Code-Switching and Code-Mixing in WhatsApp Group Chats by FEB UMY Lecturers

Sri Ani Puji Setiawati[1,*] Yashinta Farahsani[2]

[1] *Department of Economics, Faculty of Economics and Business, Universitas Muhammadiyah Yogyakarta*
[2] *Department of Mechanical Engineering, Faculty of Engineering, Universitas Muhammadiyah Yogyakarta*
* *Email:* sriani.ps@umy.ac.id

ABSTRACT

Communication is compulsory in everyday life of society. In the majority, people in today's society are multilingual; they use more than one language in their daily conversation. Moreover, in the current 4.0 industrial era, linguistic phenomena are increasingly varied, especially when it comes to the various media people use in conducting conversations. One of the familiar media used by society nowadays is WhatsApp (WA). The existence of a multilingual society supported by the presence of a media like WA will allow the occurrence of code-switching and code-mixing. This research was descriptive qualitative research with a documentation method. The study's data were the chats of the lecturers on the WhatsApp Group (WAG) of FEB (Faculty of Economics and Business) UMY lecturers. It aimed to describe the types of code-switching and code-mixing, the factors causing it, and its functions. It found that the types of code-switching in WAG of FEB UMY lecturers were internal and external code-switching. Meanwhile, the caused factors were the speakers, the speech partners, and the changing topic in the conversation. Furthermore, this research also uncovered that the types of code-mixing in the WAG were insertion (word phrase), alternation, and congruent lexicalization. This code-mixing was caused by the limitation in the use of the code, the use of popular terms, speech partners, topics to evoke a sense of humor, and the last was to be merely prestigious. Besides, the social functions of both code-switching and code-mixing were to assert power, declare solidarity, and convey the affective meaning of information.

Keywords: Code-Switching, Code-Mixing, WhatsApp Group, Chats, FEB UMY Lecturers

1. BACKGROUND

Communication is a crucial thing in our daily life. Communication is, of course, something we engage in all the time, both within and outwith organisational setting [1]. To communicate with other people, we need language as a means of communication. In communicating, the relationship between language and society cannot be separated. The study of the relationship between language and society is called sociolinguistics. Sociolinguistics is a part of linguistics that focuses on language as a social and cultural phenomenon [2]. Sociolinguistics focuses on the differences in language using in society.

In written communication, the common language used is the national language, *Bahasa Indonesia.* However, it is not the first language of most Indonesian. There are hundreds of local languages (*bahasa daerah*) spoken throughout the archipelago [3]. Furthermore, they

are often used by institutions in the delivery of knowledge related to social life.

A society whose people can communicate using two or more languages is called a bilingual and multilingual society. Bilingualism is the capability of communicating in at least two languages. The first language is inherited from the mother tongue, whereas the second language receives an adaptation from the place around. This condition causes the languages to be dependent on one another [4]. Furthermore, monolingualism is a condition where people can speak in more than two different languages.

Besides, with the development of technology in the current era, the industrial era 4.0, communication is not only conducted face to face. People may communicate using more advanced communication media, namely social media on the internet. One of the social media that is very familiar to the community is WhatsApp (WA). WA is the world's largest messaging application, with

over 1.6 billion users around the globe [5]. Using WA, people do not need to have face to face interaction with other people.

Using WhatsApp makes people possible to create a group and having a conversation in it. WhatsApp Group (WAG) of FEB UMY lecturers is one of the WAGs that the researcher joined. The group consisted of all lecturers of the Faculty of Economics and Business, Universitas Muhammadiyah Yogyakarta (FEB UMY), and some faculty staff. The lecturers in the group came from various regions in Indonesia. Yet, there was also a foreign lecturer. Although the first language used in the chats was *Bahasa Indonesia,* code-switching and code-mixing sometimes appeared. Commonly, the code-switching and code-mixing that happened in the chat were from the first language (*Bahasa Indonesia*) to the local language or English.

Based on the above description, the authors wanted to investigate the types of code-switching and code-mixing in WAG Chats by FEB UMY lecturers. Moreover, the research also included the factors causing code-switching and code-mixing. At last, further discussion is also provided about the function of code-switching and code-mixing.

2. LITERATURE REVIEW

It is already stated in the previous section that code-switching is a language phenomenon. Code-switching and code-mixing are the use of two or more languages or two variants of a language in a society [6].

The discussion about code-switching is usually followed by a talk about code-mixing. Code-mixing is the use of language units from one language to another to expand language styles or language variations [7]. In [6], Code-mixing can be mixing pieces of words, phrases, and clauses of language in another language used.

2.1. Code-Switching

Discussion about code-switching covers the types of code-switching, the factors causing it, and the code-switching function. In fact, there are several theories about the type of code-switching. However, the authors think that the appropriate theory for analyzing data in this research is the theory presented by Soewito in Munandar. Code-switching is divided into internal code-switching and external code-switching. Internal code-switching is code-switching that occurs among regional languages, or among dialects in one regional language, or among some styles in one dialect. Meanwhile, external code-switching is a code transfer that occurs between one's language (one of the languages or variations in the verbal repertoire for the society) and a foreign language [8].

Moreover, in [6], the factors causing code-switching are (a) speakers, (b) speech partners, (c) changes of situation, from formal to informal or vice versa, and (d) changes of conversation topic.

2.2. Code-Mixing

As the theory of code-switching, theories about the types of code-mixing also vary. However, in this research, the most appropriate theory was chosen. As Muysken in Farahsani states, the process of code-mixing can be divided into three types: (a) insertion (word or phrase), (b) alternation, and (c) congruent lexicalization (dialect) [9]. Insertion means inserting material (lexical items or entire constituents) from one language into a structure from another language. Meanwhile, alternation entails a true switch from one language to another language. It also involves both grammar and lexicon. The last type of code-mixing is congruent lexicalization. It refers to a situation in which two participating languages share a grammatical structure that can be filled lexically with elements from either language.

Meanwhile, to analyze the factors causing code-mixing, the authors used the theory presented by Suandi. According to him, the factors causing code-mixing are: (a) limitations in the use of codes, (b) the use of more popular terms, (c) speakers and speakers' personalities, (d) speech partners, (e) where to stay and when the conversation takes place, (f) mode of conversation, (g) topics, (h) function and purpose, (i) variety and level of speech, (j) presence of a third speaker, (k) subject matter, (l) to evoke a sense of humor, and (m) to simply be prestigious [10].

2.3. The Functions of Code-Switching and Code-Mixing

In discussing the function of code-switching and code-mixing, the suitable theories used in this research are theories by Wardaugh and Holmes. Both of them stated the social function of code-switching and code-mixing.

Wardaugh [11] states that the social functions of both code-switching and code-mixing are: (a) asserting power, (b) declaring solidarity, (c) maintaining certain neutrality when both codes are used, and (d) expressing identity.

Also, Holmes [12] added some social functions to the above list. The functions are: (a) expressing disproval because of anger, (b) conveying affective meaning information, (c) enriching communication, and (d) emphasizing the relation to the symbolic or social content.
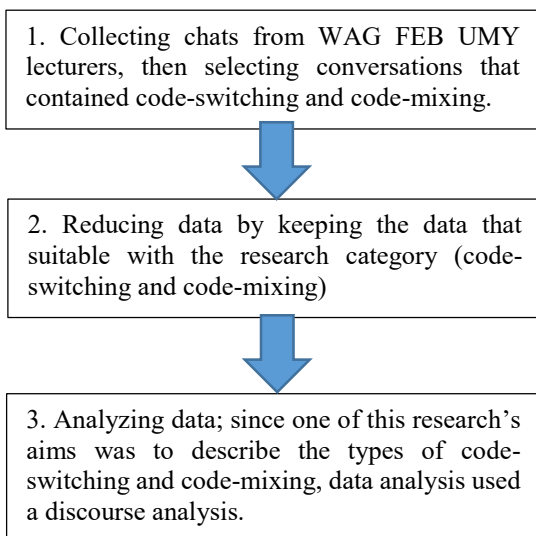
3. METHODOLOGY

This research was a qualitative descriptive study. As Sutopo [13] states, descriptive research aims to reveal various qualitative information with careful descriptions and nuances to describe individually or in groups, events,

symptoms, and phenomena. This research was conducted on a social media network called WhatsApp. The WhatsApp network was chosen because it contained linguistic behavior: code-switching and code-mixing.

In this research, the data source was the chats of the lecturers who used code-switching and code-mixing in the WAG FEB UMY lecturers. The data collection technique in this research was the documentation method. This method was employed to find pre-determined data. With this method, authors could use free sentences. The data taken was limited to WhatsApp chats from August 2018 to October 2019.

The steps that the authors took in compiling this research are as follows.

1. Collecting chats from WAG FEB UMY lecturers, then selecting conversations that contained code-switching and code-mixing.

2. Reducing data by keeping the data that suitable with the research category (code-switching and code-mixing)

3. Analyzing data; since one of this research's aims was to describe the types of code-switching and code-mixing, data analysis used a discourse analysis.

4. FINDING AND DISCUSSION

4.1. Code-Switching

4.1.1. Internal Code-Switching

As mentioned above, internal code-switching occurs when the speakers transfer the language between two languages during a conversation. In this case, the languages were both from Indonesia. They were Javanese language and Indonesian language. To make it clearer, the following is the example taken from the chats in WAG FEB UMY lecturers:

- Chat 28 May 2019, 07:50

Bu MK : *Isin ora*? (Aren't you embarrassed?)
Pak SP : *Iyo...sayang yow...* (Yeah...too pity...)
Bu MK : (laughing emoticon)
Pak SP : (smile emoticon)
Bu MK : *Tumbanglah kejayaannya.* (Her glory falls apart)

Pak SP : *Akhir jaman keemasan...Layu...Pilu...Kasihan suaminya.* (The end of the golden age...wither...sad...poor her husband)

The internal code-switching that happened in the chat above was from Javanese to Indonesian. In the beginning, Bu MK asked Pak SP using Javanese, "*Isin ora*?". Then, he answered the question, "*Iyo...sayang yo...*" Later, Bu MK switched her language into Bahasa Indonesia as seen in "*Tumbanglah kejayaannya.*" Furthermore, Pak SP also switched his language from Javanese to Indonesian by saying "*Akhir jaman keemasan...Layu...Pilu...Kasihan suaminya.*"

4.1.2. External Code-Switching

It refers to a condition when the speakers in a conversation transfer her/his language from a mother-tongue or national language into a foreign language. For example, when some people are having a conversation in Indonesian, then during the conversation, they change their language into English. To see a clearer example, below is the example taken from the chats in WAG FEB UMY lecturers:

- Chat 15 July 2019, 09:29

Bu FH : *Ya Allah, Bun. (laughing in tears emoticon) ngakak.* (Oh my God, Mam. Laughing so hard)
Bu MK : (smile emoticon)
Bu IST : *..kok bisa ngakak sih..nggak ada noveltynya kok.* (..how can you laugh so hard…there is no novelty)
Bu LL : *Candaan ala ASM...Scopus perspective bngt..(*smile emoticon). (A joke ala ASM really Scopus perspective)
Pak PNG: *Islamic Development Bank Regional Hub Indonesia (RHI) Internship. Click http://isdp-indonesia.org/job/isdb-rhi-internship/*
Pak RY : *Thank you*, Pak PNG.

From the above example, it is clear that the external code-switching happened from Indonesian to English. Bu FH, Bu MK, Bu IST, and Bu LL spoke using Indonesian at the beginning of their conversation. Then, the language changed into English when Pak PNG stated, "*Islamic Development Bank Regional Hub Indonesia (RHI) Internship. Click http://isdp-indonesia.org/job/isdb-rhi-internship/*", and Pak RY replied, "*Thank you,* Pak PNG.*"

4.1.3. Factors Causing Code-Switching

Three factors caused code-switching in WAG FEB UMY Lecturers: the speakers' factor, the speech partner factor, and the changing of topic factor. The following is a more detailed discussion and explanation of it.

4.1.3.1. Speakers

Usually, the speaker's social background will influence him/her to do code-switching during the conversation. Below is an example of it:

- Chat 15 August 2019, 14:23

Pak HR : *Alhamdulillah barakallah pak Yy..semoga prof NP husnul khotimah* (All praise to Allah. God blessing, Mr Yy..hopefully prof NP passed away peacefully)

Bu MK : *Alhamdulillah barakallah pak Yy..semoga prof NP husnul khotimah* (All praise to Allah. God blessing, Mr Yy..hopefully prof NP passed away peacefully)

Pak HR : *Jangan lupa sitasi bunda* (Don't forget the citation, Mam)

Bu MK : *Itu tadi sehati Prof* (That was one heart Prof)

Pak HR : *Yes, I feel some of my breath is in you, mom...*

The conversation above shows external code-switching, in which the language change was from Indonesian to English. At first, Bu MK used Indonesian. Then, when it came to a sentence to express a feeling, Pak HR preferred to change his language. Thus, he used English. This code-switching happened because of the speaker factor, including his social background. Pak HR was a professor and often went abroad for conference or academic purposes. It was why he changed his language from Indonesian to English because he might think it was easier to express his feelings using English rather than Indonesian.

4.1.3.2. Speech Partner

Code-switching may occur in a conversation because of a speech partner factor. It means that someone may change his/her language because of the person he/she is talking to. The following is an example:

- Chat 23 August 2019, 05:41

Bu IST : *sik...nek itu modelnya paket piye....tetep validasi kah? Kayak di hotel tarif sudah include makan minum..* (wait...what if it is a package mode…should it be validated? Like in a hotel, the tariff is already included food and beverage)

Pak SP : *Aku wis omong: VALIDASI...timbang sampeyan dicap macem macem...wis manut wae... Arep maju rasah kakeyan iyik. Rasah ngeyel.* (I said it before: VALIDATION...or you'd be labeled various thing...just obey it. Don't talk too much. Don't disobey)

Bu IST : *nyuwun sewu mbah...sendiko dawuh mbah....nyuwun ngapunten njih...putune trayakan...* (apologize, grandpa…will obey it…I do really apologize...the granddaughter is impolite...)

The conversation above reveals the internal code-switching, which was from *Ngoko* Javanese into *Krama* Javanese. This code-switching happened because of the speech partner factor. In the beginning, Bu IST spoke using *Ngoko* Javanese. Then, Pak SP replied her using *Ngoko* Javanese, too. Yet, because what Pak SP said was a bit serious and he aimed to emphasize something, then Bu IST changed her language from *Ngoko* Javanese into *Krama* Javanese. She changed her language because she knew well the position of Pak SP as one of the important people on the campus.

4.1.3.3. Changing of the Topic

The changes of a topic in a conversation will also create code-switching. The easy analogy for it is when three people discuss topic A. Then, suddenly the third speaker says about topic B. Code-switching happened here. As an example, please check the following:

- Chat 16 August 2019, 07:13

Bu IDH : *Waah...Mbak AR seneng iki ke Bali lagi. ...* (Wow…Sister AR is happy; she will leave to Bali again.)

Bu IST : *...foto iso googling yo...* (...The photo can be found in google...)

Bu DHD: *Uhuk..setuju oleh-olehnya* (..Uhuk..agree with the souvenirs)

Bu IST : *..patung WK aelah..* (...the WK statue will be OK...)

Bu RTN : *ttdj teman-teman yang ngecamp* (Be careful to all friends for the camp)

In the above conversation, Bu IDH, Bu IST, and Bu DHD discussed the trip to Bali. They talked about the souvenirs from Bali. The language they used was Javanese. Then, in the end, Mrs. RTN suddenly joined the conversation using Indonesian, and she said a different topic, too. She did not talk about the trip to Bali. Yet, she talked about the camp her colleagues had. From the explanation above, it can be seen that the code-switching happened because of the changing of a topic. The code-switching was internal code-switching, from Javanese to Indonesian.

4.2. Code-Mixing

4.2.1. Insertion (word phrase)

The process of code-mixing is conceived as something borrowing. The insertion can be in the form of a word or phrase. The Indonesian language has many borrowing words from English used in communication, both in oral and written, for example: move on, playboy, etc. Here are some examples from the chats in WAG FEB UMY lecturers that mentioned insertion:

- Chat 2 May 2019, 21:53

Pak RY : *Alhamdulillahnya juga Pak ini sudah dipanggil* interview ... (Thank God, Sir. It is also already called for an interview ...)

- Chat 1 May 2019, 19:33

Bu DT : *... Semoga Alloh melancarkan segala prosesnya, operasi dan* recovery. (May Alloh makes all the process, both surgery and recovery, run well).

- Chat 5 May 2019, 10:17

Bu ES : *Mohon Bapak Ibu dosen FEB mengisi google form di atas untuk mapping dosen-dosen FEB.* (To all the lecturers of FEB, please fill the google form above used for mapping of the Lecturers in FEB)

Based on the examples above, the words *interview*, *recovery*, and *mapping* have been borrowed and become usual words to be used in oral language. In the Indonesian language, the word *interview* has been borrowed and can be substituted with *wawancara*. Nevertheless, most Indonesians prefer to only change the spelling into an *interview*, which is familiar among Indonesians. On the other hand, the words *recovery* and *mapping* are actually can be substituted with Indonesian words. *Recovery* means *penyembuhan,* and *mapping* means *pemetaan.* When these words used in sentences, it does not change the meaning, for example:

- *... Semoga Alloh melancarkan segala prosesnya, operasi dan* recovery.
➡ *...Semoga Alloh melancarkan segala prosesnya, operasi dan* penyembuhan.
- Mohon Bapak Ibu dosen FEB mengisi google form
➡ *di atas untuk* mapping *dosen-dosen FEB. Mohon Bapak Ibu dosen FEB mengisi google form di atas untuk* pemetaan *dosen-dosen FEB.*

With insertion, there is embedding. The English word is inserted into the Indonesian structure. Insertion is a kind of spontaneous lexical borrowing, which is limited to one lexical unit.

4.2.2. Altenation

Some English words have been used in Indonesian conversation and added by suffix or prefix. In some ways, it becomes an Indonesian slang language, for example, *ngeprint, ngelist, diinvite,* etc. Here are some examples from the chats in WAG FEB UMY lecturers that mentioned alternation:

- Chat 1 May 2019, 16:37

Bu IN : *..., mohon doanya sehingga operasi bisa berjalan lancar dan* recovery*nya optimal.* (..., we ask for your pray so that the surgery will run well and the recovery will be optimal)

- Chat 1 May 2019, 18:28

Pak RY : *... Sejauh ini logistik tim penunggu berjalan lancar di*support *prodi akuntansi.* (The logistic of the waiting team runs well so far, supported by accounting department)

- Chat 3 May 2019, 20:20

Bu MK : *Jadi bisa di*drop *lalu* driver *nunggu.* (So, it can be dropped. Then the driver waits).

From the examples above, we can see that the English words were added by suffix (*recovery*-nya) and prefix (di-*support* and di-*drop*). However, these words have been popular to use in the chat rather than using the Indonesian. People prefer to use *recovery* rather than *penyembuhan* and *support* rather than *dukungan*. In alternation, there is a switch from one language to another, involving both grammar and lexicon.

4.2.3. Congruent Lexicalization (dialect)

It refers to an utterance in which the two languages share a grammatical structure that can be filled lexically with elements from either language.

- Chat 28 May 2019, 17:22

Bu MK : *Bapak dan Ibu, selamat menyiapkan buka puasa dan katuran tindak peken ingkang badhe blonjo lebaran ... (silahkan pergi ke pasar yang ingin belanja lebaran ...).* (Dear Mr. And Mrs., happy preparing break-fasting and please go to market if you want to buy for Eid al Fitr needs)

"*katuran tindak peken ingkang badhe blonjo lebaran ...*" clause replaced *silahkan pergi ke pasar yang ingin belanja lebaran ..."* in Indonesian. Because the way in arranging the clause is similar to both languages, a congruent lexicalization occurs in this statement.

4.2.3. Factors Causing Code-Mixing

4.2.3.1. Limitations in the use of code

- Chat 20 August 2019, 16:45

Pak AHM : *Alhamdulillah feb mendapat penghargaan paling aktif kerjasama dan internasional* (Praise to Allah feb gets an award for the most active faculty in cooperation and international)

Bu DHD : *Alhamdulillah. Barakallah* (Praise to Allah…God blessing)

Bu IDH : *Alhamdulillah* (Praise to Allah)

Bu RTK : *Alhamdulilah ... Top markotop* (Praise to Allah … Top)

In some languages, there is always a word that cannot be stated in other languages. As one of the examples is the word "*top markotop*". It is a Javanese word that cannot be stated in other languages. Maybe it can be translated, yet the sense will be different or less strong

than the original word itself. It was why the speaker made a code-mixing here.

4.2.3.2. The use of more popular terms

- Chat 20 August 2019, 16:45

Pak AHM : *Alhamdulillah feb mendapat penghargaan paling aktif kerjasama dan internasional* (Praise to Allah feb gets an award for the most active faculty in cooperation and international)

Bu DHD : *Alhamdulillah…barakallah* (Praise to Allah…God blessing)

Bu IDH : *Alhamdulillah* (Praise to Allah)

The code-mixing can be seen in the above example on the word "*alhamdulillah*". Most of the Muslim people will use this term to express their gratitude to Allah. They are rarely using the phrase "praise to Allah". This code-mixing phenomenon, especially the use of "*alhamdulillah*" in the conversation, happened because the term is far more popular than "praise to Allah". It was why the code-mixing occurred in the above example.

4.2.3.3. Speech partners

- Chat 11 October 2019, 07:12

Bu FZH : *Ada yang revisi karena filenya dalam bentuk pdf. Diminta untuk word saja. Seperti punya saya. Mungkin pak edi kasusnya sama...* (There is revision because the file is in pdf. It is suggested to be in Woronly. Just like mine. Perhaps Mr. Edi's case same like mine...)

Pak SP : *Tanyakan pada* gendul, *Bu* (smile emoticon) (Ask the bottle, Mam)

In the example above, the speaker stated a Javanese word "*gendul*," resulting in code-mixing in the sentence he said. He said that kind of word because he knew well that his speech partner could speak Javanese, too.

4.2.3.4. Topics

- Chat 16 August 2019, 07:13

Bu IDH : *Waah...Mbak AR seneng iki ke Bali lagi. ...* (Wow…Sister AR is happy; she will leave to Bali again.)

Bu IST : *...foto iso googling yo...* (...The photo can be found in google...)

Bu DHD: *Uhuk..setuju oleh-olehnya* (…Uhuk ...agree with the souvenirs)

Bu IST : *...patung WK aelah..* (...the WK statue will be OK...)

Bu RTN: *ttdj teman-teman yang nge*camp (Be careful to all friends for the camp)

In the beginning, Bu IDH, Bu IST, and Bu DHD discussed the trip to Bali. In the last sentence, Bu RTN

used word "*ngecamp*" as a code-mixing. This word showed a different topic from the previous topic.

4.2.3.5. To evoke as sense of humor

- Chat 11 October 2019, 07:12

Bu FZH : *Ada yang revisi karena filenya dalam bentuk pdf. Diminta untuk word saja. Seperti punya saya. Mungkin pak edi kasusnya sama...* (There is revision because the file is in pdf. It is suggested to be in Word only. Just like mine. Perhaps Mr. Edi's case same like mine...)

Pak SP : *Tanyakan pada* gendul, *Bu* (smile emoticon) (Ask the bottle, Mam)

Pak AFZ : *Pak Edi diumumkan jadi Best Paper pas lunch, sesaat sebelum presentasi. Berarti yang dinilai paper Pak Edi, bukan presentasinya. Kok papernya revisi?* (Mr. Edi was announced as the Best Paper during the lunch break, a moment before the presentation. It means that what being scored is the paper, not the presentation. Then, how come the paper should have a revision?)

Pak SP : *Hanya* gendul *yang tahu...* (Only the bottle knows it...)

From the example above, the speaker used the word "*gendul,*" resulting in a code-mixing. "*gendul*" is a Javanese word. It means bottle. The speaker (in this case was Pak SP) said this word to create a humorous situation or evoke a sense of humor during the conversation.

4.2.3.6. To simply be prestigious

- Chat 24 August 2019, 19:16

Pak SP : (*foto perpustakaan) perpustakaan UMY terkini...siap dikunjungi maba besuk senen...monggo dinikmati* (library picture) (the updated library of UMY...it is ready to be visited by freshmen next Monday...please enjoy)

Bu IST : *...tu nanti hanya untuk mbaca2 aja ya pak...buku2 tetep di lantai 3....* (...that place is only for reading, isn't it...the books are still in the third floor...)

Pak SP : *Ada* coffee corner...powered by UMYCafe (There is a coffee corner...powered by UMYCafe)

The code-mixing happened in the conversation in the phrase "*powered by UMYCafe*". This use was to emphasize the prestige of the existence of a new library cafe in UMY. It was to show the new facility to support the library in common.

4.3. The Functions of Code-Switching and Code-Mixing

From all the examples of conversation that have already listed and discussed in the previous parts, it could be seen the function of code-switching and code-mixing in the WAG of FEB UMY lecturers as follow:

4.3.1. Asserting power

- Chat 23 August 2019, 05:41
Bu IST : *sik...nek itu modelnya paket piye....tetep validasi kah? Kayak di hotel tarif sudah include makan minum.* (wait what if it is a package mode..should it be validated? Like in a hotel, the tariff is already included food and beverage)
Pak SP : *Aku wis omong: VALIDASI...timbang sampeyan dicap macem macem...wis manut wae... Arep maju rasah kakeyan **ik.* Rasah ngeyel. (I said it before: VALIDATION...or you'd be labeled various things…just obey it. Don't talk too much. Don't disobey)

The phrase *"rasah ngeyel"* means do not disobey, or when someone said this kind of phrase, it implied that the speaker had power. Because everyone should follow the rule he created. Indeed, the person who said it was one of the important people in the university. The function of code-switching and code-mixing here was to assert power.

4.3.2. Declaring solidarity

- Chat 1 May 2019, 16:37
Bu IN   : *..., mohon doanya sehingga operasi bisa berjalan lancar dan* recovery*nya optimal.* (..., we ask for your prayers so that the surgery will run well and the recovery will be optimal)

The example above reveals a code-mixing. Moreover, its function was to raise solidarity spirit since one of the lecturers was sick and would have surgery soon.

4.3.3. Conveying affective meaning information

- Chat 16 May 2019, 09:00
Pak SP : *Bapak Ibu dosen yang sedang studi lanjut S3 dalam maupun luar negeri..monggo bedukmutu bisa diriset,,,insyaAllah bi.g data sudah sangat banyak..ribuan transaksi ..ribuan member...ribuan produk...semoga menginspirasi riset bapak ibu semua... (*kalau info ini edisi tenanan nggih, kulo mboten gojek) (Mr. Mrs. Lecturers whom studying S3 in Indonesia or abroad...please do the research on *bedukmutu*...insyaAllah there is big data...thousands of transaction, thousands of member...thousands of product...hopefully it will inspire all of you... (this info is for real, I am not joking))

The not- italic statement displays a code-switching from Indonesian to Javanese. Its function was to convey the meaning of the information stated before it.

5. CONCLUSION

Indonesian people are one of the examples of using bilingual language. They tend to use both of the languages at the same time. It is called Code-Mixing. The languages they commonly use are local language and Indonesian and also Indonesian and English. This condition appeared in the chat in WAG of FEB UMY lecturers, too. However, the lecturers in the WAG did not only conduct code-mixing, but also do code-switching.

The types of code-switching that happened in the WAG of FEB UMY lecturers were internal code-switching and external code-switching. Furthermore, the caused factors were the speakers, the speech partners, and the changing of the conversation topic.

Meanwhile, the types of code-mixing found in the WAG of FEB UMY lecturers were insertion (word phrase), alternation, and congruent lexicalization. The code-mixing was caused by a limitation in the use of the code, the use of more popular terms, speech partners, topics, to evoke a sense of humor, and the last was to simply be prestigious.

Furthermore, both code-switching and code-mixing had functions to assert power, declare solidarity, and convey affective meaning of information.

AUTHORS' CONTRIBUTIONS

Sri Ani Puji Setiawati; Yashinta Farahsani

The authors indicated in the parentheses made substantial contributions to the following tasks of research: initial conception (S.A.P.S); design (S.A.P.S, Y.F.); provision of resources (Y.F.), collecting data (S.A.P.S); analysis and interpretation of data (S.A.P.S, Y.F.); writing and revision of paper (S.A.P.S, Y.F.).

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