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The analysis of code-mixing used on WhatsApp by English Language & Culture students at Universitas Widya Dharma Pontianak

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ABSTRACT

Code-mixing has become a common practice among bilingual and multilingual speakers, especially in informal digital communication, such as WhatsApp. This study aims to identify the types of code-mixing used by English Language and Culture students at Universitas Widya Dharma Pontianak and understand the reasons behind their language choice. This research applied a descriptive qualitative method using documentation of WhatsApp group messages and interviews with selected students. The data were analyzed using Muysken's (2000) theory to classify the types of code-mixing and Bhatia and Ritchie's (2006) theory to examine the reasons for its usage. The study found 42 messages containing code-mixing, with 29 cases of insertion, 5 cases of alternation, and 8 cases of congruent lexicalization, showing insertion as the most dominant type. The reasons for using code-mixing included participant roles and relationships, situational factors, message-intrinsic factors, social attitudes, language dominance, and security. These findings highlight how bilingual students mix languages in digital communication to express themselves effectively, reflecting their bilingual environment and the influence of social media on language practices.

Keywords: code-mixing; bilingualism; WhatsApp

1. INTRODUCTION

Conversations play a key role in how people connect and interact. Each conversation helps individuals share knowledge, express their feelings, and relate with others. Through conversation, people adapt their language according to the context, the people they are speaking to, and the purpose of the interaction. Language is not just a tool for communication. It is a bridge that connects people from different countries, cultures and social backgrounds. Many people grow up or live in environments where more than one language is spoken. Over time, this adaptation has given rise to new patterns of communication, one of which is the practice of blending languages in a single conversation, known as code-switching.

In recent years, it has become common for people to mix languages in their daily conversations. In linguistics, this phenomenon is known as code mixing. It can be found in formal situations, such as in the office or school, and informal situations, such as at home or with friends. This phenomenon is widespread among young people in Indonesia, where English is frequently mixed into Indonesian conversations due to the environment, social media, and habits. Combining two languages often makes conversation more effective and easier to understand.

The connection between language and society is closely related to our everyday lives. Sociolinguistics deals with this relationship (Safitri, et al., 2017). Code-mixing shows how people use language in different contexts. It deals with culture, social groups, and physical settings that affect communication in the community. People in bilingual or multilingual environments tend to mix languages to fit in or clarify something. This mixing shows that language changes depending on the context, whether it is formal or informal.

Many schools require students to use two languages, making the ability to speak more than one language a valuable skill. Byers-Heinlein and Lew-Williams (2013) described bilingualism as the ability to engage with two languages as part of daily communication. Bilingual education teaches students to speak and use two languages in different contexts. This shows how code-mixing influences young people's daily conversations.

The term code-mixing refers to the combination of different linguistic elements, such as morphemes, words, phrases, and clauses, from two grammatical systems within a single sentence (Bhatia & Ritchie, 2006).

This study investigates code-mixing in greater depth, as it is common in everyday communication. One example is among English Language and Culture (ELC) students at Universitas Widya Dharma Pontianak, especially those in the eighth semester, who mix Indonesian and English while chatting with friends on social media, both inside and outside the classroom. This habit is influenced by their academic and social environments.

Social media is a significant communication tool. Platforms such as Instagram, TikTok, and WhatsApp allow people to connect globally, often leading to language mixing. Language and social media use are closely related (Syafaat & Setiawan, 2019). Young people who speak more than one language are exposed to content in different languages, encouraging them to mix languages in daily conversations. This makes conversations more enjoyable and flexible. Specifically, WhatsApp is one of the most popular messaging apps and plays an important role in language interaction. It allows users to communicate via text, voice messages, and pictures. Therefore, this study focuses on WhatsApp as the analyzed platform.

Therefore, the researcher is interested in exploring how ELC students use code-mixing in various contexts, both when interacting directly and when expressing thoughts and feelings, in both speech and written forms. This study specifically aims to identify the types of code-mixing used and the reasons behind the language choices among ELC students on WhatsApp.

2. THEORETICAL REVIEW

2.1. Sociolinguistics

Several researchers and linguists have defined sociolinguistics from different perspectives. Sociolinguistics is likely to attribute variations in the standard of language use within societies (Widiasmara, 2023). This definition highlights the role of societal factors in shaping how language is spoken and understood in society. Similarly, Nasution et al. (2019) state that sociolinguistics is a branch of linguistics that focuses on how language is used within societal contexts. This emphasizes the importance of social structures in the patterns of language use. Sociolinguistics is a field that focuses on both social and linguistic aspects of language and aims to understand how language structure connects with social structure (Meyerhoff, 2006).

It is agreed that sociolinguistics refers to the use of language in society. While it is recognized by all, different experts define it differently. Sociolinguistics helps people understand that language is not just about grammar or rules but also about how people use it in real-life situations. This makes it useful for studying code-mixing, language variation, and how people communicate in different social settings.

2.2. Bilingualism

In sociolinguistics, bilingualism exists when more than one language is used in a community. Jayantini and Utami (2021) describe bilingualism as a speaker's use of two distinct languages when interacting with others who may speak a different language. Hamers and Blanc (2000) further expanded this concept, explaining that societal bilingualism occurs when two languages are in contact within a linguistic community. This contact allows both codes to be used in the same interaction, resulting in many individuals becoming bilingual.

Sulpizio et al. (2020) emphasize that for a bilingual speaker to access and use the intended linguistic items and structures, he or she must switch and regulate between and for different languages. Apriana and Sutrisno (2022) state that "Bilingualism is not something new." In addition to helping people communicate, bilingualism also influences how people think and understand information. Bilingualism is more than just the ability to speak two languages; it also helps people remember information and solve problems because their minds are trained to manage different languages while communicating. However, it is important to note that not all bilingual individuals can use both languages in their everyday lives, as language use depends on the situation and must be adjusted based on the context of communication.

2.3. Code-Mixing

Code-mixing is a bilingual phenomenon (Salsabila et al., 2021). It tends to happen in bilingual or multilingual settings, where individuals mix elements from different languages, often using a dominant language with parts of another language integrated into their speech (Nababan, 2019). Zalukhu et al. (2021) defined code-mixing as the use of two languages in one conversation, switching within the scope of a single sentence. The use of code mixing is often influenced by social and psychological factors. It is a technique used by speakers to convey a certain message, such as being more educated, modern or globally connected. This practice is similar to the creation of pidgins; however, while pidgins develop between people who do not share a common language, code-mixing occurs in multilingual settings where people know more than one language (Octavita, 2017). Bilingual speakers often insert words or phrases from a foreign language even when the topic or situation does not change.

According to Muysken (2000), code mixing occurs at the lexical and syntactic levels and is categorized into three types: insertion, alternation, and congruent lexicalization, as follows: Insertion occurs when a word from another language is placed in a specific position within the sentence structure of the main language. For example, "*Aku suka banget sama* style *baju dia*," where the English word "style" is inserted into an Indonesian sentence. Alternation involves using both languages alternately in a sentence, each following its own structure and rules. For instance, "*Besok aku ada ujian*, but I'm not ready." In this

example, the speaker switches from Indonesian to English without changing the topic of the conversation. Congruent lexicalization occurs when both languages have similar grammatical patterns, allowing words from both languages to be used together more naturally. An example is "*Aku udah nge*follow *dia kemarin*," where the Indonesian prefix "*nge-*" is combined with the English word "follow."

Sometimes, people mix languages because they are used to it in their daily lives and may not even realize that they are mixing languages. Bhatia and Ritchie (2006) classify several reasons and motivations for using code-mixing. First, participant roles and relationships influence it; for example, people mix languages when talking to close friends but use more formal language with strangers. Second, situational factors such as the setting, topic, class, age, and gender influence the language choice. People may use one language in formal settings but mix languages in informal situations, such as chatting with friends or joking with family. Third, message-intrinsic factors are used to maintain clarity or express idioms more naturally in a language. This includes quoting someone, repeating for clarity, softening a message, or expressing idioms that are difficult to translate. Finally, social attitudes, language dominance, and security also affect code-mixing. People mix languages based on their social identity, proficiency, and confidence in their language skills. Those who are fluent may mix more, and some mix to show that they belong to a group or community.

2.4. Social Media

Social media plays a significant role in modern communication, providing platforms for individuals to connect and interact online (Lai & To, 2015). It is defined as a collection of technologies that enable people to share information and communicate quickly (Monica-Ariana & Anamaria-Mirabela, 2014). Shabir et al. (2014) highlighted that social media offers multiple services, including chat, text, image, audio, and video sharing, making it an integral part of daily life. Among various platforms, WhatsApp is widely used for communication, enabling users to send messages, share multimedia, and engage in real-time conversations, which supports code-mixing in informal digital settings among students.

3. METHOD

This study used a descriptive qualitative method to analyze the types and reasons for code-mixing among English Language and Culture students in their WhatsApp group chats. A qualitative approach is suited to this research because it allows for a deeper understanding of code-mixing practices and the reasons behind language choice in informal digital communications. According to Bradshaw et al. (2017), a qualitative description approach allows researchers to gather rich descriptions of a phenomenon that may be poorly understood.

Data were collected through documentation and interviews with the participants. The documentation technique involved collecting chat messages from the "Online WD" WhatsApp group, which consisted of eighth-semester English Language and Culture students at Universitas Widya Dharma, Pontianak. Data will be collected from January 2024 to December 2024. In addition, structured interviews were conducted with selected students to explore their reasons for using code mixing, guided by the framework of Bhatia and Ritchie (2006).

The population in this study was eighth-semester English Language and Culture students in the WhatsApp group, while the sample consisted of students whose messages showed code mixing. The purposive sampling technique was used. In this context, six students were selected purposively from the WhatsApp group based on the frequency of their participation and their active use of code-mixing in the group

Data analysis was conducted by identifying and categorizing the instances of code-mixing found in the messages using Muysken's (2000) theory, which includes insertion, alternation, and congruent lexicalization. The interview data were transcribed and analyzed to identify the reasons behind the use of code-mixing using the categories proposed by Bhatia and Ritchie (2006). The findings were then

interpreted to understand the patterns and motivations of code-mixing among students in their digital communications.

After completing the analysis, the researcher prepared a presentation of the findings by assigning simple codes to the participants to ensure clarity and confidentiality. Participants who appeared in the chat but did not participate in the interviews were labeled as Participant A, B, C, and so on, while participants who provided interviews were labeled as Participant 1, 2, 3, and so forth. This labeling system allowed the researcher to clearly distinguish between participants included in the documentation and those who provided interview data. Finally, the researcher drew conclusions based on the findings.

4. RESULT

4.1. Types of Code-mixing

Table 1 show the types of code-mixing.

Table 1. The Number of Messages Containing Code-Mixing

No.	Types of Code-mixing	Frequency
1.	Insertion	29
2.	Alternation	5
3.	Congruent Lexicalization	8
	Total	**42**

Source: "Online WD" WhatsApp group

4.1.1 Insertion

1) Extract 1 (Participant 2): "*Sisa foto yg blum di* up, *masi* loading"
(The remaining photos that have not been uploaded are still loading)
The words "up" (upload/*mengunggah*) is an English verb and "loading" (*memuat*) is an English noun, both English words inserted to describe sending files online and the process of waiting for them to finish processing.
2) Extract 2 (Participant 2): "*Sebenarnya masih belum* extract *semua*, *TAPI*, *boleh disebar karna udh cukup banyak*"
(Actually, it has not been extracted all yet, but, it can be shared because there has been already quite a lot)
The word "extract" (*mengekstrak/mengambil*) is an English verb inserted to describe taking or extracting data from a source.
3) Extract 3 (Participant 2): "*Aku belum boleh* reveal *karna kesepakatan kami itu blum semuanya di sortir,jangan dulu bagi* link"
(I cannot reveal it because based on our agreement, the link cannot be shared unless the files have been sorted out.)
The words "reveal" (*mengungkapkan*) and "link" (*tautan*) are English verbs and nouns that are inserted to describe the action of sharing information and referring to a URL.
4) Extract 4 (Participant 2): "It's okayy, *cocok utk menjawab entitas tidak dikenal*"
(It is okay, it is suitable for answering unidentified entities)
The phrase "it's okayy" (*tidak apa-apa*) is an English expression inserted to show reassurance in conversation.
5) Extract 5 (Participant 2): "*ini yg udh kirim* sound (poetry):"
(These are those who have sent the sound (poetry):)
The word "sound" (*suara/rekaman*) is an English noun inserted to refer to audio files in a poetry project.

6) Extract 6 (Participant 2): "*Dikelas ini kalau poetry ada yg mau make* sound, *kirim ke aku ya. Biar ku* list"
(In this class, if there is anyone who wants to use sound for poetry, send it to me. So, I can list)
The words "poetry" (*puisi*), "sound" (*suara/rekaman*), and "list" (*mencatat*) are English words inserted to refer to a project, audio files, and the action of listing names for managing submissions.

7) Extract 7 (Participant 5): "*Nanti* join *aja ya*"
(Later, just join)
The word "join" (*bergabung/ikut*) is an English verb inserted to invite participation.

8) Extract 8 (Participant 5): "*Kemarin pas kalian pulang ada lihat* adaptor cable *dikelas gak?*"
(Yesterday when you guys went home, did you see an adaptor cable in the class?)
The phrase "adaptor cable" (*kabel* adaptor) is an English noun phrase inserted to refer to a technical item in class.

9) Extract 9 (Participant 5): *Kau mau ku* kick *gak* Vin
(Do you want me to kick you Vin)
The word "kick" (*mengeluarkan/menghapus*) is an English verb inserted to describe removing someone from a group, used in informal tone.

10) Extract 10 (Participant 5): "Join *juga yaaa*"
(Join too, okayyy!)
The word "join" (*bergabung/ikut*) is used as an English verb inserted to invite participation.

11) Extract 11 (Participant 5): "*Tapi aku sudah ubah* file *kalian dengan nama kalian ya*"
(But I have already renamed your file with your names)
The word "file" (*berkas*) is an English noun inserted to refer to digital documents. In this context, it shows that the speaker renamed the students' files using their names.

12) Extract 12 (Participant 5): "*Ini nama-nama yang sudah* submit"
(here are the names for those who have submitted)
The word "submit" (*menyerahkan/kirim*) is an English verb inserted to describe the action of submitting assignments, commonly used in academic settings.

13) Extract 13 (Participant A): "*Semester ini* free"
(This semester is free)
The word "free" (*gratis*) is an English adjective inserted to mean that no payment is required for the current semester.

14) Extract 14 (Participant A): "*Kok kau jdi* soft *gini* Go"
(Why are you suddenly being soft, Go)
The word "soft" (*lembut/tidak tegas*) is an English adjective inserted to describe someone's attitude or behavior, suggesting that he is acting more gentle or not as firm as usual. The term highlights a shift in attitude that the speaker surprised or unusual.

15) Extract 15 (Participant 3): "Approach *satu" Dong*"
(Approach one by one please)
The word "approach" (*mendekati/menghubungi*) is an English verb inserted to suggest that someone should speak to others one by one, this mostly happens in a group task context.

16) Extract 16 (Participant 3): "*Itu krna* design *piringnya yg di* parcel *kita habis*"
(It is because the plate design we used in the parcel ran out)
The words "design" (*desain*) and "parcel" (*paket/bingkisan*) are English nouns inserted to describe the plate's appearance and the gift package context.

17) Extract 17 (Participant 6): "Vote *aja gmna*"
(How about vote?)
The word "vote" (*memilih/memberi suara*) is an English verb inserted to suggest decision making or expressing other's opinion in the group.

18) Extract 18 (Participant 6): "*Kau yg* share"
(You will be the one who shares it)
The word "share" (*membagikan*) is an English verb inserted to instruct someone to distribute or send something.

19) Extract 19 (Participant 4): "Ohh *yg* custom *gitu kah*?"
(Ohh, you mean the custom one?)
The word "custom" (*buatan khusus/sesuai permintaan*) is an English adjective inserted to ask whether something is specially made or personalized.

20) Extract 20 (Participant 4): "*Nanti minta panitia buat* share link *untuk akses foto yg tadi yaa*"
(Later ask the committee to share the link to access the photo from earlier, okay)
The phrase "share link" (*membagikan tautan*) is a verb-noun combination inserted to instruct someone to request a photo link from the committee.

21) Extract 21 (Participant B): "*Aman* stock *masih banyak*"
(Don't worry, there is still a lot of stock)
The word "stock" (*persediaan*) is an English noun inserted to refer to available supplies. The speaker reassures others that items are still in stock, likely in a commerce-related context.

22) Extract 22 (Participant 1): "*selesai kmrn tu kan hrs di* refresh *tu malah ada tulisan terkirim*"
(After finishing yesterday, it had to be refreshed, but instead it said sent)
The word "refresh" (*memuat ulang*) is an English verb inserted to describe reloading a page or system. The speaker explains a technical issue involving system failure to reload properly.

23) Extract 23 (Participant 1): "*klo* white *sm* black *udh* basic *ga si*"
(Are white and black already considered basic?)
The words "white" (*putih*), "black" (*hitam*), and "basic" (*sederhana/umum*) are English words inserted to describe color and style. These terms are widely understood and commonly used.

24) Extract 24 (Participant 1): "*nah iya tktnya mereka gatau pasti nanti berantakan krna krg* briefing"
(Yeah, that's right. I am afraid they will not know what to do. It will definitely get messy because there was not enough briefing)
The word "briefing" (*arahan/instruksi*) is an English noun inserted to describe the short guidance or instruction expected before carrying out a performance. The speaker emphasizes the need for prior direction to prevent confusion.

25) Extract 25 (Participant 1): "*lagu sofia* please *tolong berekspresi bebas semuaa kaya merekaaa*"
(Sofia song please, please express yourself freely like them)
The word "please" (*tolong*) is an English adverb inserted for emphasis. It is used alongside the Indonesian equivalent to express a strong plea or emotional encouragement.

26) Extract 26 (Participant E): "*Tpi msh aja* single *ni bg*"
(But still single, bro)
The word "single" (*belum punya pasangan*) is an English adjective inserted to refer to relationship status. The speaker describes his relationship status as not being in relationship.

27) Extract 27 (Participant D): "*Gess bantu* share *ya*"
(Guys please help to share this okay)
The word "share" (*membagikan*) is an English verb inserted to request help in distributing or sending something. This word appears frequently in student communication, as seen in previous extracts.

28) Extract 28 (Participant C): "*Telat dikit ya* A****, *baru liat* chat *ini jd baru mau mandi*"
(A bit late A****, I just saw this chat so I am about to take a shower)
The word "chat" (*obrolan/percakapan*) is an English noun inserted to refer to an online conversation. This word has become a widely used borrowed term in digital contexts.

29) Extract 29 (Participant 3): "*Udah kek* a match made in heaven"
(It is like a match made in heaven)
The phrase "a match made in heaven" (*kombinasi yang sempurna*) is a full English expression inserted into an Indonesian sentence. It is used to describe something that fits perfectly together.

4.1.2 Alternation

1) Extract 30 (Participant 2): "*Karna itu* email *bisnis dan publik-ku*, email me when it's needed. *Manya(makanya) merespon kerjaan dan masalah edukasi*"
(Because it is my business and public email, email me when it is needed. That is why I respond to work and education matters)

This data shows an example of alternation where the speaker mixes between Indonesian and an English clause which is "email me when it's needed" in Indonesian means email *saya jika diperlukan*. In this context, the student alternates the English clause into an Indonesian utterance where the student informs others to contact her through email.

2) Extract 31 (Participant 2): "Okay, I'm out take this info with grains of salt *karna takutny ketua kami pusing dan tata cara* performance *bisa jadi berubah. Waktu dan tempat dipersilahkan*"
(Okay, I'm out take this info with grains of salt because I am afraid our leader might get overwhelmed and the procedure for the performance might change. The time and place are yours)

This data shows an example of alternation where the speaker mixes between Indonesian and an English clause which is "Okay, I'm out take this info with grains of salt." This clause means not to take the information too serious because it is not entirely true yet or it might change. The word "performance" is also used in this utterance, in Indonesian it means *pertunjukan* or *penampilan*. In this context, the speaker is reminding the group that the performance plan could still change.

3) Extract 32 (Participant 2): "Anw, *klo misalny jadi* masquerade, and y'all might want to have custom mask, just tell me"
(Anyway, if we end up having a masquerade, and y'all might want to have custom mask, just tell me)

This data shows the student's utterance uses mostly English and mixes Indonesian like "*klo misalny jadi masquerade*." The rest of the sentence is in English. In this context, the speaker is giving information to the other if the masquerade actually happens and need custom mask, just tell her.

4) Extract 33 (Participant 2): "First of all, thank you. Second, Lis??? *Mentang2* last day of second semester *ya*"
(First of all, thank you. Second, Lis??? Just because it is the last day of second semester?)

This data shows an example of alternation where the speaker mixes English and Indonesian in one utterance. At the first part, which is "First of all, thank you. Second, Lis???" is in English, and then it alternates to Indonesian, "*Mentang2* last day of second semester *ya*." This example shows the mixing of Indonesian and English elements.

5) Extract 34 (Participant 2): "Take this info with large amount of salt, *info bisa berubah karna kebanyakan masih "direncanakan*""
(Take this info with large amount of salt, the info might change because most of it is still "planned")

This data is similar to extract 30, where the speaker mixes between Indonesian and an English clause which is "take this info with large amount of salt." This clause means not to take the information too serious because it is not entirely true yet or it might change.

4.1.3 Congruent Lexicalization

1) Extract 35 (Participant 2): "*Tp gk dulu*, money-*ku bahkan tidak cukup untuk diri sendiri apalagi klo jadi babu anabul*"
(But not for now, I don't even have enough money for myself especially for having a pet)

The word "money-ku" is a combination of the English word "money" and the Indonesian suffix -*ku* (my). In this context, it refers to the speaker saying that her money is not enough.

2) Extract 36 (Participant 2): "*Jujur aku suka* design-*nya*"
(Honestly, I like the design)

The word "design-*nya*" combines the English word "design" and the Indonesian suffix -*nya* (its/the). In this context, it refers to the design that the speaker likes.

3) Extract 37 (Participant 3): "*Nah* design*nya rencananya mau milih yg ini klen" Setuju ga?*"

(So, the plan is to choose this design, do you guys agree?)

The inserted word "design*nya*" is a combination of the English word "design" and the Indonesian suffix -*nya* (its/the). In this context, it refers to the design that will be chosen.

4) Extract 38 (Participant 3): "*Terus bisa* click reference*nya*, *kira" Gitu*"
(Then you can click the reference, something like that)

The inserted phrase "click reference*nya*" combines the English words "click" and "reference" with the Indonesian suffix -*nya* (its/the). In this context, it refers to the reference that can be clicked.

5) Extract 39 (Participant 6): "*Kita makanannya nasi goreng*, snack*nya* puding *sama minumannya teh*"
(Our food is fried rice, the snack is pudding, and the drink is tea)

The inserted word "snack*nya*" is a combination of the English word snack and the Indonesian suffix -*nya* (its/the). In this context, it refers to the list of food and drink.

6) Extract 40 (Participant 4): "*Dia lagi belajar nge*treat *cwek*"
(He is learning how to treat girl)

The inserted word "*nge*treat" is a combination of the Indonesian prefix *nge-* and the English verb "treat." In this context, it refers to someone learning how to treat a girl.

7) Extract 41 (Participant 1): "*dh krm malah pas dibagiin* for*mnya lgsg isi*"
(Already sent it, the form even was filled right after it was shared)

The inserted word "form*nya*" is a combination of the English word "form" and the Indonesian suffix -*nya* (its/the). In this context, it refers to the form that was shared and immediately filled out by the student.

8) Extract 42 (Participant 1): "*nah kalau mau beres2 kan kita blm tau juga untuk* pudding *nih* fee*nya berapa takutnya beresnya kelebihan terus susah mau ngembalikan sisa uangnya*"
(Well, if we want to clean it up, we have no idea how much the fee is for pudding. It is feared that it will be too much and it will be difficult to return the rest of the money back)

The inserted word "fee*nya*" is a combination of the English word fee and the Indonesian suffix -*nya* (its/the). In this context, it refers to the cost of the pudding.

4.2. The Reason of Using Code-Mixing

The reason of using code mixing can be seen in Table 2.

Table 2. The Number of Reasons Towards Code-Mixing

No.	Reasons of Code-Mixing	Number
1.	Participant Roles and Relationship	1
2.	Situational Factors	1
3.	Message-Intrinsic Factors	1
4.	Social Attitude, Language Dominance, and Security	3
	Total	**6**

Source: Interviews with selected students

Based on Table 2, the first reason is Participant Roles and Relationship. Participant 1 stated in the interview that she mostly spoke Chinese at home and often used code-mixing of Indonesian-English in her daily communication. She confirmed that her status as an English student influence her used of code-mixing. According to her, she usually mixed Indonesian and English while talking with friends. She often used code-mixing on the social media platforms, such as Instagram and WhatsApp. Some English phrases that she frequently used including "see you," "thank you," and etc. When the researcher asked about how she felt using code-mixing, she responded that she did not have any particular feeling. She further explained that she did code-mixing typically in informal contexts.

The second reason is Situational Factors. Participant 2 stated in the interview that she mostly spoke a mix of Indonesian, English, Japanese, and Dayaknese at home, also she often used code-mixing of Indonesian-English in her daily communication. She mentioned that her status as an English student "kind of influence" her language use, although she tried to be considerate of people who might not understand English. According to participant 2, she tended to use code-mixing when she felt rushed, wanted to explain everything, or was trying to convince someone.

She noted that both the situation and her feelings often influenced her language choice. Several social media platforms where she mostly used code-mixing included X (twitter), WhatsApp, Tumblr, and Instagram. Some of the English expressions she regularly used are "literally," "expect," "really," "pressure," "rush in/out," and "toodles." When asked about her feelings towards using code-mixing, she said that "I just feel it's easier to express myself and to convey the words." She further explained that her use of code-mixing mostly came from habit, but was also affected by her feelings in certain situations.

The third is Message-Intrinsic Factors. Participant 3 said she mostly spoke *Tiochu* (Chinese) at home and often used Indonesian-English code-mixing in daily life. She acknowledged that being an English student influenced her language use. She code-mixed when she couldn't find the right word in the language she was using. She mainly used WhatsApp and often said "bye-bye," "thank you," "handphone," and "laptop." She stated she had no particular feeling toward using code-mixing, explaining that it helped her express herself when she forgot or couldn't find the exact word.

The next reason is Social Attitude, Language Dominance, and Security. Participant 4 said he mostly used Indonesian at home and often did code-mixing in daily communication. He agreed that being an English student influenced his language use. He used code-mixing when he found it hard to express thoughts in Indonesian, as English felt more natural. He used WhatsApp, TikTok, Instagram, and YouTube, and often commented with terms like "LOL," "CMIIW," and "IMO." He said code-mixing made him feel good and showed his improvement as a bilingual, especially since he also teaches English.

Similarly, participant 5 also said she used Indonesian at home and frequently used code-mixing, especially on WhatsApp. She felt confident using phrases like "car free day," "hello!," and "submit it!" She believed using code-mixing helped her apply what she had learned and deepen her knowledge as an English literature student.

Furthermore, participant 6 said she spoke Hakka at home and often used code-mixing in both phone and real-life conversations. She agreed her exposure as an English student made switching languages feel more natural. She used WhatsApp, Instagram, and TikTok, with examples like "Wait, *aku mau kumpulin tugas dulu*." She said she felt both great and awkward when using code-mixing but believed it helped improve her English over time.

5. DISCUSSION

This study found that students used all three types of code-mixing proposed by Muysken (2000): insertion, alternation, and congruent lexicalization. From 42 identified instances in the WhatsApp group, most of the messages, the base language of the utterance is Indonesian, and the students mix English words, phrases and clauses. Insertion was the most dominant type, occurring 29 times in the group.

The most frequent type was insertion with 29 occurrences. This shows students often inserted English words and phrases into Indonesian sentences. Words like join, share, sound, and submit were frequently used. For instance, in "*Ini nama-nama yang sudah* submit," the word submit (*kirim/menyerahkan*) was inserted into an Indonesian utterance, it is commonly used when discussing assignments. Another example, "*Tpi msh aja* single *ni bg*," uses the English adjective "single" to describe relationship status. These examples suggest students insert English words either to simplify expression, show habit, or reflect modern and academic influence in informal settings.

The second most frequent type was congruent lexicalization, which occurred 8 times. This shows how students blended English and Indonesian in one grammatical structure. Examples include design*nya*, fee*nya*, form*nya*, and snack*nya*, where English nouns are attached to the Indonesian suffix *-nya*. In "*Jujur aku suka* design-*nya*," the speaker expresses liking the design naturally, using English within an Indonesian

grammar form. This suggests students are confident using English as part of their daily speech, and that English has become part of their informal vocabulary.

The least frequent type was alternation, which appeared 5 times. This involves switching between languages at clause level. An example is "Take this info with large amount of salt, *info bisa berubah karna kebanyakan masih 'direncanakan'*." The phrase "take this info with large amount of salt" implies the information is not final. Although used less, alternation shows that students are capable of using full English clauses within Indonesian conversation, depending on the situation or message content.

In addition to identifying the types of code-mixing, this study also explored the reasons behind students' language choices, based on interviews with six frequent code-mixers. Participant 1's explanation was related to participant roles and relationships because she primarily used code-mixing in casual conversations with friends. This demonstrated how familiarity and peer interaction affected language choice. According to Bhatia and Ritchie (2006), people are more likely to code-mix when talking to those they are close with, as the setting feels informal and safe. In this case, her comfort around friends made mixing languages a natural way to communicate without thinking too much about grammar or correctness.

The situational factors were related for participant 2. She mixed languages when she felt rushed or wanted to express something quickly. This shows how context and emotional urgency influence language choice. Bhatia and Ritchie suggest that urgency, topic, or feelings like stress can lead people to choose words from whichever language comes faster or feels more effective. Her code-mixing was not planned, but rather a practical response to the moment.

Participant 3's explanation involved message-intrinsic factors. She code-mixed when she forgot a word or couldn't find the right expression in one language. This supports Bhatia and Ritchie's view that code-mixing is often used to avoid communication breakdown. In participant 3's case, it helped maintain fluency and avoid pauses, making the message clearer and more complete.

Meanwhile, participants 4, 5, and 6 gave reasons related to social attitude, language dominance, and language security. Participant 4 explained that using code-mixing made him feel more confident as a bilingual and also reflected his role as an English student and educator. As Bhatia and Ritchie explain, people often mix languages to feel like part of a group.

Similarly, participant 5 explained that code-mixing helped her engage more deeply with English, making her feel confident that her language study is reflected in her daily conversation. She saw code-mixing as a practical tool to integrate her academic learning into everyday use. This confidence shows a positive attitude toward bilingualism and reflects what Bhatia and Ritchie described as language security.

In the same way, participant 6 found code-mixing natural and convenient due to frequent exposure to English vocabulary in her studies. While sometimes feeling awkward about using code-mixing, especially when her native language (Indonesian) did not fully express her thoughts, she considered it a habit that supported her progress in English proficiency.

Overall, these responses showed that students employed code-mixing for a variety of reasons, such as based on who they talked to, how they felt, what they remembered, or even how they saw themselves. Particularly in a bilingual setting where both English and Indonesian were used on a daily basis, code-mixing enabled them to communicate more easily, quickly, and confidently.

6. CONCLUSION

Based on the findings and discussions, the researcher draws the following conclusion in this section. This study analyzed the types and reasons for code-mixing used by eighth-semester students in the WhatsApp group. The analysis was based on Muysken's (2000) theory. Three types of code-mixing were identified: insertion (29 data), alternation (5 data), and congruent lexicalization (8 data). The most dominant type found in this study was insertion. This shows that students commonly insert English words into Indonesian sentences, especially in digital communication.

The reasons for code-mixing were analyzed using Bhatia and Ritchie's (2006) theory. Each participant gave a different reason, such as participant roles and relationships, situational factors, message-intrinsic factors, and social attitude, language dominance, and security. The most dominant reason based

on the responses was social attitude, language dominance, and security, as shown by participant 4, who said he used code-mixing because he is an English student and teacher. This reason shows that his social identity and language background influenced his habit, and he feels more confident using both languages to express himself naturally. These findings suggest that code-mixing is influenced by both social context and personal language preference.

Ethical Approval
Ethical approval was not required for this study.

Informed Consent Statement
All participants were informed of the purpose of the study, and informed consent was obtained prior to data collection. Participation was voluntary, and all responses were kept confidential and used solely for academic research purposes.

Authors' Contributions
R led the conceptualization of the study, designed the research framework, and coordinated the data collection process, including documentation of WhatsApp group messages. Ritan also conducted the initial analysis using Muysken's (2000) code-mixing framework and prepared the first draft of the manuscript. W contributed to conducting interviews, refining the qualitative data analysis based on Bhatia and Ritchie's (2006) framework, and validating the classification of code-mixing instances. Windy also reviewed and edited the manuscript, providing critical input to strengthen the interpretation of findings and ensure overall coherence.

Disclosure statement
No potential conflict of interest was reported by the authors.

Data Availability Statement
The data presented in this study are available on request from the corresponding author due to privacy reasons.

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