CODE-MIXING IN *INDONESIAN SELEBGRAM'S CAPTION* IN *INSTAGRAM*

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Abstract

The use of code-mixing in any social media platform rises significantly. As one of currently popular social media, *Instagram* is mostly-found platform to mixing languages in users' caption posts. Observing 10 captions written by an *instagram*-based influencer known with selebgram,, this study aims at (1) finding out code-mixing practices from the captions; and (2) classifying them into types of code-mixing based on Musyken's theory. The captions were written by a celebrity, a trendsetter for Indonesian teenagers who use English as their target language. This study finds that (1) there are 10 code-mixing uses found in the 10 captions which are classified into (2) alternation type for 8 times, and congruent lexicalization type for 2 times.

Keyword: *language, communication, code-mixing, social media, instagram.*

INTRODUCTION

This universe has thousands of languages that survive this long. Different languages are usually arising from cultural differences called cultural communities. Everyone is born to master their first language. When someone uses another language to communicate, this is a practice of communication in a second language in order to make communication with people who do not use the same language possible. The one who communicate in their second language is called bilingual person, and therefore has ability to mix and switch the languages properly. The statement is reinforced by Wardhaugh (2006) that the phenomenon of people having more than one code is called bilingualism or multilingualism. Then this is also said by Spolsky (1998) states that someone is bilingual when they have several functional abilities in the second language.

Further, Wardhaugh (2006) mentions that when someone talks to an interlocutor using two languages together to extend that these languages change from one to the other within a single utterance, code-mixing occurs. From several phenomena that occur between mixed codes, Hoffman in Pardede and Kisno (2012) explains some reasons why these people (bilingual and multlingual) switch or mix their language are (1) they talk about a particular topic; (2) they quote from somebody else; (3) they are emphatic about things they find, (4) to produce interjection, or including sentence cohesive devices), (5) clarifying by using repetition, (6) intentionally trying to clarify content of the speech for interlocutor and (6) expressing group identity and entity.

In this digital era, communication does not only occur in face-to-face moment but also in many platforms, such as social media. Social media is a bridge between people to stay in touch even though the distance separates and no need to meet each other. Social media makes the enthusiasts of people easier to share their moment. People use social media as a place for them to express the feelings from what they feel and experience. It can be a post that tells the daily activity along with a photo upload and caption. The social media that is being discussed is *Instagram*. This platform begins to be popularized on October 6, 2010 which begins its initial release on the App Store and can be accessed also on Google Play. Code-mixing can be found in one of *Instagram* users who often labeled it as a *Selebgram* or abbreviation for Celebrity of *Instagram*. The *selebgram* uploads daily photos and important moments written in a caption containing code-mixing. This research focuses on this topic because this code often occurs when the *selebgram* uses code-mixing to express its writing and makes it easier to communicate with all *Instagram* users throughout the world. The *selebgram* is also one of the biggest influencers who reached 859K followers, including Indonesian citizens. She is being followed because of the development of her language in using code-mixing on *Instagram* captions.

Related studies are taken into account to enrich the analysis of our study. The first study is by Sutrismi (2014) entitled the use of Indonesian English code mixing in social media networking (Facebook) By Indonesian Youngsters. This study was aimed to portray (1) code mixing's types and (2) the reasons why people use code mixing in social media platform (Facebook) especially Indonesian youngsters. This study shows that there are six types of linguistic forms of code-mixing and three reasons of using code-mixing. The similarity of this study is to identify the types of code-mixing used in form of social media and the difference is how each study collects the data from the social media; this study uses Instagram and Sutrismi's study uses Facebook to college the data of using code-mixing and gives reasons of using code-mixing.

Another study was conducted by Novianti (2013) entitled the use of code switching in Twitter (A case study in English Education Department). This study aims to (1) identify code switching types in the tweets, (2) explore the reasons why the respondents choose to switch their language in Twitter, (2) to analyze by some steps, the code switching occurences from the tweets, (3) making classification of the code switching occurences in the form of tables, (4) quantifying the level of code switching's frequency and its percentage, and (5) analyzing and discussing the obtained data. The study finds that there are three types of code switching, seven language combinations and six reasons of the use of code switching in Twitter. The similarities of this study are to identify and to classify the type of code-mixing of the data in form of table from social media. The differences of this study are the type of data; this study is identifying the type of code-mixing and Novianti's study is identifying the type of code-switching and also she gives seven language combinations and six reasons of the use of code switching.

And the third study is by Yuliana, Luziana, and Sarwendah (2015) *Code-Mixing And Code-Switching of Indonesian Celebrities: A Comparative Study*. The purpose of this study is to obtain some information to identify the types of code mixing and code switching frequently used by Indonesian celebrities. The similarity of this study is to identify the type of code-mixing in celebrities as they use to

communicate and the differences are the type of code-switching that she uses as the purpose of the study and the objective of the study.

This study examined the using of code-mixing which happens to some people who have a great chance to become influencers. The procedures used in this study include; (1) identifying the types of code-mixing from the caption and (2) classifying the caption based on the types of code-mixing. The final results are to discovery several types in code-mixing and presented in the form of table. This study also aims to describe several types of code-mixing so the readers know more about how to use code-mixing.

METHOD

In this study, the method used to collect the data is the descriptive qualitative approach. The data collection requires from one of the social media objects to observe problems in language development that occur in real life. This statement is also supported by Robson (2002) cited in Cohen et. al. (2007), case study looks at a phenomenon in its real-life context. This research is conducted to examine the types of code-mixing that exist from several selections of captions used by one of Indonesian *selebgram* which become the main focus of this research, also she is the biggest influencer that can be followed because of the language development in terms of code-mixing itself.

There are several ways to analyze the data obtained. First, researchers took 10 captions from May to June 2019 on the *Instagram* platform. Second, several captions are collected by identifying the code-mixing in terms of writing the caption. Third, the caption is being classified by the types of code-mixing into 3 types according to the theory of Muysken (2000). And finally, the caption is written in the form of a table and the type of code-mixing that occurs in writing the caption.

DISCUSSIONS

To strengthen this study, Muysken's theory is used to determine the type of code-mixing contained in the caption. Muysken (2000) also revealed that code-mixing is generally divided into three main types. They are (1) insertion (word or phrase level), alternation (clause level) and congruent lexicalization (dialectic level) – and the frequently-used occurrence of code-mixing variants in society is insertion one. By insertion, the writer thinks is the process of code-mixing which is conceived as something to borrowing: the insertion of an alien lexical or phrasal category into a given structure. Alternation means the altering process between structures from languages. It occurs between clauses that alternation is used when speaker mixes his or her language with a phrase. The last is congruent lexicalization of material from different lexical inventories into a shared grammatical structure.

This theory helps the writers to analyze all the code mixing occurences found in the *instagram* account of the celebrity. The analysis is in form of table that covers the captions as well as its class which is based on Muysken's theory. Further, this study is sharpened with the type that dominates. The complete classification can be found in Table 1.

Table 1. Type of Code Mixing of Captions Written by a Selebgram

NO.	CAPTION	CODE-MIXING
1	I keep telling myself to listen to the person I'm talking to. *To actually listen, not to come up with another answer, not to then interrupt.* At first I found it a bit hard. Most of the time we treat conversation like a competition. Yang memang adalah yang paling banyak ngomong, paling panjang omongannya. Kadang isinya sebenarnya muter-muter, kadang emang beneran ada isinya. Ya gak sih? Sebenarnya ini *another* perintilan dalam keseharian yang kita sering lupa, tapi *once* kita udah bisa ngelakuin rasanya enak. Kita jadi ngelatih diri kita untuk *genuinely* peduli sama orang, beneran ngedengerin orangnya, dan *in conversation* sama lawan bicara kita.	Insertion and Alternation
2	Who's here tired of cancel culture? *I know I am.* Kenapa ya orang tuh *expect* orang lain untuk jadi sempurna? *Like….* why? Dipikir *real world* itu kayak film Avengers apa ya. Eh, tapi Thanos aja *isn't completely evil. Even a movie* aja *trying to consider all the grey areas* di karakternya dia. So if you expect someone IRL to be perfect, holy, unproblematic, etc. Then you're one strange of a man. *Because nobody is.* Dan *once* seseorang *made mistake*, langsung berbondong-bondong di-*cancel* orang-orang. People are not perfect. *People change. They grow.* Terkadang manusia suka enggak masuk akal.	Insertion and Alternation
3	Beberapa hari yang lalu ogut tanya sama *followers* perempuan tentang apa kelebihan dan kekurangan menjadi perempuan menurut pengalaman pribadi mereka. Kebanyakan dari mereka senang karena menjadi perempuan berarti diistimewakan, didahulukan. Tapi itu juga yang enggak mengenakan. Seringkali perempuan dianggap lemah. Ruang gerak dan ekspresi dibatasi. Sering dilarang untuk melakukan ini dan itu. padahal kita adalah manusia serba bisa. Bisa berkarya, bisa bekerja, bisa menimba ilmu, bisa menjadi ibu. Menjadi perempuan juga terkadang sulit karena entah kenapa beban *gender role* itu lebih terasa. Padahal apapun dia, tidak ada suatu apapun yang bisa membbuat dirinya *"less woman."* Kita tetap perempuan jika kita ngomongnya engga lemah lembut. Kita tetap perempuan jika kita menghabiskan waktu berkarir daripada di dapur. Kita tetap perempuan, mau	Insertion

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No	Text	Type
	apapun sifat kita, kegiatan kita, profesi kita. Apapun itu, kita tetap perempuan hebat.	
4	Sumaya Abdel Qader**,** *the first Muslim council woman in Milan.* Diliputan kali ini gue ketemu banyak banget perempuan Muslim hebat yang proaktif dan berani untuk bergerak di tengah-tengah problematika umat yang cukup patriarkis yang seakan menuntut perempuan muslim untuk di rumah aja, yang melimit perempuan seakan-akan kita enggak mampu berkontribusi buat komunitas kita. Dia ini perempuan hebat. Seorang istri, seorang ibu, dan seorang yang aktif berpartisipasi di lingkungannya. Selalu memperjuangkan keadilan untuk imigran dan perempuan dari dia remaja. Sampe akhirnya dia memutuskan untuk berpartisipasi di politik di tengah-tengah maraknya populisme di Italia. *Girls, dream big*. You can be whatever you want to be. *#MuslimTravelersNET*	Insertion and Alternation.
5	*Weekend* ini pada ada tontonan nggak? *Vlog* di Swiss dan Prancis udah ada di *Youtube* ya! *My 9 day trip packed in one video* *Anyway*, kalian ada *dream country* yang pengen kalian samperin nggak sih? *Share in the comment section down below which country and why*!	Insertion and Alternation
6	*Enjoying the view of Bern.* Jangan lupa pake *sunscreen* dari @mdglowingskin biar kulit tetep terjaga~	Insertion and Alternation
7	*The only picture in the city*. Inilah mengapa disarankan untuk *stay* di suatu kota jangan cuma 2 hari. Apalagi kalau *flight-nya* sekitar 12 jam (*plus* drama koper)	Insertion and Alternation
8	I am finally in Japan! We managed to stroll around Dotonburi area after having dinner. We will be there only for two days but we will come back for sure *Captured using #GooglePixel3a Night Sight feature* Btw apakah media sosial masih *di-block*, *guys*? p.s.: I'm not planning to make any PagiPagi regarding the riot yesterday. Why u ask? Karena kalau urusan politik Indonesia dan Pemilu, I'm trying my best not to add another noise. Karena udah berisik *even without me talking about it. Too many sides* dan cerita-cerita segala macem. Kaya yang gue *mention* kemaren di komen, setiap orang punya versinya sendiri. *But one thing I believe*, politik engga bisa diliat terlalu *one dimensional*. Gue titip pesen aja, *aside any of this drama*, kita semua sama-sama orang Indonesia. *#TeamPixel* *#Team*BuburDiAduk	Insertion and Alternation,
9	*Vlog* pindahan *soon yes*. Sebelum itu tonton dulu *vlog* terakhir ogut di Italia. Selasa depan ada *episode* baru PagiPagi. #sekilasinfo	Insertion and Congruent Lexicalization

| 10 | Last week at @soundsofindonesia we talked about the importance of digital literacy and I shared my experience online. Thanks to you who came AND actually listened to our talk show. Gue pribadi merasa sangat penting untuk terus *raising awareness* dan tetap berdiskusi tentang isu-isu seputaran *internet* dan *behavior* orang terhadapnya. Karena tidak bisa dipungkiri, walaupun *internet* memberikan banyak manfaat ia juga memberikan masalah baru | Insertion, Alternation, and Congruent Lexicalization | yang harus kita hadapi dengan lebih serius. Bukan ngegampangin, bukan ngeremehin, bukan *making fun of it*. Udah saatnya kita semua punya kemampuan untuk mengunakan *internet* secara bijak supaya bisa *maintain peaceful ecosystem. Make sure to do some research about 21st century skills cos we all need it.* | |

CONCLUSION

This study concludes that the major type of code-mixing used in the selected caption from Indonesian *selebgram*'s *Instagram* is insertion based on the samples from this study. The type of insertion is found 10 times in each caption. And then the second most is the type of alternation is found 8 times, and the last one is the type of congruent lexicalization, which is found 2 times in writing the caption on Indonesian *Selebgram*'s *Instagram.* Based on the caption, the Indonesian *selegram* uses the level of words, phrase, and clause to combine between the native language and target language, which is English language, to write down the caption as the expression of what being described in the *Instagram* uploaded-picture. This shows the background of Indonesian *Selebgram* is bilingual or uses two languages to communicate.

Therefore, the *selebgram* prefers to use code mixing to help develop their skills in English language as well as the lack of vocabulary in her native language so she uses the target language to communicate in two languages, especially in English language.

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