CODE-MIXING IN WHATSAPP (WA) CHAT GROUP *IBAD LOVERS*

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Abstract

The objectives of this study were to find out 1) the types of code-mixing in WhatsApp (WA) chat group IBAD LOVERS, 2) the way of using code-mixing in WhatsApp (WA) chat group IBAD LOVERS, and 3) the reasons for using code-mixing in WhatsApp (WA) chat group IBAD LOVERS. The data are analysed by descriptive qualitative research. The data of this research were from utterances (chat) of participants. The source of data are taken from screenshot of WhatsApp Chat Group IBAD LOVERS from February 22ⁿᵈ 2020 till August 6ᵗʰ 2020 and the online questionnaire. The results of this research showed that 1) there were five types of code-mixing are used by the participants in WhatsApp (WA) chat group IBAD LOVERS, namely: phrase insertion with total number 46 utterances (46%), word insertion with total number 30 utterances (30%), hybrid insertion with total number 11 utterances (11%), clause insertion with total numbers 10 utterances (10%), and expression insertion with total number 3 utterances (3%). 2) There were five ways to show about the using of code-mixing in WhatsApp (WA) chat group IBAD LOVERS, namely: 52 (52%) for chat, 36 (36%) for comment, 7 (7%) for photo's caption, 3 (3%) for video's caption, 2 (2%) for link. 3) There were four reasons about the factors of using code-mixing in WhatsApp (WA) chat group IBAD LOVERS, namely: 12 (60%) for talking a particular topic, 4 (20%) for being emphatic on something, 2 (15.3%) for to make utterance clearer, 1 (5%) for intention of clarifying the speech.

Keywords: Code-Mixing, Documentation, IBAD LOVERS, Utterance, WhatsApp

INTRODUCTION

Communication is important in our daily life. To communicate with others, we need language as a tool of communication. People speak based on where they come from and their environment. When people are in conversation, they use the language that they have. A conversation is a form of interactive, spontaneous communication between two or more people in which thoughts, feelings, and ideas are asked and answered or news and information are exchanged (Titone 2000). Code-mixing is the mixing of two or more languages or languages in varieties in speech.

The code-mixing phenomenon does not only occur in daily conversation. Code-mixing usually happened when the discourse of informal genre touches upon a certain domain, such as: computing, business, food, fashion, movie, and music. The exposure of code-mixing in any media also influences the way people speak in their daily lives. In WhatsApp (WA) chat group *IBAD LOVERS* found the code-mixing phenomenon. *IBAD LOVERS* is the name of the WhatsApp group of *Indonesia Badminton Lovers* and this WhatsApp group has existed since the 16ᵗʰ of January 2020. The purpose of establishing

this group is share all information aboud all sports for them who love any kind of sports especially badminton. The participants in this group have a habbit is called code-mixing, the participants always use two languages when they cannot find proper words. For example: "Guys, baru dengar kabar gak, kalau *Instagram* Billy Davidson sudah *di-block* oleh pacarnya sendiri". It was the example of the participants' chat in WhatsApp (WA) chat group *IBAD LOVERS* and it was include hybrid insertion because it combines prefix *–di* in the word *block*. And the other example of the participants' chat was: "***Hello*** kawan-kawan-kawan gua baru dengar kabar bahwa salah satu orang tua dari teman kita telah berpulang kepada Yang Maha Kuasa, ***deep condolences*** ya, it was include phrase insertion because in the word hello and deep condolences are added in Indonesian construction.

In WhatsApp (WA) chat group *IBAD LOVERS* found that there are several code-mixing chats concsist of many type, way, and reason. The participants need to know and understand why they have been used code-mixing, that is why the purpose of this study is to analyze the type of code-mixing are used by the participants in WhatsApp (WA) chat group *IBAD LOVERS*. This study also will analyze how the participants use code-mixing and also the factors that affect the use of code-mixing in WhatsApp (WA) chat group.

LITERATURE REVIEW

   1. **Conversation**

Conversations are the ideal form of communication in some respects since they allow people with different views on a topic to learn from each other. A speech, on the other hand, is an oral presentation by one person directed at a group. For a successful conversation, the partners must achieve a workable balance of contributions. A successful conversation includes mutually interesting connections between the speakers or things that the speakers know. For this to happen, those engaging in conversation must find a topic on which they both can relate to in some sense. Those engaging in conversation naturally tend to relate the other speaker's statements to themselves. They may insert aspects of their lives into their replies, to relate to the other person's opinions or points of conversation.

Fairclough (2001) states that conversation is systematically structured and that there is evidence of the orientation of participants to these structures in the way in which they design their conversational turns and react to those of others. The conversation consists of two or more participants taking turns and only one participant speaking at any time. The conversation is ofter classified into formal and casual conversation. Eggins &

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Slade (1997) classify conversation as follows; 1). Pragmatic Purpose: whether a conversation has a clear pragmatic or not, 2). Number of Interactants: whether a multilogue or dialogue, 3). Degree of Formality: whether a conversation employs expression and humor or conducted in serious tone involving various expressions or politeness. The approach to the analysis of spoken interactions known as Conversation Analysis (CA).

2. Code-Mixing

A. Definition of Code-Mixing

Ayeomoni (2006) says that code-mixing is the embedding of various linguistics units such as affixes (bound morphemes), words (unbound morphemes), phrases, and clauses from a co-operative activity where the hear with what they understand. The code does not have automatic function of one language. Code-mixing is a part of code switching which can be included in the type of code-switching: Involving a word with in asentence because according to Poplack, Apple and Musket, code-mixing is switching occurring at the lexical level within a sentence. The study of code-mixing is meaningful because bilingualism is very important, and because such work necessarily breaks with an image of the notions of language and speech community as identical.

Code-mixing is one of the major kinds of language choice which is subtler than "code-switching". In code-mixed sentences, pieces of the one language are used while a speaker is using another language. Hoffman (2014) emphasizes the difference between code switching and code-mixing in the sense that code-mixing takes place within sentences and usually involves single lexical item while code switching is a language change occurring across phrase or sentence.

B. Types of Code-Mixing

Suwito (1982) says that code-mixing is divided into six kinds based on the structure. There are word insertion, phrase insertion, baster insertion, repetition insertion, idiom/expression insertion and clause insertion. 1). Word Insertion happens when the speaker inserts a word element of whether local dialect or foreign language in his or her utterance. For example:*"Hmmm **good** kawanku"*. 2). Phrase Insertion happens when the speaker inserts a phrase of a foreign language into his or her utterance. For example: "***Don't hide your feeling, if you*** *kesel with seseorang yang bikin lu upset"*. 3). Hybrid Insertion occurs when the speaker inserts the element of language from two different language elements. For example:"Sekarang ini banyak banget orang nggak kenal yang

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nge-add Facebook-ku. Aku sih kadang confirm kadang nggak. Tergantung ***nickname-nya*** alay atau enggak". 4). Idiom Insertion happens when the speaker inserts hisor her native language in an idiom form of another language. For example:*"Rosa memang memiliki wajah yang sangat cantik. Dia adalah bunga desa yang sangat popular dan disukai banyak orang."*5). Clause Insertion occurs when the speaker inserts a clause of a foreign language element in his or her native language. A clause consists at least of subject and verb. For example:*"Dia itu tipe orang yang setia dan* **he's so romantic**. *Selama kita pacaran nggak pernah ada kasus* **he betrays me and stuffs**.

C. Factors Affect The Use of Code-Mixing

Code-mixing and code-switching have become language dependency. Suwito in Rokhman (1991) states that factors that cause external code-mixing are role identification, variety identification, and the desire to explain.Internal code-mixing occurs when the speaker inserts elements of the regional language to the national language, the elements of dialect to the regional language, or the elements of the variety and style to the dialect besides interrelationship between the role (speaker), language type, and language function. The factors that cause external code-mixing from the dimension of role identification are: social, regional, educational; while the dimension of variety identification are: the language of code-mixing; the dimension of desire for explaining.

Code-mixing makes a mark on attitude and the relationship of the speaker or conversely. Meanwhile internal code-mixing occurs when the speaker in a certain social background tends to use a certain type of code mixing to support a certain function. There are many reasons that bilingual people switch or mix their language.Hoffma (2014) says that that among the reasons are talking about a particular topic, quoting someone else, being emphatic about something, interjection (inserting sentences fillers or sentence connectors), repetition used for clarification, intention of clarifying the speech content for interlocutor, and expressing group identity. It means that people switch or mix their language because they talk about a particular topic that they have to switch or mix their language to give explanation to the hearers.Switching or mixing of language may occur if someone wants to give emphasis to someone else. Sometimes people change their language because of interjection. They want to give affirmation of their interlocutor, so they change the language to be more assertive in speaking.

The factors that influence code-mixing and code-switching may include the place where the speech takes place and the situation. O'Grady (1989) mentions that

among the important factors are: (1) the setting and scene of a speech situation, distinguishing between the physical locale and the type of activity; (2) the participant are often characterized by term such as addresser, speaker, performer, audience, questioner, answerer, caller, interviewer; (3) the ends, including both functions and outcomes; (4) the action sequence, including the content and form of speech; (5) the key, tone, mood, or manner, distinguishing among serious, facetious, formal, sarcastic; (6) the instrumentalities, including the channel (verbal, nonverbal, face to face, written) and code (the language and/ or variety used); (7) the norms of interaction and interpretation (the basic rules that seem to underlie the interaction); (8) the genres, any one of a class of named speech acts (greeting, leave-taking, lecture, joke).

3. *IBAD LOVERS*

IBAD LOVERS is the name of the WhatsApp group of *Indonesia Badminton Lovers* and this WhatsApp group has existed since the 16th of January 2020. The function of this group is to share all information related to all sports around the world especially badminton and sometimes taking all the topics although it is not related to badminton. The number of participants in this group is around 40 people from different cities and provinces. Badminton is one of many sports which like by many people around the world and the reason why many people like it because they can see the representative from their country playing badminton.Indonesian people sometimes think that playing badminton is not fun and interesting than playing football but the fact is not like that. When they see many people are screaming to support their athlete when facing the athlete from a different country and they want to be part of them.

To supported this research, there are some relevant studies to this research that have been made by other researchers. These relevant studies also will be used as references and guidance to help the researcher have a deep understanding of signs so that the author can conduct her study in a good way.

The first previous study conducted by Kuriawan (2016) who analyzed Code-mixing on Facebook postings by EFL students: A small scale study at an SMP in Tanggerang, This research used content analysis. The researcher will analyze the use of English, in terms of code mixing forms, and its motivations by EFL teenager learners. The research findings showed that English is frequently used by students in social media to perform code-mixing which are present in caption, status, hashtag, and comments. Using Hoffman's categorization (1991), reasons for code-mixing will be identified as follows: 1) talking about a particular topic, 2) quoting somebody else statements, 3) being

emphatic about something, 4) interjection (inserting sentence fillers or sentence connectors), 5) indicating pride and 6) limited words.

The second previous study conducted byKasyulita (2017) who analyzed Students Code-Mixing In Facebook Social Networking. This research discussed about describing student code mixing in Facebook at fifth semester students of English study program in University of Pasir Pengaraian. The design of this research used descriptive quantitative method. The researcher analyzed how students code mixing in Facebook. Instrumentations are documentation data in student status or comment in Facebook and close interview to fifth semester students of English study program in University of Pasir Pengaraian. The result of this research was 160 in timelines and 35 in comment based on using code mixing form of words, phrases, hybrids, idioms, and reduplication.

The third previous study conducted byAeni (2019) who analyzed Code-Mixing In The Social Media Conversation (Instagram and WhatsApp). In this researcher analyzed about the types and dominant types of code mixing used by sixth semester students of English Language Education Study Program at Cokroaminoto Palopo University. This research used a qualitative method. The instrument of this research was documentation. The result of this research showed that (1) there are 64 codes mixing which is used by sixth semester students. The students used 4 types of code mixing. Those are 30 codes mixing in the form of word (46.9%); 28 codes mixing in the form of phrase insertion (43.8%); 5 codes mixing in hybrid insertion form (7.8%); and there is only 1 code mixing in the form of a reduplication/repetition insertion (1.5%). (2) The dominant type of code mixing used by the students is in the form of word insertion.

From those previous studies, it can shown that the phenomenon of code-mixing on social media, especially on WhatsAppwas still always happened. The writer also used Suwito' theory (1982) which is proper with this research object. The research is related to daily habits. Therefore, this research used the same theory as previous studies.

RESEARCH METHODOLOGY

This study conducted by using qualitative research by Creswell (2014). It wasapproach for exploring and understanding the meaning of individual or group ascribed to a social or human proble, it focused on a complete description of the types, several forms to present code-mixing in WhatsApp group, and the reasons why the participants use code-mixing in WhatsApp (WA) chat group.

In this problem, the data were code-mixing in WhatsApp (WA) chat group *IBAD LOVERS*. The source of data will be taken from all code-mixing chats in WhatsApp

(WA) chat group *IBAD LOVERS* from February 22nd 2020 till August 6th 2020 and the data also will be taken from an online questionnaire that will be shared to all participants in WhatsApp (WA) group *IBAD LOVERS*.

To collect the data, the researcher will use documentary technique, It means that the researcher took all the topic containing about code- mixing and analyzed the first chat until the last participants' chat in WhatsApp (WA) chat group. To got the data about the reasons of participants using code-mixing in WhatsApp (WA) chat group the researcher would ask the participants to fill out an online questionnaire from Google Forms.

To analyze the data, there were through the following steps, first was identfying the types of code-mixing based on Suwito's theory (1982). The second was reducing the sources of data which are not relevant with the types of code-mixing. The third was classfying WhatsApp (WA) chat group using code-mixing based on Suwito's theory. The fourth was describing the reasons using the theory of Hoffma (1991) and the way of using code-mixing in WhatsApp (WA) chat group *IBAD LOVERS*. The last was concluding the results of the study.

FINDINGS AND DISCUSSION

The writer found eighteen uterances that consist of code-mixing in WhatsApp (WA) chat group *IBAD LOVERS*. There were 5 types of code-mixing are found in WhatsApp (WA) chat group *IBAD LOVERS*, such as: word insertion, phrase insertion, hybrid insertion, expression insertion, and clause insertion. And the writer has found that the participants have several forms the participants' way to present code-mixing in WhatsApp (WA) chat group and the wtiter also has found the factors that affect the use of code-mixing in WhatsApp (WA) chat group *IBAD LOVERS* with their own reason why they have used code-mixing after asked the participants to fill out an online questionnaire.

Table I.
The Code-Mixing Utterances Found in WhatsApp (WA) Chat Group *IBAD*
LOVERS

No.	Code-Mixing Utterances	Types of Code-Mixing	Reasons of Using Code-Mixing
1.	Nah, aku tuh sebenarnya tiket *blue* dibayarin Cici.	Word Insertion	Talking A Particular Topic
2.	Enggak ka, udah bayar jadi gak rugi kan masuk *group* sini.	Word Insertion	Being Emphatic On Something
3.	Yang paling *feeling* kuat itu gimana sugesti kita sebenarnya.	Word Insertion	Being Emphatic On Something
4.	Enak ya *swimming* panas-panas gini.	Word Insertion	Talking A Particular Topic
5.	Vidionya dalam bentuk *landscape* atau apalah itu.	Word Insertion	Intention of Clarifying The Speech
6.	Bucin *is my life* min.	Phrase Insertion	Talking A Particular Topic
7.	Lagi *on fire bro*, aku suka lihat *defence* Astrup, mantul.	Phrase Insertion	TalkingA Particular Topic
8.	Min, ini mimin bisa baca di bagian *foot note*, jelas banget ada *warningnya* juga.	Phrase Insertion	To Make Utterance Clearer
9.	Selamat tidur gaes, *have anice dream*, khususnya mimin semoga *bad dream.*	Phrase Insertion	Talking A Particular Topic
10.	Gue udah delete aplikasi *zoom*, serem ah baca-baca *thread* di *Twitter*.	Phrase Insertion	Talking A Particular Topic
11.	Bisa sekalian *di-booking* kamarnya, ku kasih harga spesial.	Hybrid Insertion	To Make Utterance Clearer
12.	Kita udah *se-excited* ini loh nunggu turnamen selanjutnya.	Hybrid Insertion	Intention of Clarifying The Speech
13.	GR banget sumpah, padahal gak *di-follow* juga.	Hybrid Insertion	To Make Utterance Clearer
14.	Kemarin, teman saya ditipu beli masker dari belanja *online* tapi bisa *di-claim.*	Hybrid Insertion	Talking A Particular Topic
15.	Aku *happy* kali karena *you know so well* kak.	Expression Insertion	Talking A Particular Topic
16.	Terima kasih *my human diary, I'm so happy.*	Expression Insertion	Talking A Particular Topic
17.	*Too much skin care* juga gak baik loh.	Clause Insertion	To Make Utterance Clearer
18.	Pokoknya kalau bisa sebelum *uninstall reset password* dulu.	Clause Insertion	Talking A Particular Topic

1. Word Insertion

    I.   Nah**,** aku tuh sebenarnya tiket *blue* dibayarin Cici.

        Data 1 include word insertion as code-mixing markers. In (data 1) the word **blue (warna biru)** is inserted in the indonesian construction (nah, aku tuh sebenarnya tiket blue dibayarin Cici).

    II.   Enggak ka, udah bayar jadi gak rugi kan masuk *group*sini.

        Data 2 include word insertion as code-mixing markers. Meanwhile in (data 2) the word **group (kelompok)** is added in Indonesian construction (enggak ka, udah dibayar jadi gak rugi kan masuk group sini).

    III.   Yang paling *feeling* kuat itu gimana sugesti kita sebenarnya.

        Data 3 include word insertion as code-mixing markers. Then in (data 3) the word **feeling (perasaan)** is added in Indonesian construction (yang paling feeling kuat itu gimana sugesti kita sebenarnya).

    IV.   Enak ya *swimming* panas-panas gini.

        Data 4 include word insertion as code-mixing markers. And then in (data 4) the word **swimming (berenang)** is added in Indonesian construction (enak ya swimming panas-panas gini).

    V.   The video is in the form of landscape or anything *else*.

        Data 5 include word insertion as code-mixing markers. And then for the last in (data 5) the word **landscape (pemandangan)** is added in Indonesian construction *(vidionya dalam bentuk landscape atau apalah itu)*.

2. **Phrase Insertion**

    I.   Bucin *is my life* min.

        Data 1 include phrase insertion as code-mixing markers. In the (data 1) the phrase **my life (hidup saya)** is inserted Indonesian construction *(Bucin is my life min)*.

    II.   Lagi *on fire bro*, aku suka lihat *defence* Astrup, mantul.

        Data 2 include phrase insertion as code-mixing markers. Meanwhile in (data 2) the phrase **on fire bro (semangat) & defence (pertahanan)** are inserted in Indonesian construction (lagi on fire bro, aku suka lihat defence Astrup, mantul).

III.   Min, ini mimin bisa baca di bagian*foot note*, jelas banget ada ***warningnya*** juga.

Data 3 include phrase insertion as code-mixing markers. Then in (data 3) the phrase **foot note (catatan kaki) & warning (peringatan)** are inserted Indonesian construction *(Min, ini mimin bisa baca di bagian foot note, jelas banget ada warningnya juga).*

IV.   Selamat tidur gaes,***have a nice dream***, khususnya mimin semoga ***baddream***.

Data 4 include phrase insertion as code-mixing markers. And then in (data 4) the phrase **have a nice dream (semoga mimpi indah)** is inserted Indonesian construction & the phrase **bad dream (mimpi buruk)**is added in Indonesian construction*(selamat tidur gaes, have a nice dream, khususnya si mimin semoga bad dream).*

V.   Gue udah ***delete*** aplikasi ***zoom***, serem ah baca-baca***thread*** di ***Twitter*.**

Data 5 include phrase insertion as code-mixing markers. And for the last the phrase delete **(hapus), zoom (aplikasi komunikasi video), & thread (utasan)** are inserted Indonesian construction and Twitter (aplikasi Twitter) is added in the Indonesian construction *(Gue udah delete aplikasi zoom, serem ah baca-baca thread di Twitter).*

3. Hybrid Insertion

I.   Bisa sekalian ***di-booking*** kamarnya, ku kasih harga spesial.

Data 1 include hybrid insertion, it combines english words with indonesian construction prefix –di. In data (1) the hybrid **di-booking (dipesan)** is inserted in Indonesian construction (bisa sekalian di-booking kamarnya, ku kasih harga spesial).

II.   Kita udah ***se-excited*** ini loh nunggu turnamen selanjutnya.

Data 2 include hybrid insertion, it combines english words with indonesian construction prefix –se. Meanwhile, in data (2) the hybrid **se-excited (setertarik)** is inserted in Indonesian construction *(kita udah se-excited ini loh nunggu turnamen selanjutnya).*

III.   GR banget sumpah padahal gak ***di-follow*** juga.

Data 3 include hybrid insertion, it combines english words with indonesian construction prefix –di. Then in data (3) the phrase **di-follow (diikuti)** is inserted in Indonesian construction *(GR banget sumpah padahal gak di-follow juga).*

IV.   Kemarin, teman saya ditipu beli masker dari belanja online tapi bisa *di-claim*.

Data 4 include hybrid insertion, it combines english words with indonesian construction prefix –*di*. And then in data (4) the phrase **di-claim (permintaan ganti rugi)** is inserted in Indonesian construction *(kemarin, teman saya ditipu beli sebuah masker dari toko belanja online tapi sudah bisa diminta ganti rugi).*

4. Expression Insertion

I.   Aku *happy* kali karena *you know me so well* kak

Data 1 include expression insertion as code-mixing markers. In the data (1) the expression **happy (senang) is** inserted in Indonesian construction *(aku happy kali karena you know me so well kak).*

II.   Terima kasih my human diary, I'm so happy

Data 2 include expression insertion as code-mixing markers. And then in the data (2) the expression expression I'm so happy (aku begitu senang) is added in the Indonesian construction *(terima kasih my human diary, I'm so happy).*

5. Clause Insertion

I.   *Too much skin care* juga gak baik loh.

Data 1 include clause insertion as code-mixing markers. In the data (1) the clause **too much skin care (terlalu banyak melakukan perawatan kulit)** is inserted in the Indonesian construction *(too much skin care juga gak baik loh).*

II.   Kalian **stay safe** ya dimanapun kalian berada.

Data 2 include clause insertion as code-mixing markers. Meanwhile in the data (2) the clause **stay safe (tetap aman)** is inserted in the Indonesian construction *(kalian stay safe ya dimanapun kalian berada).*

From the result above, it can concluded that code-mixing inWhatsApp (WA) chat group *IBAD LOVERS*used becausethey want to talk a particular topic, it means that the participants switch or mix their language because they talk about a particular topic that they have to switch or mix their language to give the explanation to the hearers. And the second reason is the participant want to kep being emphatic on something, it means

that they either intentionally or unintentionally will switch from his second languge and using a language that isn't their native language suddenly wants to be emphatic on something. The other reason that affect the use of code-mixing is intention of clarifying the speech, it means the participants didn't find a word that has no representation is another language except from the language itself. And the last reason of using code-mixing is to make utterance clearer, it means that when a speaker wants to clarify his/her speech so that it will be understood better by the listener.

CONCLUSION

All the types of code-mixing that used in WhatsApp (WA) chat group *IBAD LOVERS* have different ways to be presented and thereasons for using code-mixing. In this research, the writer divided the classifications of code-mixing and the resons of using code-mixing. There were 18utterances found in WhatsApp (WA) chat group *IBAD LOVERS* and 17 factors that affect the use of code-mixing. It showed that the phenomenon of code-mixing also happened in social media like WhatsApp and the other social media.

The code-mixing phenomenon happened WhatsApp (WA) chat group *IBAD LOVERS*. The reason for using code-mixing realized in WhatsApp (WA) chat group *IBAD LOVERS*. Some certain situations that make code-mixing will be happened are when they cannot find proper words in the ways they are, certain situations are accompanied by utterances as the expressions. This habits has became a daily routine for many people when they are doing a conversation with someone even in real life or online.

SUGGESTIONS

The writer suggests that by understanding the theory of code-mixing and its phenomenon, it is essential for the students and the readers should learn more about code-mixing in the social life.Moreover for the people, especially younger generations are expected to understand the facrors that affect the use of code-mixing. This study also can be used as a reference analysis for another code-mixing study.

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