



A Descriptive Study Of Indonesian-Buginese Code Mixing By The Facebook Users In Bombana

Hasri Eka Syah Putri¹, La Miliha², Wawan Cahyadin³

hasriekasaputri@gmail.com

^{1,2,3}Halu Oleo University, Indonesia

ABSTRACT

This research investigated the use of code mixing among Facebookers in Bombana. In particular, this research described the most dominant types of code mixing used by the Facebook users in Bombana and their reasons for code-mixing in Facebook. This research used descriptive qualitative method. To collect the data researcher conducted observation, interview, and documentation. The collected data were analyzed using the procedures of Miles and Huberman (1992), namely data reduction, data display, and data verification. The finding showed that there were 43 code mixing occurred on Facebook. By using Suwito's (1985) concepts, 6 types of code mixing were identified from status uploads and comments of Facebooker such as word insertion, phrase insertion, reduplication insertion, hybrid insertion, idiom or expression insertion and clause insertion. The most dominant type of code mixing used by Facebook users was word insertion and the least was idiom or expression insertion. This study also found seven causes of code mixing among Facebooker, consist of (a) bilingualism, (b) speaker and partner speaking, (c) social community, (d) situation, (e) vocabulary, (f) prestige, and (g) speaker habit.

Keywords:

code mixing, Facebook, reasons for code mixing

1. Introduction

In a speech culture, code mixing refers to the use of two or more languages or two versions of a language (Chaer and Agustina, 2004:114). The mixing of at least two dialects or language assortments in discourse is known as code mixing." Wardaught (1998:103) states that code mixing happens when a speaker utilizes the two dialects together to the point where they move from one to the next inside a single expression. In informal situations, code mixing is very popular. Most of the reasons for code mixing are to facilitate people's understanding of the language effectively by combining their native tongue with the target language (Sumarikh et al., 2014:77). Code mixing often occurs both in daily conversation and in a newspaper, magazine, novel,

and so on. But along with the development of technology, code mixing also occurs on social media.

The media's position, with all of its benefits, has become a part of most people's everyday lives. Social media is one of many new forms of media that have emerged as a result of changing times. Users can engage, cooperate, share, communicate, and establish virtual social ties via social media, which is a type of online media that allows users to represent themselves and interact, collaborate, share, and communicate with others. Social media is a digital platform where users' space-time interacts with social reality. According to Van Dijk (2013), social media is a media stage that spotlights the support of clients who help and work together with them in their every-day exercises. As a result, social media may be viewed as an online medium (facilitator) that develops user relationships as well as a social connection. Meanwhile, researchers define social media as an online medium in which every user is free to contribute or participate in either information or entertainment that encourages social interaction. As for social media platforms such as Facebook, Instagram, Twitter, Whatsapp, YouTube, TikTok, and others, the use of social media, especially Facebook, is currently popular.

Facebook is very widely used by the millennial generation today. Facebook is used to make friends, create business relationships, promote products, and even play games. Facebook allows us to do whatever we want, and we can chat without having to talk face-to-face or even meet because we are unlikely to be from the same area. Via Facebook, one can meet and be friends with people from all over the world who speak a foreign language. Facebook is used as a place to share feelings, exchange ideas, communicate, and so on. Facebook is one of the social media sites that plays a big role in the occurrence of code mixing. Furthermore, using social media has become routine for Indonesians. So it is not surprising that Facebook has a very strong position as a medium for spreading foreign terms.

A number of studies have been conducted related to code mixing. For example, Sri Nurul Ayu (2011) investigated the types and factors that influence the use of code mixing by Facebook users. In the research findings, there were five types of code mixing, such as word insertion, phrase insertion, expression or idiom insertion, clause insertion, and reduplication insertion. While factors influencing the use of code mixing revealed that speakers' habits were the most excessive factor, followed by the curiosity to interpret factor, no indication of a role factor in the use of code mixing by Facebook users was found. Besides, Dewi Sartika (2012) also investigated the types and factors that influence the use of code mixing by Instagram users. In the research findings, there were four types of code mixing, such as word insertion, phrase insertion, expression or idiom insertion, and clause insertion. While factors influencing the use of code mixing revealed that speakers' habits were the most excessive factor, followed by the curiosity to interpret factor, no indication of a role

factor in the use of code mixing by Instagram users was found. The last, Hartini (2005), investigated the types of code mixing that happen in Muna language speakers' utterances. In the research findings, there were four types of code mixing, such as word insertion, phrase insertion, clause insertion, and reduplication insertion.

The research has investigated code mixing on social media platforms such as Instagram, Facebook and in oral languages. Although the researchers in those studies examined the types of code mixing and the factors that influence the occurrence of code mixing, they only focused on code mixing in Indonesian and English. Thus, there is no study that focuses on the research of code mixing in Indonesia and the local language, mainly Buginese. Therefore, the researcher has an interest in conducting research on language mixing on Facebook between Indonesian and Buginese.

The Buginese language is one of Indonesia's hundreds of regional languages. Specifically, in the province of South Sulawesi. However, speakers of this language may be found across Southeast Sulawesi, particularly in Bombana Regency. Bombana is a regency where the majority of the people are Buginese and still use the Buginese language. Buginese, like other local languages, is preserved and effectively used as a native language in certain areas. Based on the facts that often occur in our environment, especially in Bombana Regency, it shows that there are many bilingual people who, in communicating in daily life, do not only use one language but also involve other languages or more than one language. The use of more than one language is usually called code mixing, code mixing does not only occur verbally. In this digital era, they are no strangers to mobile phones and have started using social media, especially Facebook. Code mixing happens a lot when they update statuses and comments. The phenomenon of the use of code mixing Indonesian and Buginese is often found by Facebook users in Bombana Regency. As the researcher knows, many bilingual and bilingual people live in the area. As a result, the author is interested in investigating code mixing on Facebook. Because Facebook is one of Indonesia's most popular social media platforms, many people have access to information more quickly. The researcher choose Facebook because it is simpler to get code mixing data on Facebook, where individuals lives can be viewed on their profiles and user information is more readily available.

In choosing this research topic, the researcher refers to these three considerations. First, the phenomenon of code mixing is interesting to observe because it is part of the development process and the use of several languages by the community (Indonesian-Buginese). Second, based on observations made by researchers, the code mixing phenomenon occurs and is on Facebook. This phenomenon occurs when Facebook users update their status and comment. The last, because no research has been found that discusses code mixing between Indonesian and Buginese on Facebook in Bombana.

2. Methods

In this research, the researcher uses a descriptive qualitative study. Creswell (1994) described descriptive qualitative design as an inquiry approach for analyzing a social or human problem based on constructing a comprehensive, complete picture using words, conveying specific viewpoints of participants, and conducting the study in a natural environment. Data analysis includes organizing the information, breaking it down into pieces, synthesizing it, arranging it into a pattern, determining what is essential and what will be researched, and drawing conclusions that can be shared with others. Researchers choose qualitative research because they want to explain phenomena as deeply as possible by collecting data as deeply as possible, highlighting the importance of the depth and specificity of the data they collect. In this case, the researcher looks into the code used by Facebook users to mix Indonesian and Buginese.

The source of the data in this research is paper in the form of digitally written language on Facebook. To find out factual and accurate data, the researcher focuses on the status updates of Facebook users. Facebook users in Bombana served as participants in this study. In qualitative research, the phrase "population" is not used; instead, Spradley focuses on the social context, which consists of three elements: location, activity, and participants. In this study, the subjects are the Facebook users at Bombana. The time duration is from April 2022 until May 2022.

In collecting data, it used observation, interview, and documentation. The observation is that the researcher examined written language on Facebook by looking at status updates from individuals who had indicated that they were mixing Indonesian and Buginese codes in their Facebook researcher account. An interview was used to find out the reasons for the code mixing used by the Facebook users in Bombana. The research simply asks for a general overview of the situation and conducts interviews. Interviews allow researchers to get more of the required data. Documentation is used by researcher to collect data. The researcher utilized documentation to compile a list of Indonesian-Buginese code mixing identified in Facebook users' status updates and comments under the Facebook researcher account. When finding sentences that contain code mixing, the researcher composes a note and archives it with a take a screenshot of the data. In qualitative research, the researcher employs a data analysis approach, which entails a technical examination of the data. In qualitative research, Miles and Huberman (1994) identified three phases of data analysis: data reduction, data display, and conclusion/verification.

3. Result

This study was conducted to determine the most dominant types and reasons for mixing Indonesian and Buginese language codes used by Facebook users in

Bombana. The results of this study indicate that Facebook users tend to use code mixing in their status updates and comments. This is indicated by the findings in determining the type of code mixing according to Suwito (1985) and the reasons for code mixing used by Facebook users according to Kim (2006) and Haugen (1950). The results showed that there were 43 data types and seven reasons for the use of code-mixing Indonesian and Buginese languages in the status updates and comments of Facebook users. The results of the study show that there are six types of code mixing, namely (a) word insertion, (b) phrase insertion, (c) reduplication insertion, (d) hybrid insertion, (e) expression or idiom insertion, and (f) clause insertion. Word insertion is the most popular code mix among Bombana Facebook users, while expression or idiom insertion is the least popular. This study also found that code mixing used by Facebook users was motivated by seven reasons, namely (a) bilingualism, (b) speaker and partner speaking, (c) social community, (d) situation, (e) vocabulary, (f) prestige, and (g) speaker habit.

4. Discussion

This study was conducted to find out the most dominant types and reasons of Indonesian and Buginese code mixing that used by Facebook users in Bombana during April – May 2022. The result of this study indicates that Facebook users tend to use code mixing in their status updates and comments. It is indicated by the result of findings in determining the types and reasons of code mixing that use by Facebook users. The result shows that there are 43 pieces of data of Indonesian and Buginese code mixing that appear in statuses and comments of Facebook users.

a. The Most Dominant Types of Code mixing

Based on the findings above about the types of code mixing used in Facebook, the researcher discovered six classifications of types of code mixing from an analysis of Facebook users' status or comments. The most dominant type of code mixing that appears is word insertion and the least is idiom or expression insertion.

The most dominant types of code mixing used in Facebook was insertion of word, and the researcher found some of word that used students on wrote their status or comment on Facebook that were *massapodda, pareare, tommy, jena, mure, jongke, dalle, pao, goppo, tanniya, puseng, kapang, macinna, massipa, wallupai, jokka, bedda, and malotong*. All of these words are classified as code mixing in word insertion because when a Facebook user updates their status or comments, they insert words from other languages in their speech. In this case, the speaker speaks in Indonesian and inserts Buginese words in his speech. Wardaught (1998) states that code mixing in word insertion happens when a speaker uses a word or a group of words from another language while speaking in a specific language. In other words, a word or a group of

words from one language in this example, Indonesian are used in another language Buginese. They use the word insertion code mixing on Facebook to describe the images they upload, promote a sale, tell their activities, and tell how they feel.

This study also contains data on local dialects, although the researcher mainly pays attention to code mixing between Indonesian and Buginese. However, if a regional dialect is a collection of languages spoken by a significant number of different groups of people who are local to a certain location, region, or area, the researcher offers some information on those regional dialects as supplemental data. Regional dialects of Sulawesi include, for instance, *sa* and *mhi*. This justification leads to the conclusion that, when compared to other forms of code mixing, word insertion is the most common method utilized by Facebook users.

From this explanation, it can be concluded that code mixing in word insertion is the most dominant type of code mixing used by Facebook users compared to other types. Based on the collected data, word insertion consists of 18 data, followed by phrase insertion of 9 data, reduplication insertion consists of 3 words, hybrid insertion consists of 3 words, expression insertion consists of 3 words, and clause insertion consists of 7 words.

b. Reason of Using Code Mixing

Related to the findings of reasons that affect the use of code mixing, the researcher found seven reasons Facebook users use code mixing when updating status or comments. The first six reasons are in accordance with what was stated by Kim (2006), namely bilingualism, speaker and partner speaking, social community, situation, vocabulary, and prestige. Meanwhile, another reason as stated by Haugen (1950) is speaker habit. The following will be described further.

The first reason is bilingualism which consist of two pieces of data. Kim (2006) said that people who are bilingual tend to use code mixing in their language. In this study, bilingualism was found to be a reason why Facebook users use code mixing. One of the informants said *karena menurut saya teman-teman Facebook saya rata rata bisa menguasai dua bahasa jadi makanya saya sering campur bahasa Indonesia dan bahasa Bugis karena pasti mereka mengerti ji* "because I think my Facebook friends can speak two languages on average, so I often mix Indonesian and Buginese because they will understand". The same thing was also stated by another informant by saying *Supaya orang tau kalau saya menguasai dua bahasa, jadi saya campur mi bahasa Indonesia dan Bugis* "so that people know that I can speak two languages, so I mix Indonesian and Buginese". Those data are classified as bilingualism because many Facebook users in Bombana speak two languages, namely Indonesian and Bugis. The ability to speak more than one language is unavoidably a fundamental component of code mixing. Multilingual or bilingual speakers who mix code should do so with the primary aim of increasing understanding of the meaning of communication. From this, the

researcher confirms what was stated by Kim (2006) that bilingual ability can encourage people to insert words from one language to another.

The second reason is speaker and partner speaking which consists of three pieces of data. Kim (2006) said that to communicate, a speaker needs a partner and if they both use and understand code correctly, code mixing can occur. Because it has a definite purpose and purpose, speakers in speech events can exchange code-mixing languages inadvertently. One of the informants said *karena supaya lebih akrab saja apalagi kalau lawan bicara ta sama sama bisa menggunakan dua bahasa* "because to be more familiar, especially if the other person is talking to the same can use two languages". Followed by another informant said *sebenarnya tergantung ji siapa lawan bicara ta karena kalau saling komentar ki sama sesama orang yang mengerti dua bahasa tersebut pasti akan nyambung ji apa yang kita bicarakan* "actually it depends on who the other person is talking to because if we comment with each other, people who understand the two languages will definitely connect what we are talking about", and the next informant said *alasan sebenarnya tergantung siapa yang kita ajak berkomentar, kalau orang bugis saya gabung-gabungmi bahasa Indonesia dan Bugis supaya kelihatan lebih akrab* "the real reason depends on who we invite to comment, if the Buginese people I mix Indonesian and Bugis so that it looks more familiar". From this, the researcher confirms what was stated by Kim (2006) that code mixing can occur depending on who we are talking to or the partner we are talking to.

The third reason is social community which consists of two pieces of data. Kim (2006) said that an individual lives side by side and participates in one community, be it monolingual or bilingual. The majority of society today is multilingual and interacts in both languages. A person will experience the social impact of society directly. One of the informants said *kadang juga untuk seru-seruan sesama ibu ibu dan penggunaan 2 bahasa biasanya dipengaruhi oleh lingkungan* "sometimes it's also for fun with fellow mothers and the use of 2 languages is usually influenced by the environment". Followed by another informant said *karena teman-teman di Facebook yang sering berkomunikasi dengan saya itu orang Bugis ji, jadi pasti mereka mengerti ji apa yang saya bilang* "because the friends on Facebook who I often communicate with are Buginese, so surely they will understand what I'm saying". From here the researcher confirms what was stated by Kim (2006) that individuals who live side by side and participate in a community can affect code mixing when they communicate.

The fourth reason is a situation that consists of three pieces of data. According to Kim (2006) code mixing usually takes place in a casual or casual setting. This situation is more akin to everyday discussion, and for the writers, it also describes their usual means of communication. The purpose of the discussion is to express oneself. Spoken code mixing is more frequent than using written mode. One of the informants said *alasanya karena kan di Facebook itu santai ji, nda terlalu formal. Jadi kita seringmi campur bahasa* "she reason is because Facebook is relaxed, not too formal. So

we often mix languages". The next informant said *karena terlalu resmi juga kalau kita pakai bahasa Indonesia terus, jadi saya campur mi saja supaya lebih santai pembahasannya* "because it's too official if we continue to use Indonesian, so I just mix it up so that the discussion is more relaxed". Followed by another informant said *alasan nya karena terlalu serius juga kalau kita pake bahasa Indonesia terus nah ini Facebookji tempatnya kita seru-seruan. Jadi kalau kita gabung-gabung bahasa supaya suasananya bisa lebih santai untuk membahas sesuatu* "the reason is because it's too serious if we use Indonesian and then this is Facebook where we can have fun. So if we combine languages so that the atmosphere can be more relaxed to discuss something". From this, the researcher confirms what was stated by Kim (2006) that in a relaxed atmosphere it can lead to code mixing. This situation is more like an everyday discussion and the purpose of the discussion is to express oneself.

The fifth reason is vocabulary which consists of four informants. Kim (2006) said that when a language's vocabulary is limited, there isn't an acceptable term to use. People often translate words or phrases into other languages or mix them when they can't find the right words or expressions in their own tongue. The informant said *terbatas bahasa Indonesia yang saya tau jadi saya gabungmi bahasa Indonesia dan bugis* "limited Indonesian as I know so I merged Indonesian and Buginese". The next informant said *karena saya tidak terlalu lancar bahasa Indonesia jadi saya campur pake bahasa bugis* "because I'm not very fluent in Indonesian so I mix it with Buginese language". One of the informants said *karena kadang saya lupa bahasa Indonesianya jadi supaya cepat saya pakemi bahasa bugis* "because sometimes I forget the Indonesian language so I quickly use Buginese". Followed by another informant said *karena masih banyak kata bahasa Indonesia yang saya tidak tau artinya, makanya saya pake mi juga bahasa Bugis* "because there are still many Indonesian words that I don't know the meaning of, that's why I also use Buginese". From here the researcher confirms what Kim (2006) said that when they cannot find the right word or sentence or when there is no suitable translation for the language used, some bilinguals combine the two languages.

The sixth reason is prestige which consists of two informants. According to Kim (2006) people must be able to speak more than one language in this age of globalization. The prestige causes them to blend languages. Speakers frequently add a language's code to other languages out of habit or a desire to emphasize the language's uniqueness. The informant said *lebih mudah pembahasan dan lebih mudah dimengerti, sebenarnya juga buat gaya gayaan sesama orang bugis. Kalau ada kata atau kalimat bahasa Indonesia yang kurang dimengerti lebih cepat menggunakan bahasa bugis. Kadang juga saya ikut ikutan karena teman teman juga sering campur bahasa di status facebook* "It's easier to discuss and easier to understand, actually it's also for the style of fellow Buginese people. If there are words or sentences in Indonesian that are not understood, it is faster to use Buginese language. Sometimes I also join in because my friends also often mix languages on Facebook status". The next informant said *untuk gaya-gayaan di Facebook apalagi kan sekarang sudah modern jadi tidak hanya di kehidupan*

sehari-hari kita gunakan dua bahasa tapi di Facebook juga “for styles on Facebook, especially now that it is modern, not only in everyday life we use two languages, but on Facebook as well”. From this, the researcher confirms what was stated by Kim (2006) that in this globalization or modern era people must be able to speak more than one language. They combine language for fun or style. Speakers often add language codes to other languages out of habit or a desire to emphasize the uniqueness of the language.

The last reason is speaker habit which consists of four informants. Kim (2006) stated that to make it easier for speakers to communicate, speakers who are familiar with the language mix it up. This is known as code mixing. In addition, mixed language forms appear to appear without the knowledge of the speaker. This emphasizes that the speaker's habits are the main influence in the use of code mixing. Code mixing occurs only as a result of expressive impulses, namely speaker encouragement. The informant said *saya menggunakan 2 bahasa tanpa saya rencanakan kayak mengalir, akhirnya jadi keseringan begitu tanpa disengaja sampai terbawa di status* “I use 2 languages without me planning it like it flows, eventually it becomes so frequent that it accidentally gets carried away in status”. The next informant said *kebiasaan mi dalam kehidupan sehari-hari jadi terkadang terbawa mi juga di Facebook* “habits in everyday life are sometimes carried over to Facebook”. One of the informants said *tidak direncanakan ji sebenarnya, tapi karena kebiasaan mi di kehidupan sehari-hari jadi terbawa mi sampai ke Facebook* “it wasn't really planned, but because of habits in everyday life, it carried over to Facebook”. Followed by another informant said *sebenarnya tanpa saya sadari saya campur dua bahasa mungkin karena kebiasaan di kehidupan sehari-hari jadi campur bahasa jadi keterusan sampai di Facebook* “actually without me realizing it, I mixed two languages maybe because of habits in everyday life, so I mixed languages so I continued to get on Facebook”. From here the researcher confirms what Kim (2006) said that the speakers' habits are the main influence in the use of code mixing. In their daily life, they often use code-mixing of two languages so that they are carried over to Facebook without them knowing it.

From the statement above, it can be concluded that many Facebook users in Bombana speak two languages, namely Indonesian and Bugis. The ability to speak more than one language is unavoidably a fundamental component of code mixing. To communicate, a speaker needs a partner and if both use and understand code correctly, code mixing can occur. An individual lives side by side and participates in one community, be it monolingual or bilingual. A person will experience the social impact of society directly. Code mixing usually takes place in a casual or casual setting. This situation is more akin to an everyday discussion, and for writers, it also describes their usual means of communication. The purpose of the discussion is to express oneself. When the vocabulary of a language is limited, there are no acceptable terms to use. When they cannot find the right word or expression or when there is no

suitable translation for the language used, some bilinguals combine the two languages. People should be able to speak more than one language in this era of globalization. For many young people, code mixing has evolved into a fad that is meant to be contemporary and informative. Prestige causes them to blend languages. Speakers often add language codes to other languages out of habit or a desire to emphasize the uniqueness of the language. In addition, mixed language forms appear to appear without the knowledge of the speakers. This emphasizes that the speaker's habits are the main influence in the use of code mixing. From the explanation above, it can be concluded that the most dominant reason for using code mixing is vocabulary consist of four data, the same as the speaker's habit which consists of four data, followed by speakers and partner speaking consist of three data, the same as the situation consists of three data, and the least is bilingualism which consists of two data, as well as social society which consists of two data, and prestige consists of two data,

Based on this explanation, it can be concluded that the use of code mixing reasons consist of 20 samples of speakers from Bombana. The reaserch uses the theory of Kim (2006) and Haugen (1950) on the reasons of using code mixing. Based on this theory, speakers have different reasons, namely bilingualism, speaker and partner speaking, social community, situation, vocabulary, prestige, and speaker habit.

5. Conclusion

Based on data analysis, researcher concludes that code mixing is the use of two or more languages by mixing one language with another; for example Indonesian with Bugis language on Facebook users without changing the meaning of sentences. That is, Facebook users who have a certain social background tend to choose certain code mixing to show their social status or personal identity in society; to show their solidarity, to make the conversation more interesting; and to share. Furthermore, the elements expressed in their conversations are called internal code mixing because these elements come from regional languages.

This study examine the used of code mixing by Facebook users from Buginese into Indonesian language. In particular, find out which types of code mixing are used the most and the least used are code mixing. The results of the study show that there are six types of code mixing, namely (a) word insertion, (b) phrase insertion, (c) reduplication insertion, (d) hybrid insertion, (e) expression or idiom insertion, and (f) clause insertion. Of the six, word insertion is the most widely used code mix and the least used expression or idiom insertion by Facebook users in Bombana. This study also found that code mixing used by Facebook users was motivated by seven reasons, namely (a) bilingualism, (b) speaker and partner speaking, (c) social community, (d) situation, (e) vocabulary, (f) prestige, and (g) speaker habit. Therefore, the results of

the study confirm Kim's (2006) opinion regarding six reasons and Haugen's (1950) opinion regarding one reason for using code mixing on Facebook.

This research has succeeded in finding the types of code mixing according to Suwito's theory (1985) and the reasons for using code mixing according to the theory of Kim (2006) and Haugen (1950) conducted by Facebook users in Bombana. Researcher have found six types of code mixing and 7 reasons for using code mixing on Facebook. Researcher are aware that there are still many shortcomings in this study. Therefore, future researchers are expected to continue the analysis of code mixing, not only in social media but also in other broad situations in bilingual society, because according to the author code mixing is one of the unique phenomena that emerges from people's social life. Future researcher are expected not only to analyze the forms of code mixing and the reasons for using code mixing based on the theory of Suwito (1985) and Kim (2006) and Haugen (1950), but also to analyze the other side of linguistics and also analyze in terms of age, gender, social and others. Finally, this research is expected to be useful to sharpen the reader's understanding of code mixing, especially in the form of code mixing and the reasons for using code mixing.

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