field staff**” is the things that are related to work.

Moreover, the utterance “*Noted sir*”(2.4) shows that Upik is obey and polite to her interlocutor (MV). It clearly shows that Upik is talking to her superordinate.

Excerpt 3

- Upik : I see
Oke sir, I'll(3.1)
- MV : I think you have to keep only UpikNoviana
 That's all and gets confusing what to call you.
- Upik : oh oke
 When I printed I made front and behind. But after saw
 yours its two **business cards**, correct?
- MV : No it is front and back only. I have kept 2 cards to show
 you.
 See the color of my card it's like slight golden, see if you
 can get.
- Upik : I see sir, yes I'll make the same(3.2)

This excerpt is also talking about business card. The utterance “*Oke sir, I'll*” (1.5) indicates that Upik is responding the instructions that are given by her superordinate. It shows that Upik obeys as she did before. It is such strong indication that reflects their identity. Besides, the word “*oke*” also indicates that they are close. It is like the characteristics of Upik that usually uses some words that are not standard language to person who is close to her, although her interlocutor is her superordinate. It means that Upik is close to her superordinate. Upik may not use the words that are not standard to her interlocutor if they are not close each other. Those words represent that they are intimate. Furthermore, Upik adds utterances “*I see sir, yes I'll make the same*”(3.2) which means that Upik understands the interlocutor's instruction and will do what interlocutor wants. As the previous, although Upik and her superordinate (boss) is close, Upik is still being a subordinate who always obeyed to her superordinate.

Excerpt 4

- MV : Good. I have a bad habit.
 Upik : Bad habit?
 MV : **I look for perfection every where even on the way.**(4.1)
 Upik : understand
 MV : **I want to be on perfect path to reach perfect destination.**(4.2)
 Even small things matter for me.
 So make sure what you are doing now is the finest and will not leave any regrets.
 Too much for you. I want see professional cards.
 Ok what the plan.
 Ok
Focus on the work.(4.4) Any support call me.
 Upik : oke anyway Im waiting for instruction and info from ofis.(4.5)
 Here, I'll edit abt business card and read the profile properly.
 Fine
 Thanks
 MV : I am sending one more card format.
Print the same this time I will see.(4.6)
 Upik : ok sir(4.7)
 MV : Don't worry about money and work with happily and with free mind. (4.8)
 Upik : okeoke sir(4.9)
 MV : good day, text u later
 Upik : you too..

(4.3)

The utterance ***“I look for perfection every where even on the way”***(4.1) shows a strong indication that Upik’s interlocutor (MV) is her superordinate, because the utterance explains that the interlocutor (MV) hopes that everything is perfect. He seems perfectionist when he is being a superordinate. Moreover, it can be seen from the utterance ***“I want to be on perfect path to reach perfect destination”***(4.2), It clearly shows that he is a superordinate who is resolute in work. The utterances (4.3) strengthen the arguments that show a resoluteness of leader (superordinate). Such

instruction “*Focus on the work*” also represents a supporting prove that the interlocutor (MV) is Upik’s superordinate who gives the instruction to her. It also reflected on such utterance “*Print the same this time I will see.*”(4.6), the interlocutor (MV) often gives some instructions to Upik. Besides, Upik shows her pleasure expressions to her interlocutor (MV) such “*oke anyway Im waiting for instruction and info from ofis.*”(4.5) ,*ok sir*(4.7), *okeoke sir*(4.9). From those utterances, it can be concluded that Upik obeys to the superordinate who is being her interlocutor in this excerpt. On the other hand, Upik also seems close to her superordinate (boss) as she uses the words that are not standard such “*oke*”, “*ofis*”, “*undstand*”, “*info*”, “*abt*” that indicates that they are close and they are intimate because the using of the words that are not standard language is usually used to people who have close relation, moreover it is in a chat where people tend to be more concise in writing.

The utterance “*Don’t worry about money and work with happily and with free mind.*”(4.8) strengthen arguments that the interlocutor is Upik’s superordinate because the utterance means that the interlocutor (as superordinate) promises that he will give good salaries if Upik does her work well. It clearly shows their identity. So, Upik’s identity can be seen from several semiotic processes of representations.

Excerpt 5

Upik : Hi sir,(5.1)
Morning..share my pict(5.2)
 This morning walking on central park..there is runaway
 carnival
 (picture)
 See, nice one right? } (5.3)

- Hehehe i was standing there with...(5.4)
 Thats Jember fashion carnival
- | | | |
|------|---|---------|
| MV | : I would have been there. Like Brazil it looks | } (5.5) |
| Upik | : oh yeah | |
| | Show will be at 24 august | |
| | Here in jember. Not brazil | |
| MV | : I got it, it's like Brazil | |
| Upik | : Yes. U r right | |
| MV | : getting ready to leave for airport, will text u later | |
| Upik | : <u>noted sir</u> (5.6) | |

The word “*sir*” in the utterances of “*Hi sir,*” (5.1) and “*noted sir*” (5.6) indicates that the interlocutor of Upik in this excerpt (MV) is a person who is respected by Upik. The word “*sir*” can be a representation for calling a teacher, a boss, and etc. People will know that MV is the Upik’s superordinate, because Upik looks like very obeyed and polite to MV, as in the sentence “*noted sir*”(2.5) when MV wants to stop the conversation, such “*getting ready to leave for airport, will text u later*”(2.4). Here means that Upik may consider the space between she and her interlocutor. Space can be position, social status and etc. Upik must have considered the appropriate language to be used when she talks to everyone. She must have considered with whom she talks to and what she is talking to.

The excerpt above shows that Upik and her interlocutor used to get conversation in chat, it is proven from this such utterances “*Morning..share my pict*”(5.2). The utterances (5.3) represents supporting proves that Upik and her interlocutor (MV) is close and intimate. Moreover, the utterance “*Hehehe i was standing there with...*”(5.4) shows that they are in informal situation. The utterances (5.5) strengthen

arguments that they are enjoy talking to each other. For those, it can be seen that Upik easily shares her picture and activity at that moment, as if telling story, experience and information to her best friend. This goes line with Blommaert (2005) who states that in some cases the identity may only be temporary. Sometimes context and setting influence language use of a person for particular purposes.

Excerpt 6

MV : (picture)
 Upik : agreeee about that
 MV : happy friendship day!(6.1)
 At Lucknow
 Upik : happy friendship day too sir..(6.2)
 Being a good friends as always (6.3)
 MV : Thanks. Just reached and having lunch
 Upik : have a gud meal

Indeed the sentence “*happy friendship day!*” (6.1) demonstrates that they are friend. It is clearly showed by Upik’s response such “*happy friendship day too sir..*”(6.2) and “*Being a good friend as always*”(6.3). Yet, the conversation between Upik and MV must be as a friend or as a subordinate. But after being analyzed, Upik always uses the word “*sir*” when she talks to MV. It is such strong indication that the interlocutor is her superordinate. It can be concluded that MV is a boss of Upik, but MV sometimes is a good friend for Upik. Sometimes context and setting is influenced by language use of a person for particular purposes.

Excerpt 7

MV	: (picture)	}	(7.1)
Upik	: delhi?		
MV	: No Lucknow 500 km to Delhi		

- (picture)
 Now in this hotel
 Upik : good one Sir(7.2)
 MV : outside it's pretty bad except for few roads
 You get one Lucknow kurti for girls
 (picture)
 Upik : nicesir(7.3)
Now in Indonesia very famous hindi movie(7.4)
 MV : which one?
 Upik : serial TV Mahabaratha
 I guess they took on that place
 Similar
 MV : really see that very good story(7.5)
 Upik : similar place i mean
 MV : meeting now I will text later(7.6)
 Upik : noted(7.7)

As in chats before, Upik always calls MV with the word “*sir*”, such in the sentence “*good one Sir*”(7.2) and “*nice sir*”(7.3). It shows a strong indication that Upik is talking to her superordinate. Upik must be MV’s subordinate. Here, Upik knows the context, occasion, and purpose of her conversation. Although the interlocutor is her boss/superordinate, she talks about serial movie and they share the story here. It can be seen from “*Now in Indonesia very famous hindi movie*”(7.4), and MV’s response is “*really see that very good story*”(7.5). For those, they are like usual friend. Moreover, it can be seen from the beginning conversation when Upik’s interlocutor sent picture and guessing the location of him at that time as in the utterances (7.1). Their conversation is like a conversation among friend. From this conversation, Upik’s identity can be seen that she has considered who she and her interlocutor is and what they are talking about when she takes her position to her boss

in the conversation. The characteristics sentence of her boss which is always used to stop the conversation is “*meeting now I will text later*”(7.6) and the upik’s answer is just “*noted*”(7.7). It is also involves a semiotic process of representation.

Excerpt 8

- Upik : Hi Ms.Madhavi(8.1)
 MD : Hello Ms.Upik,
 I have been very busy with auditing,
 Sorry could not reply.
 Upik : Ohoh sorry bother you, Ms.Madhavi.(8.2)
Today also still auditing?(8.3)
 MD : No today I was busy with lot of other administration works.. } (8.4)
 Our work never ends. I am working at home now as I
 speak to you. It is never ending.
 Upik : Undstand Ms.Madhavi.(8.5)

Upik calls MD with the word “Ms” such in “*Hi Ms.Madhavi*” (8.1), “*Ohoh sorry bother you, Ms.Madhavi.*”(8.2) and “*Undstand Ms.Madhavi*”(8.5), it shows a strong indication that the interlocutor (MD) is a person that is respected by Upik. Moreover, the interlocutor (MD) has the same position with MV. Upik tends to be reluctant when she talks to MD here, such in “*Ohoh sorry bother you, Ms.Madhavi*”(8.2) and “*Today also still auditing?*”(8.3). It shows that Upik doesn’t want to disturb MD’s activities. From the excerpt above, it can be seen that MD is Upik’s boss/superordinate. It clearly shows that the interlocutor (MD) tells her activities that are related to her duties in work as in the utterances (8.4) and Upik’s response tends to be more reluctant such “*Undstand Ms.Madhavi.*”(8.5)

Excerpt 9

- Upik : No worries.
 Already Mr.Ven inform me abt his travel next } (9.1)
 Take care of your health anyway.
 Anyway Happy b'day in advance Ms.Madhavi..
Always young, being a gud mom and wife as always,(9.2)
 Success for everything..
 GBU always Ms.Madhavi.
 Last time I saw on your **copy passport** if tomorrow is your
 day ☺
- MD : Thank you very much Ms.Upik.(9.3)
 That's really nice of you.
- Upik : ☺

The word “Ms” such in “*Ms.Madhavi*” has shown a strong indication that the interlocutor is a person who is respected by Upik in this conversation. Moreover, the utterances in (9.1) shows that Upik and the interlocutor (MD) has a relation with MV (Upik’s interlocutor in the previous excerpts). Upik gives hope to MD that MV has prepared something for MD. As if Upik is being a connector between MV and MD.

The utterances “*Always young, being a gud mom and wife as always,*”(9.2) shows that MD is a mom and a wife. It can be related to her relation with MV. It can be a strengthen argument that MD is MV’s wife, it means that MD is also Upik’s superordinate. The word “*copy passport*” shows a supporting prove that their relation is related to work. Moreover, Upik shows that she respects to MD and more being reluctant when she talks to MD. Besides, MD also uses such polite response to Upik in the conversation as in “*Thank you very much Ms.Upik.*”(9.3). All of those prove that there is space of the interaction between Upik and her interlocutor in this excerpt.

Excerpt 10

- MD : Thank you for the pleasant surprise.
 You noticed my birthday date and remembered it.
- Upik : Same Ms. Madhavi
I am sorry I cant give you real cake and prize for now,
but I hope Mr. Ven already prepared abt that.(10.1)
 Ya because last time after u sent me your copy passport.
 So I noticed your day.
 Hoping will meet you soon Ms.Madhavi ☺

The excerpt above strengthens the argument that MD is MV's wife who is also the superordinate of Upik. The utterance "*I am sorry I cant give you real cake and prize for now, but I hope Mr. Ven already prepared abt that(10.1)*" clearly shows the relation between the interlocutor (MD) with MV who is also Upik's superordinate.

Excerpt 11

- MD : Do you need anything from here I can send it with Mr. VC
- Upik : Nope ms.madhavi. really thanks before(11.1)
- MD : don't hesitate if there is anything, pls let me know I will send it for you
- Upik : once again thanks ms.madhavi ☺(11.2)
- MD : ok. Make sure mr.vc meets as many new parties as possible
- Upik : noted ms.madhavi(11.3)
 Gud nyte
- MD : good nite Ms. Upik

The utterances "*Nope ms.madhavi. really thanks before*"(11.1), "*once again thaks ms.madhavi ☺*"(11.2) and "*noted ms.madhavi*"(11.3) show a strong indication that Upik very respects to MD and more being reluctant when she talks to MD. All of those prove that there is space of the interaction between Upik and her interlocutor in this excerpt (**excerpt 11**). Besides, Upik also seems that they are close with the

interlocutor (MD), it can be seen from the word “Gud nyte” that signifies their intimate relation. It can be concluded that the interlocutor (MD) is Upik’s superordinate. Moreover, Upik is a person who is friendly, she can be close with her superordinate, and it is proven by the word that is not standard that she always uses in the conversation.

Excerpt 12

- JG : good morning
 Upik : morning too sayang(12.1)
 Hi sayang... how r u ya(12.2)
 busy meeting ya bunny.(12.3)Lunch time, hope u too
- JG : Now going for lunch
 Upik : ic
 Have a gud meal
- JG : meeting finish
 Upik : thanks to God, hope things gud
 JG : Yes
 Upik : so langsung go back to mess or still stayed Hanoi sayang?
 JG : now otw back to camp
 Upik : be safe bunny.(12.5)Arr safely
 Still on road ya bunny?(12.6)
 Hope had dinner already.
 In bed now, gudnyte anyway
 Sms me if arrya camp yasayang
 I love you(12.7)
- JG : yes, good night
 Sweet dreams
 Love you(12.8)
- (12.4)

The sentence “*morning too sayang*” (12.1) represents an expression which is usually used by person to someone else who has close relationship and the word “*sayang*” in bahasa is usually used by people to represent their feeling (falling in love). It is a strong indication that their relation as a couple. Not only that, but also

there are some other sentences that indicate identity of Upik and JG in this conversation. Such as “*Hi sayang... how r u ya*” (12.2), and “*busy meeting ya bunny*”(12.3), those sentences show the much of caring and attention of Upik to JG at the conversation at that time. The utterances in (12.4) strengthen the arguments. Moreover, the utterances “*be safe bunny.*” (12.5) “*Still on road ya bunny?*”(12.6) indicates that Upik wants to know the condition of JG and what he is doing at that time. It looks that the upik’s curiosity is excessive; she wants to know every activities of JG. Besides, the utterance “*I love you*” (12.7) represents a supporting prove that they are a couple, because it portrays the feeling of someone who is falling in love. Furthermore, the utterance “*yes, good night, sweet dreams, love you*”(12.8) that is given by JG extremely makes their relation clear, because there is an explanation on both sides.

The language which is showed by Upik in chat absolutely represents relation between Upik and JG in chat. We can see from the words “*sayang*” and “*bunny*” can represent the identity of Upik in the chat. A representation which concludes that Upik is talking to her husband, because it is impossible if Upik talking to her friend and her other relation by using those words. People will know and understand that they are a couple from those words “*sayang*” and “*bunny*” that indicate their identity. Upik talks to her interlocutor may consider the space among them. But it can be seen from the excerpt above (**excerpt 12**) that Upik and JG talk very casual like they have been closer each other. It is like no space among them.

Moreover, upik's identity in the conversation above must be cleared from another situation. It may be from upik's chat in another occasion, such in the conversation below:

Excerpt 13

Upik : sayang(13.1)
How abt lunch?(13.2)
Just come out from meeting and will lunch(13.3)
JG : yes
Upik : hope u already had
: * : *(13.4)
JG : same here, during meeting eat
Upik : I see

Identity of Upik in the excerpt above can be seen from the word “*sayang*”(13.1) and the use of emoticon “*hope u already had : * : **”(13.4) which are always used by Upik to the same person, that is JG. Those words and emoticons represent a strong indication that they are a couple. Such emoticons show the intimacy between the two of them. Upik must have considered with whom she talks to, she may not give such emoticons to people whom she doesn't know well. Upik must use the emoticons to people who have close relationship with her, because the emoticons mean “kiss”. It may be an expression which is usually used by Upik to express her feeling. It may be like a sign to express love and affection. So, Upik may not use the emoticons to any people. Upik talks to her interlocutor may have considered the space among them. For instance, when Upik is communicating and interacting to someone, she absolutely talks with words depending on with whom

they are talking to and what they are talking, because identity of Upik can be seen from her use of language. The language which is showed by Upik in chat absolutely represent relation between Upik and JG in chat. In the excerpt above (**excerpt 13**), we can see that Upik over care JG. It can be seen from the sentence “*How abt lunch?*”(13.2) and “*Just come out from meeting and will lunch*”(13.3). Those sentences means that Upik ask JG to eat soon because Upik cares to JG. Upik may be worry about the condition of JG if eating late. It can be seen that the relation between Upik and JG is too close.

Excerpt 14

Upik : Im done for today sayang(14.1)
 Oh thanks GOD
Now back to hotel :*(14.2)
 JG : so tonight beer party?(14.3)
 Upik : for them yes, but for me orange juice is enough
 JG : haha, good for health ma(14.4)

The conversation in excerpt above shows that Upik and JG always shares information about Upik’s activities, such in the sentence “*Im done for today sayang*”(14.1) and “*Now back to hotel :**”(14.2). However, JG also cares to Upik as Upik Does to him; it shows a supporting prove that they are close as a couple. It can be seen from the sentence such “*so tonight beer party?*”(14.3) that shows JG’s care. From those, JG seems worried about the Upik’s health. The word “*sayang*” in almost of the conversation and “*ma*” in the utterance *haha, good for health ma*”(14.4) clearly shows the Upik’s identity, those words in bahasa is used to call someone special. “*sayang*” means affection and “*ma*” means mom. It’s like lovely call for a wife.

Moreover the using of emoticon “kiss” in every chat strong indicates that Upik is JG’s wife. Moreover, when Upik is communicating and interacting to JG, she absolutely talks with words depending on who they are talking to and what they are talking. From the excerpt above, it can be seen that JG is Upik’s husband. So, the identity of Upik in the interaction is a wife.

Excerpt 15

- Upik : now we eat ya sayang(15.1)
 Lunch time I had indian food always
 But thanks GOD we go to other food :D
- JG : wow, biryani??
- Upik : so how abt you
- JG : finish eating, I room, very tired. Last night suddenly shiver since while eating sit beside window. May be cold wind Catch up sleep early, today lunch time no sleep
- Upik : nope fish tikka, naan, rotia, pannir everyday I had that on noon time
 Lho?
- JG : great, enjoy
- Upik : shiver? How abt now?(15.3)
Take obat already?(15.4)
Drink jahe bunny(15.5)
Ya better rest early(15.6)
- JG : last night immediately switched air on and sleep, but sweating
 Now ok
- Upik : I see
Take care of your health too bunny(15.7)

(15.2)

For a particular time, Upik uses the word “sayang”, “bunny”, “ma” and “my love” in her chat with JG such in the utterance “*now we eat ya sayang*”(15.1) in this excerpt (excerpt 15), it shows a strong indication about their relation. The utterance in (15.2) strengthens the arguments that they are a couple, those utterances contain

activities reports of both of them. It means that they are close, because they may not report her activities to people who are not close with them. Upik and her interlocutor (JG) may have considered the space in their interaction. Besides, the utterances “*shiver? How abt now?*”(15.3) and “*Take obat already?*”(15.4) represent that Upik worries about the condition of the interlocutor (JG). Further, Upik suggests to JG as in such utterances “*Drink jahe bunny*”(15.5), “*Ya better rest early*”(15.6) and “*Take care of your health too bunny*”(15.7). All of those prove that Upik cares about the interlocutor (JG). Moreover, all of those represent Upik’s and her interlocutor’s identity.

Excerpt 16

JG	: if you go to my Facebook, you can see another clip of national anthem for deaf and dumb Shared by Rosy Stephen Fience of Prince <u>Good night :* :* sweet dreams</u> <u>Love you :* :*(16.1)</u>	
Upik	: I see, will see later <u>Have a gud rest my love :*(16.2)</u> Gud nyte too for now Muah In room now bunny Again gud nyte sweet dreams too :* :* Love you too :* :* muah	} (16.3)

As usual, Upik uses the lovely called to her interlocutor (JG), it is such “my love” and “bunny” in this excerpt (**excerpt 16**). Those lovely called represents the

relation between both of them. Besides, the using of the words that are not standard as in Have a gud and gud nyte in this excerpt indicates that they are close and intimate. The emoticon “kiss” that they usually use shows a strong indication that they are a couple. It is based on Bloomaert’s theory (2005), he states that identity is identity involves a semiotic process of representation. The Upik’s identity can also be seen from such utterance “*Good night :*:* sweet dreams, Love you :*:**”(16.1) and “*Have a gud rest my love :**”(16.2). Moreover, the utterance in (16.3) strengthens the arguments. Those utterances may not be used by Upik to people who are not close with Upik. She must have considered the space when she is talking to her interlocutor in every interaction. Those utterances show that Upik is talking to person who is being loved by Upik. The interlocutor must be her husband. So, the identity of Upik in the interaction is a wife. It has been revealed from some occasions.

Excerpt 17

- Upik : hi bule, how r u(17.1)
 Had a nightmare last nyt.
 Was dreaming abt you and John mcLeod.
 Both of u bath to work at EFsby,,just like usual, working at
 the same office with you and others,, looks like we miss
 both of you lots. Take care, anyway Happy Xmas in
 advance,, GBU^^(17.3)
- WS : I miss you too. I was happy to see your message **Upek.**
 How is your life now? What is going on? Thank you for
 your wonderful Christmas wish, I wish you the best one
 too.
- Upik : Excuse me will, “ Upik” not “ Upek” you always have
 problem abt that, hahaha,,(17.4)

(17.2)

Still stayed in Jember. Just finish my job, and waiting for next job. Abt my wedding plan with indian people still waiting too, bcos he still have problem to settle abt the paper,, yawht to do, no choice must be wating. Anyway spenser got merried already will, with Indonesian. You know about that? He looks happy So where dou lived now? Inform us if u visit Indonesia. Actually me and wenny have plan to go to abroad just for holiday but sometimes we think abt the money how much must be spend. Bcos we don't have enuf experience abt that. But passport ready already hahahaha,, Fine will, enjoy your time wherever u stayed, be safe and take care of your health always^^ xoxo

(17.5)

Conversation above shows that Upik and WS are talking about their condition that it seems that they are in different country. It seems that they have been separated by space among them, but in other hand, from the excerpt above (**excerpt 17**), it can be seen that they are too close. The sentence "*hi bule, how r u*"(17.1) represents that Upik knows WS well, it means that their relation is close enough because it's impossible if Upik calls someone with the word "*bule*" which is in bahasa means foreigner. It's improper for calling someone like that, because everyone has name, no one wants to be called something that is not her/his name. Upik calls him with the word "*bule*" strong indicates that no space among them, it may be WS is Upik's close friend. Upik must have considered the space when she is talking to her interlocutor. Besides, the utterances in (17.2) represents that Upik is sharing her experience to WS and also showing how much she miss WS, it proves that Upik trusts to WS, a trust is also indicate that they are close. Not only a trust, but also a

care that indicates close relation, such as this sentence “*Take care, anyway Happy Xmas in advance,, GBU^^*”(17.3) which reflects the close relation among them. It is also reflected on the utterances (17.5) which show that Upik tells about everything that is usually told to someone who is close with her. That is like one of supporting proves that they are intimate. Moreover, the using of words that are not standard often Upik used to talks to the interlocutor (WS) such how r u,last nyt, abt, bcos, wht and enuf indicates that they are close. Besides, There are also some jokes in the excerpt above such as “*Excuse me will, “Upik” not “Upek” you always have problem abt that, hahaha,,*”(17.4) as a response when the interlocutor (WS) called Upik with “Upek”. This is line with what Upik called him (WS) with the word “bule”. Both of them are really same. They seem used to use jokes each other in their conversation. All of those strengthen the arguments that they are close friend.

Excerpt 18

- WS : yeah, I spelled that way to make you happy, I always called you bad smell in Bahasa I think, You and Wenny are welcome to stay in my apartment, I can get a mattress for the living room floor and you can stay for free. Anytime, it would be nice to see you. (18.1)
- Upik : hahahaha, it'soke,(18.2)that's made always remember abt you.Wowwww sounds gud,(18.3) I'll inform wenny abt that. Anyway whr r u now will?
- WS : I am good, I am in America for Christmas, I get two weeks, but soon I will be back in HK
- Upik : Noted,, ^^
Enjoy your time with fam there
- WS : thanks have a happy Christmas

The utterances in (18.1) show that the interlocutor (WS) is joking, it is reflected on the utterances “*I always called you bad smell in Bahasa I think, You and Wenny are welcome to stay in my apartment, I can get a mattress for the living room floor and you can stay for free.* Those utterances may not be given to someone who doesn’t have close relation with him. Here, WS must have considered the space when he is talking to his interlocutor. Upik as in WS’s interlocutor also responds with the utterance that shows that she is no problem with WS’s jokes, such in “*hahahaha, it’s oke,*”(18.2). Moreover, the utterance such as “*Wowwww sounds gud*”,(18.3) which is one of exaggeration. Those jokes and exaggeration can be a proof that supports that they are a close friend. Moreover, the using of words that are not standard often Upik used to talks to the interlocutor (WS) such as *oke, abt, gud, whr r u,* and *fam* indicates that they are close. All of those strengthen the arguments that they are close friend.

Excerpt 19

- Upik : hi arasi... r u there?(19.1)How r u?^^(19.2)
 VM :hi upik how are you?
 Upik : fine, but little bit busy now bcos business start already.
 Long time also not open fb.
 VM : yes how was your business, going on well?
 Upik : thanks to God was gudrespon. Start on 19tharasi, not big
 business, only at home, that catering lunch box, I sent
 every noon in office which ordered to me
 Ya I hope will become bid catering lunch box business, but
 this is only Indonesian food.
 VM : it is a great thing god will always bless your business don’t
 worry and do well
 Providing food means such a wonderful service upik really
 hats off to you

(19.3)

Upik : yeah..maybe next I must learn to u and ask how to make chappati and biryani hahahah(19.4)

VM :yes with pleasure I will teach you...
 Good night
 Take care
 Bye

Upik : wah thanks so much. Happy to hear. nyte too arasi, take care too, bye

The utterance “*hi arasi... r u there?*”(19.1) is a strong indication that they have been close each other, it can be seen from the word “*Arasi*”, Upik calls VM with the “*Arasi*” although in fact that her name is VM, it might be for being more closer in their relation and it is also such a lovely called to VM. Besides, the utterance “*How r u?^^*” (19.2) shows that Upik cares for VM, she asks about the condition of VM happily as if she really misses VM who have been long time no see by her. The utterances in (19.3) shows that Upik talks to VM very extrovert, she easily shares experience to VM, such “*fine, but little bit busy now bcos business start already*”. And then, VM also replies “*yes how was your business, going on well?*”, it shows that they respect each other. VM also supports Upik as she can, it can be seen from the sentences “*it is a great thing god will always bless your business don't worry and do well*” and “*Providing food means such a wonderful service upik really hats off to you*”. Moreover, when Upik needs some help, VM helps her with pleasure, it can be seen from this sentences “*yeah..maybe next I must learn to u and ask how to make chappati and biryani hahahah*”(19.4) Upik asks VM to teach her how to make chappati and biryani (some foods), VM explicitly answers “*yes with pleasure I will teach you...*”. It shows that the relation among them is close enough.

Moreover, the foods that are mentioned is from India, while Upik's husband is from india. Therefore, it can be concluded that VM is Upik's sister in law.

Excerpt 20

- Upik : Daphneeeee, could you kindly to give me egg devil recipe?Thanksxxxxx(20.1)
- DP : Hard boil eggs. Remove the yolk and mask. Add mayonnaise and mustard and a dash of vinegar (1/2 tsp). add more mayo than mustard, until you think it tastes good. Amounts depend on how many eggs you want to make. Sprinkle paprika (spice) on top. } (20.4)
- Upik : Daphneeeee, thanks so much !!! I'll try it....(20.2) Xxx
- DP : you'rewelcome(20.3)

This conversation is about asking about the recipe of egg devil. Upik did not know the way or instructions for cooking egg devil, so she asks DP to give the recipe. In the conversation, Upik uses polite expression to DP. It seems there is a space among them, it makes Upik talks carefully. Shetalks to DP depend on the space of interaction. The language used by Upik is full with values that reflect her identity as polite person. It could be seen from the sentence “*Daphneeeee, could you kindly to give me egg devil recipe? Thanks*”(20.1). When asking about the recipe, Upik puts her respect on DP as she uses the words which anyone can happily answer. It seems that Upik is talking with someone older than her as she uses polite and formal language. It is like a strong indication that the interlocutor (DP) is a person who is respected by Upik. However, it looks like she has a rather close relationship with DP as she is much relaxed when asking about recipe. It could be seen from the sentence “*Daphneeeee, thanks so much !!! I'll try it.*”(20.2).as such DP answers happily with

the sentence “*you’re welcome*”(20.3). Besides, the utterances in (20.4) strengthen the argument that DP is an Upik’s tutor in cooking.

Excerpt 21

- Upik : hi dean, how r u? anyway happy Xmas day, hope u r doing fine with your fam, and congrats for second baby boy, oh ya dean, I have some permission can you tell to your wife.(21.1) Maybe in your house have all things abtbabys need like baby box, then small cycle, baby’s eat place, baby’s pool place or others which the condition are good and u and your wife also your kids not need it anymore. Can u share to me?(21.2) I’ll buy it,hehe I’ll try to start **business** here, try to open baby’s house rent. Bcos in my hometown some of theme not rich person, so if they can rent for baby’s things why not, so make easy to them and also me,heheheh, thanks dean, inform me asap, give my best to your wife.(21.3)
- DN : hi, happy xmas, we only have new baby clothes at the moment, we will need everything else for the new baby, I will contact u later when we have finished with stuff if u still want it. Thanks, dean.(21.4)
- Upik : thanks dean for respon, (21.5) keep contact...

Conversation above is about talking about baby stuffs. Upik talks to DN that she wants him to tell his wife whether his wife has baby box, small cycle, baby’s eat place, baby’s pool place or others. The way Upik talks to DN is like there is distance between them. It could be seen from the sentence “*I have some permission can you tell to your wife*”(21.1). Here, Upik talks to her interlocutor by considering the space among them. From the excerpt above (**excerpt 21**), it can be seen that Upik talks to her interlocutor (DN) very carefully like they have kept distance each other. For

instance, the sentences “*Can u share to me?*” (21.2), *thanks dean, inform me asap, give my best to your wife*(21.3), and “*Thanks dean for respon*” (21.5) that are spoken by Upik indicates that she is rather reluctant toward DN. On the contrary, DN also does the same thing as Upik does, it can be seen from the sentence “*I will contact u later when we have finished with stuff if u still want it. Thanks, dean.*”(21.4). All of those represent that the relation between Upik and her interlocutor (DN) is just business colleague that respects each other. It can be seen that there is the word “business” which can be a supporting prove that they are in business and work context.

Excerpt 22

- CT : hai sis how r u?
 Upik : Tiaaaaaaaa... I'm fine.(22.1)
 Long time we didn't chat ya,
 And how r you too, hope u r doing good,(22.2)
 Did u still join at EF(22.3)
 CT : I am level beginner 3, at EF have new teacher(22.4)
 Upik : yap, so many teacher resign(22.5)
 Last time I attend in John farewell party(22.6)
 How many new teacher now?
 CT : mr.jhon,
 The native teacher at EF mr.Paul, mr.Greg, miss Karry,
 missSanggita, mr.dean, mr Dennis, mr.Alam
 Upik : oh ya I know that(22.7)
 But Dennis no more at Plaza
 Last time he told me that move in EF Jemursari(22.8)
 But, I don't exactly, now still teaching in Plaza or no
 CT : but I see dennis at EF Plasa, 3 weeks sometime he teaching,
 maybe mr.John the contract in EF is finish
 Upik : oh ya?

The sentences “*Tiaaaaaaaa... I’m fine.*”(22.1) and “*And how r you too, hope u r doing good,*”(22.2) show that Upik and CT have known and understood each other, it looks from the sentence “*And how r you too, hope u r doing good*” that indicate Upik’s care which ask about the condition of CT. Besides, semiotic can be seen from the sentence “*yap, so many teacher resign*” (22.5) and it is also cleared by “*oh ya I know that*” (22.7). It implies that Upik knows EF well before the conversation happen. It indicates that Upik is talking to a student who has ever taught by her in EF.

From the excerpt above, there are some utterances which indicate that Upik has ever involved in EF, “*Last time I attend in John farewell party*”(22.6) and “*Last time he told me that move in EF Jemursari*”(22.8). It indicates that Upik is a former teacher in EF. The context in the conversation indicates that Upik knows well about EF, beside that Upik also ask CT such “*Did u still join at EF*”(22.3) and CT answers “*I am level beginner 3, at EF have new teacher*”(22.4) it indicates that Upik has ever taught CT in the past, and now CT has had new teacher, it may be new teacher who replace Upik position as teacher in EF. In conclusion, upik’s identity is a former teacher of CT in EF. But in Indonesian culture, there is no former teacher; ‘teacher’ is the term that lasts forever.

3.2 Discussion

This study shows that the identities which were represented by Upik in the chat contains of several identities. She has an identity as a woman, an identity as an

employee, an identity as a wife, an identity as a close friend, an identity as a relative (sister in law), an identity as a learner, an identity as a colleague and also an identity as a teacher. It might be reflected in the excerpts above (1-22). Each of these identities subscribes to a different set of rules, depending on the group they associate with. It can be defined that Upik may have several identities which are visible in different occasions (interactions). Each of Upik identities are constructed depends on with whom she talks to.

According to the data analysis above, the utterances in excerpt 1-22 represents Upik's identities which are various. All of those are produced by interacting or communicating between Upik and her interlocutors. From those, the researcher identified Upik in several chats. They are as follow:

The excerpt 1-7 clearly shows that Upik talks to her boss/superordinate, because in several occasion she and her interlocutor (MV) uses some utterances and typical words which tend to be more polite. The language used by Upik portrays that she is communicating with her boss as she uses formal language. She and her interlocutor (MV) looks like talk formally, although the sentences are not standard sentences. Moreover, the choice of words which are used by Upik indicates that the interlocutor (MV) is a person who is respected by Upik. Semiotic can be reflected to language used by people, like the word "*sir*" which is used by Upik in several occasion to MV as her interlocutor. It can be a representation for calling a superordinate, a boss, a teacher and etc. The reader will know that MV is the Upik's superordinate, because Upik looks like very obeyed and polite to MV. Here means

that Upik may consider the space between she and her interlocutor. Space can be position, social status and etc. The using of formal language means a mark that they know and understand their position each other. The using of language also clarify the relation between both of them. Although the topic is sometimes not about the matters of work, the utterances that they use is almost the same. Moreover, Upik is sometimes being a good friend for MV, although she is a MV's subordinate. Sometimes context and setting influence language use for particular purposes. Here, Upik knows the context, occasion, and purpose of her conversation. So, Upik may adapt her language she use to.

In the excerpt 8-11, MD must be a MV's wife, it indicates that MD has the same position with MV. Therefore, Upik tends to be reluctant when she talks to MD in this excerpt, some utterances show that Upik doesn't want to disturb MD's activities. For those, Upik must have considered the space between she and her interlocutor (MD). From the excerpt 8-11, it can be seen that MD is Upik's boss/superordinate. Upik shows that she respects to MD and more being reluctant when she talks to MD. Moreover, MD also uses such polite response to Upik in the conversation. All of those prove that there is space of the interaction between Upik and her interlocutor in the excerpt **8-11**.

In the excerpt 12-16, Upik does chat with the same interlocutor (JG). From those excerpts, Upik and her interlocutor (JG) always uses some expressions which are usually used by person to someone else who has close relationship. Besides, the typical words such lovely called and emoticons "kiss" are usually used by people to

represent their feeling (falling in love). It may be like a sign to express love and affection. So, Upik may not use the emoticons to any people. Upik must have considered the space among them, because it is impossible if Upik talking to her friend and her other relation by using those words. Moreover, almost all of the conversation uses some sentences that show the much of caring and attention each other. It clearly portrays their relation as a couple. In other words, JG is Upik's husband. So, the identity of Upik in the interaction is a wife. It has been revealed from some occasions.

In the excerpt 17-18, the conversation shows that Upik and WS have close enough relationship, because it's impossible if Upik calls someone with the word "*bule*" which is in bahasa means foreigner. It's improper for calling someone like that, because everyone has name, no one wants to be called something that is not her/his name. Upik calls him with the word "*bule*" indicates that no space among them, it may be WS is Upik's close friend. A trust and a care also indicate close relation both of the two of them. Besides, There are also some jokes in almost all the utterances in the conversation. From those, it can be seen that upik is easygoing person and she is also very talkative. As the previous, when Upik is communicating and interacting to WS, she absolutely talks with words depending on who they are talking to and what they are talking. From the excerpt, it can be seen that WS is Upik's close friend. So, the identity of Upik in the interaction is a close friend.

In the excerpt 19, Upik's sentences shows that Upik cares for VM, she asks about the condition of VM happily as if she really misses VM who have been long

time no see by her. The excerpt shows that Upik and VM has been close each other, it can be seen from the word “*Arasi*”, Upik calls VM with the “*Arasi*” although in fact that her name is VM, it might be for being more closer in their relation. Upik talks to VM very extrovert, she easily shares experience to VM. It shows that they respect each other. VM also supports Upik as she can. Moreover, when Upik needs some help, VM helps her with pleasure. For instance, when Upik asks VM to teach her how to make chappati and biryani (some foods from India), VM explicitly answers that she will help Upik with pleasure. It shows that the relation among them is close enough. It can be assumed that Upik’s identity here is sister in law, because the foods that are asked Upik to be learnt is from India where Upik’s husband is from.

In the excerpt 20, Upik uses polite expression to DP. It seems that there is a space among them, it makes Upik talks carefully. The language used by Upik is full with values that reflect her identity as polite person. When asking about the recipe, Upik puts her respect on DP as she uses the words which anyone can happily answer. It seems that Upik is talking with someone older than her as she uses polite and formal language. However, it looks like she has a rather close relationship with DP as she is much relaxed when asking about recipe. She wants to be taught by DP in cooking. So, Upik may be a learner in cooking and DP is like her tutor.

In the excerpt 21, Upik and her interlocutor (DN) talk about baby stuffs. Upik talks to DN that she wants him to tell his wife whether his wife has baby box, small cycle, baby’s eat place, baby’s pool place or others. The way Upik talks to DN is like there is distance between them. Here means that Upik talks to her interlocutor

considers the space among them. From the excerpt 14, it can be seen that Upik talks to her partner (DN) very carefully like they have kept distance each other. Here, Upik indicates that she is rather reluctant toward DN. On the contrary, DN also does the same thing as Upik does. It clearly shows that Upik and her interlocutor (DN) is just partner/colleague in business.

In the excerpt 22, Upik and her interlocutor (CT) have known and understood each other. They talk about a place where they ever met, the place is EF. From their conversation, it implies that Upik knows EF well before the conversation happen. It indicates that Upik is talking to a student who has ever been taught by her in EF. There are some utterances which indicate that Upik has ever involved in EF there. There are also some utterances which indicates that Upik is a former teacher in EF. The context in the conversation indicates that Upik knows well about EF. It represents that upik's identity is a former teacher of CT in EF. But, wherever no term "former teacher". It is better to say that Upik was a teacher of CT.

It can be concluded that Upik talks differently to each person. The language that Upik used is various, it depends on with whom she talks to. All of her interlocutors in various conversations (excerpt 1-22) must have different need/necessity. The Bloomaert's theory (2005) leads almost all of the such phenomenons. Bloomaert states that identity involves a semiotic process of representation; it means that identity can be seen from semiotics of language, because they can represent a person's identity. It is represented in all of the excerpts above.

Identity is ‘who and what you are’ is dependent on context, occasion, and purpose. Upik may also consider context, occasion and purpose when she is communicating and interacting to others, she absolutely talks differently at different points in time. Furthermore, context, occasion, and purpose of her interaction with different partner must be different. As such, the interaction between her and MV&MD (excerpt 1-11), it must be different from JG (excerpt 12-16), WS (excerpt 17-18), VM (excerpt 19), DP (excerpt 20), DN (excerpt 21) and CT (excerpt 22). It is caused by their necessity which is different.

To sum up, the identity of Upik can be seen from the context, occasion, and purpose of the interaction. This study is supported by Blommaert’s (2005) theories about identity. In line with Blommaert (2005) argues that in order for an identity to be established, it has to be recognized by others. That means that a lot of what happens in the field of identity is done by others not by oneself. So, in order to establish Upik’s identities, it has to be recognized by her partners in the interactions. Hence, Upik’s identity is always changes depend on with whom she talks to. It causes a phenomenon named “Multi identities” which means several representations which are had by an individual, includes Upik (the chatter who is analyzed). Therefore, this study is different from the previous study which focused on the gender, ethnicity and performance. This study concerns on identity which analyzes how the multi identities are represented by a chatter and the way the chatter interacts with others in chat environment. This study discusses how the Upik’s language reflects her identities.

CHAPTER 1V

CONCLUSION AND SUGGESTION

This chapter is the last part of this study. It presents the conclusion and suggestion. The conclusion is drawn based on the research question, and the suggestion is intended to give contribution for the further researcher or the readers who are interested in doing this kind of study.

4.1 Conclusion

In conclusion, identities of a chatter named Upik have been revealed that she is as an employee, as a wife, as a close friend, as a relative (sister in law), as a learner, as a business colleague and also as a teacher in those various interaction. It shows that Upik's identity is always changes depend on with whom she talks to. Upik represents her identities by showing the different words and utterances which are used to each her interlocutors in chat. It means that her identities can be seen from the words and utterances that are used by Upik in chat, because the using of them must have been considered by Upik. For instance, Upik must have talked differently to each person there. It means that the language that Upik used is various, it depends on with whom she talks to. Besides, Upik must have considered the context, occasion and purpose of her conversations. Moreover, she has considered space and place of the interactions. For instance, Upik always considers the space (position/social status) between she

and her interlocutors. The Bloomaert's theory (2005) leads almost all of the such phenomenons. Bloomaert states that identity involves a semiotic process of representation; it means that identity can be seen from semiotics of language, because they can represent a person's identity.

4.2 Suggestion

Based on the finding and discussion of this study, this study discusses how the individual's identity generally, moreover in multi identities that are represented in Facebook chat. Although, the title of this study is *Multi identities of a chatter on Facebook chat*, the researcher does not analyze online identity deeply, but it tends to Upik's identity generally in media online. Therefore, the researcher suggests for further researcher to analyze online identity deeply. Besides, the researcher hopes that this study can be used as a reference for the further researchers in conducting the similar study in different media. Moreover, the researcher suggests for the next researcher to use another theories to analyze this such data.

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APPENDICES

SURAT PERNYATAAN KESEDIAAN MENJADI SUBJEK PENELITIAN

Yang bertanda tangan di bawah ini,

Nama : UPIK NOVIANA ANGGRAINI
Jenis Kelamin : Perempuan
Tempat, tanggal lahir : Jember, 24 November 1987
Alamat : Jl. Nusa Indah V No. 6 Rt/Rw 01/02 Jember 68118
Nomor Hp : 085232185500

Setelah mempelajari dan mendapat penjelasan yang sejelas-jelasnya mengenai penelitian yang berjudul *A DISCOURSE ANALYSIS ON UPIK'S IDENTITIES BASED ON SOCIAL RELATION IN FACEBOOK CHAT* yang dilakukan oleh PUTRI ALIFIA TERRYANA (10320089), mahasiswa UIN Maulana Malik Ibrahim Malang semester IX jurusan Bahasa dan Sastra Inggris, dengan ini saya menyatakan BERSEDIA menjadi Subjek Penelitian tersebut.

Demikian Surat Pernyataan Kesiediaan ini dibuat dengan sebenarnya, dengan penuh kesadaran dan tanpa paksaan dari siapapun.

Jember, 31 Agustus 2014

Yang Menyatakan,



Upik Noviana Anggraini



Mr Ven

morning sir .hope u r doing gud

anyway u printed all already .and ready

but last night im waiting nancy but not yet online .try to add her also not find .i mean many Id name is nancy

i mean anyway i printed all already .and ready

company profile,visit card also

Mr Ven

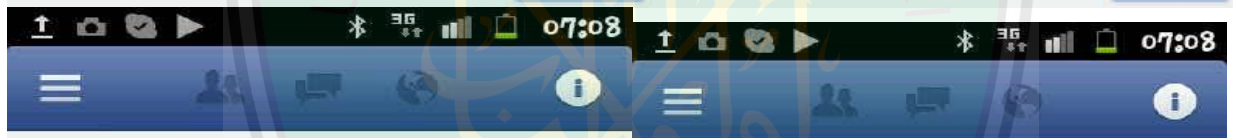
Good morning,
Good read the profile and understand.

Cards are good?


wrong in my address name ,but edited already



Write a message Send



Mr Ven



only standart printer i have .but not yet check outside i mean in digital pri

in digital printing

I will show my card later they look great.

Get it done properly.

how abt name card with photos sir . i think that also important one

I see I did not see also.

thats Jember not Jambar

Great.

No border required. Don't you have a good printer?

i see

pls share .

*also

Mr Ven

Write a message Send



