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Linguistic Interplay on Social Media: Unraveling Indonesian-English Code Mixing on Twitter

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Abstract

This qualitative descriptive study delves into the intricate realm of code mixing between Indonesian and English on the Twitter account known as Convomf. With a substantial following of over 1.3 million users, Convomf serves as a dynamic autobase forum where individuals express their concerns and experiences anonymously. This research is driven by two primary objectives: firstly, to categorize the distinct types of code mixing evident in the Convomf tweets, and secondly, to uncover the underlying reasons users engage in this linguistic practice. Employing a purposive sampling method, the study meticulously analyzed tweets collected between February and March 2023. The tweets selected for analysis were those that prominently featured code mixing, providing a rich dataset for examination. The methodology centered around the documentation of these tweets, followed by an in-depth analysis of the language patterns and structures used by the account holders. The findings of the study indicate a diverse array of code-mixing types, with six primary categories identified: insertion of a word (16%), phrase (22%), word reduplication (1%), clause (42%), hybrid constructions (9.5%), and idioms (9.5%). These variations demonstrate the complexity and versatility of code mixing as a linguistic strategy. Furthermore, the study explored the motivations behind code mixing, aligning with Hoffman's theoretical framework. The reasons range from discussing particular topics (65%) and clarifying speech (18.5%) to emphasizing certain points (15%), among others. Notably, interjections and repetition for clarification were also observed, albeit less frequently. Overall, this study contributes to the understanding of code mixing in digital communication on social media platforms. It reveals that code mixing is not only prevalent but also serves various communicative functions, reflecting the nuanced ways in which language is used in the context of social media. The insights gained from this research offer valuable implications for linguistics, particularly in the realm of bilingualism and language usage online.

***Keywords**: Sociolinguistics, Code-Mixing, Twitter Linguistics, Digital Communication, Bilingualism*

INTRODUCTION

Humans are social creatures who require interaction and communication with one another. People need something to make communicating their thoughts, feelings, opinions, and other things more accessible. Language is a standard tool that people use daily asserts that language is what the members of a particular society speak. Therefore, language plays a crucial function in human communication in society.

In a multilingual society, people regularly switch between several languages. Code mixing is using more than one language in oral communication. A method of communication between

two or more people that can be used at any time is called a code. Then, according to Kartini (2019), each person mixes codes for various reasons. It may be out of necessity or politeness. Code-mixing is a phenomenon in which people mix and use two languages simultaneously to communicate differently. Sometimes it can convert the speaker to another language while maintaining the exact pronunciation of the meaning, such as when English is combined with Indonesian, Malaysian, or Chinese. Some people regularly switch between or combine various linguistic codes when speaking. They become a trend in communication approaches because they are increasingly essential for talking with others. Those that are used to speaking English claim that these people need to gain additional expertise. This phenomenon makes it easy to converse and feel comfortable with one another.

The rise of social media platforms like Twitter, Instagram, and Facebook has further amplified the occurrence of code-mixing, as users navigate between languages to express themselves in non-direct communication contexts. Twitter, one of the world's leading social media platforms, is particularly notable for its vast user base, including over 24 million users in Indonesia, making it a rich repository for studying language use and sociolinguistic patterns. The report from We Are Social and Hootsuite, there were 556 million Twitter users worldwide in January 2023. This number increased by 27.4% compared to the same period the previous year. Indonesia ranks as the 5th largest user in the world with 24 million users. Twitter is a platform through which people can also express their feelings, be it happy, funny, or sad. All of this is related to the user of Twitter. Although Twitter gives trending features, users know what is popular in Indonesia. Twitter allows us to interact without having to meet physically or even have ever met, enabling us to do anything.

Numerous studies have explored the intersection of code-mixing and Twitter, contributing valuable insights into the linguistic practices of users on social media. Kartini (2019), from Sulthan Thaha Saifuddin Jambi State Islamic University, conducted a qualitative study titled "Code Mixing Used by Sheryl Sheinafia's Followers (Case Study of Jaksel Teens' Language Trend)." Employing observation, interviews, and documentation for data collection, Kartini found that nouns, adjectives, verbs, and sentences on Sheryl's Twitter account exhibited various code-mixing forms. The study also revealed that Sheryl's followers used code-mixing to express Dominance Attitude and Language Attitude. Another noteworthy study by Cindy Nabila and Andi Idayani (2022) from Islamic University Riau, "An Analysis of Indonesian-English Code Mixing Used in Social Media (Twitter)," utilized tweets from prominent Twitter personalities as the primary data source. Through documentation, the researchers analyzed these tweets and identified significant motivations for code-mixing on Twitter, including the desire for motivation, knowledge enhancement, humor, and emotional expression. Finally, Syafrizal and Sari (2017) from Sultan Ageng Tirtayasa University conducted a study titled "Code Mixing In Students' Twitter Status At Sultan Ageng Tirtayasa University." This research adopted content analysis within a qualitative framework, gathering data through interviews, observation, and documentation. Focusing on the code-mixing practices of students in their eighth semester, the study discovered prevalent use of congruent lexicalization, insertion, and alternation as code-mixing techniques. Furthermore, it examined the psychological factors influencing students' engagement in code-mixing. These studies collectively highlight the diversity of code-mixing practices on Twitter and underscore the importance of understanding the linguistic choices of users in a digital context. They offer comprehensive perspectives on how individuals use language mixing as a communicative strategy, reflecting broader social and psychological dynamics.

Previous studies have explored code-mixing in various contexts, yet few have focused specifically on the unique linguistic landscape of Twitter. This study aims to fill this gap by

examining the English-Indonesian code-mixing employed in tweets from the Convomf account, a popular autobase forum where users post anonymously. The research is particularly interested in the types and functions of code-mixing, drawing on theoretical frameworks established by Suwito (1988) for types of code mixing and Hoffman (1991) for functions of code mixing. By analyzing the tweets, this study seeks to contribute to a deeper understanding of bilingual communication strategies in digital spaces and provide insights into the sociolinguistic phenomena of code-mixing in online interactions.

METHOD

This research is used a descriptive qualitative method. Purposive sampling method was applied in this research. Purposive sampling method was used in this study to analyzed all the sentence written by convomf. In purposive sampling, or non-probability sampling, all the data that fulfill the criteria needed, should be used and analyzed. The criteria of the sentence that can be regarded as the data is the sentences written by convomf. The design of this research is content analysis. The content and internal features of media are the topics of the study tool known as content analysis. All types of recorded communication can be used for content analysis, including transcripts of interviews, speeches, observation procedures, videotapes, and documents Busha and Harter (1980).

The data sources in this study will be taken from updated tweets and reply to followers at @convomf. The time duration is from February until March 2023. The writer uses the tweets comments from the @convomf account to find out the type of code-mixing and the reason for code-mixing from the follower's @convomf account. The reason why the writer choose Convomf account is because Convomf an autobase account on Twitter with 1.309.238 followers and often wrote their tweet by mixing language created by the account @_anige_. This account aims to be a forum for Twitter user to post their concerns, experiences, and vent to other Twitter users anonymously.

There are some steps that are done to collect the data. First, observe and read Twitter for all the tweet from Convomf that have been captured, identifying the tweet. Second, finding the utterance IndonesianEnglish Code mixing on the Twitter (the document was taken by screenshot). Third, classifying the type of Code-Mixing and the functions of code mixing on the Twitter convomf based on Suwito (1988) and Hoffman (1983). The data collection of this research there are observing the script of dialog on the twitter,

The tweet delivered by Convomf that contain code mixing were used for the data analysis. The entire sentences delivered by Convomf that contain code mixing were used to classify the types and the possible reasons. After that, the sentence was analyzed one by one and devided into the categories of the types of code mixing by giving some code to distinguish into each category of code-mixing. After classifying the types of code mixing and giving some code, the sentence was analyzed for the code-mixing possible reason.

FINDINGS AND DISCUSSIONS
Findings

The researchers classified the data based on the types and reasons for code-mixing. The Researcher found code mixings in various types; for the kinds of code mixing found in the tweet @convomf, the researcher analyzed using Suwito's theory. The types argued by Suwito such as words, phrases, baster, reduplication/repetition words, idioms, and clauses.

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Table 1. Summary of Research Results

No	Type of code mixing	Frequency	Percentage
1.	Insertion of Word	32	16%
2.	Insertion of Phrase	46	22%
3.	Insertion of Hybrid	20	9.5%
4.	Insertion of Word Reduplication	1	1%
5.	Insertion of Idiom	20	9.5%
6.	Insertion of Clause	79	42%
	TOTAL	196	100%

As a result, in the types of code mix in the account @convomf, there are 196 data that researchers have found. The data shows that clause insertion code mix is the most dominant type of code mix in the @convomf account, around 42%. Below the code mix is Phrase Insertion, which is 22%, then Word Insertion is 16%, Hybrid Insertion is 9.5%, Idiom Insertion is 9.5%, and the lowest percentage is Word Reduplication Insertion is 1%.

This research only found five reasons for code-mixing: talking about a particular topic, being emphatic about something, repetition used for clarification, interjection, and intention of clarifying the speech. The finding reasons for using code mixing appeared in the conversation, as shown in the table below:

Table 2. Reasons for Code-Mixing

No	Reasons of code mixing	Frequency	Percentage
1.	Talking about particular topic	128	65%
2.	Being emphatic about something	29	15%%
3.	Repetition used for clarification	1	0.5%%
4.	Interjection	2	1%
5.	Intention of clarifying the speech.	36	18.5%
	TOTAL	196	100%

This study found five reasons for using code mixing based on Hoffman's theory in the @convomf account. Those are: Talking about a particular topic which is 65%. The next Intention of clarifying the speech is 18,5%, being emphatic about something by 15%. The interjection is 1%, and the lowest is Repetition used for clarification, which is only 0,5%.

1. Type of Code Mixing

In terms of the type of code mixing, the researchers classifies the data. In the types of code mix, the researcher uses the theoretical statement expressed by Suwito (1988) as mentioned in (Syafryadin & Haryani, 2020), which these results are supported by several studies revealed by (G Purnamasari et al., 2016; Hahyesalaemae et al., 2017; Hardini et al.,

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2019; Haryati & Prayuana, 2020; Sugiantari, 2018; Sutrisno & Ariesta, 2019) in which they found types of code mixing divided into six types, namely word insertion, phrase insertion, hybrid insertion, word reduplication insertion, idiom insertion, and clause insertion. Furthermore, (Auliya et al., 2017; Moetia et al., 2018; Nur Rahmawati et al., 2020; Putri et al., 2023; Yuanita, 2018) also mentioned the six types of code mixing.

1.1. Insertion of Word

The smallest unit that can have independent, objective, or useful meaning is the word. Words can be divided into several types, such as verbs, nouns, adjectives, and so on. The researcher found 16-word construction data by searching for information in the tweets. The word construction information is divided into noun, adverb, and adjective categories.

1) Data: 02/IOW/02-feb

*"**Worth** aja sih, di gue awet sampe sekarang"(Worth it though, mine has lasted until now).*

The italic word above is an English *word* used by the followers as a part of her tweet. In this case, the followers of Twitter used code mixing. She uses the word *worth,* which means he wants to express that buying earphones in mr diy is good enough to use, in which the word worth is included as a noun. Placing worth between the sentences is called the Insertion of Words. The function of this sentence is to need a feeling motive because the speaker wants to express his feelings.

2) Data : 17/IOW/08-feb

"*Tergantung dah... tapi **mostly** gak sarapan sih*" (Depends... but mostly I don't have breakfast).

It can be seen in Data 17; the Influencer used the word *mostly* in the statement. The word *mostly* means that he wants to express that he tends to skip breakfast in the morning. In the part of speech, that word include as an adverb.

3) Data 25/IOW/09-feb

"*Emang dasar cowo murahan berkedok **friendly** yang temen cewe nya ga habis-habis!!"* (Typical of a cheap person pretending to be friendly, never running out of girl friends!).*

It can be found in code-mixing between the Indonesian and English languages. The word *friendly* means someone who is sympathetic to oneself or one's cause and one who doesn't display any antagonism. That word is called the insertion of the word and included as an adjective.

4) Data: 161/IOW/27-feb

*"Gak aneh anjir, aku hampir tiap **weekend** makeup walaupun di rumah doang"(It's not strange, I do makeup almost every weekend, even at home).*

In this section, a word is classified as code mixing insertion of word. In this case, she used the word **weekend** means that the time between the conclusion of one

work or school week and the beginning of the next is referred to as the end of the week, particularly Saturday and Sunday. The word weekend is a noun.

5) Data : 144/IOW/27-feb

*"Nder **seriously** ini cakep banget"(Nder, seriously, this is really pretty).*

Based on Influencer's tweet, she used code mixing insertion of words. In this case, the word *seriously* means to show that you're not joking and that you're serious when you say something. The word seriously includes the category of adverb. Based on cambridge dictionary, seriously means to regard a person, subject, or situation as important or dangerous and worthy of your attention or respect.

1.2 Insertion of Phrase

A phrase is a single structural element that usually consists of more than one word and does not have a subject and predicate structure as in a clause. The researcher found 22 pieces of data during the data search categorized as phrases. Here, we select some examples to be discuss:

1) Data: 09/IOP/07-feb

*"Aku **easy fallin love**"*

In the sentence above, there is some of words which are classified as code mixing Insertion of Phrase because consist of two words *easy and fallin love.* On his tweet, he used the word easy *fallin love* have meaning to develop a strong romantic interest in someone.

2) Data: 15/IOP/08-feb

"Can't relate *krn mamaku berangkat kerja sebelum aku bangun tidur" (Can't relate because my mom goes to work before I wake up).*

In the sentence above, there is a sentence that is classified as code-mixing insertion of the phrase. It can be seen she mixes Indonesian and English language. The sentence *can't relate* means shows something that is not the same.

3) Data: 41/IOP/14-feb

*"**How sweet** sehat selalu yangkung"(How sweet, always stay healthy dear).*

From the situation, the Influencer used code mixing between the Indonesian and English languages. It can be seen; she used the word how sweet that means this is a very kind and sweet gesture from a person. Yangkung is the Javanese term for paternal grandfather.

4) Data: 45/IOP/15-feb

"Morning after *marahin anabul" (Morning after scolding anabul)*

In the data, it can be found that the followers used the phrase morning after in their tweets. It can be classified into the insertion of a phrase because it consists of two words, morning and after.

5) Data: 90/IOP/18-feb

"**Stop i**t. *klo diterusin kasian kaliannya, capek"(Stop it. If you continue, you guys will feel tired).*

From the situation, the followers used code mixing between the Indonesian and English. The English word is inserted within the sentence, the word stop and it The kind of code mixing in this tweet is an insertion of phrase.

1.3. Insertion of Hybrid

A hybrid is a combination of two parts that have one meaning. The word hybrid comes from English, while some English words have Indonesian affixes added to them. The researcher discusses data from the hybrid code mix in the following paragraphs.

1) Data: 10/IOH/07-feb

"Tapi kalo **di-fallin love** **back***, auto kabur wkwk"(But if they fall in love back, I automatically run away, lol).*

In the sentence above, the Influencer inserted the word ***di*** in her statement. It can be classified into the insertion of a hybrid. The word **di-fallin** consist**s** of two words which combine di- is Indonesian prefix, and fallin is an English noun. Di-fallin means loved by someone.

2) Data: 56/IOH/17-feb

"Walau **feedbacknya** *nggak sepadan" (Even though the feedback isn't worth it).*

The followers used the word *feedbacknya* in her statement. In this case, the followers of Twitter used code mixing in his tweet, and it's called insertion of hybrid because it consists of two words. The word feedback is an English noun, and nya is Indonesia

suffix.

3) Data: 69/IOH/18-feb

"Apaya, lo **seworth** *it itu kok untuk diperlakukan sama atau bahkan lebih dari apa yang udah lo lakuin"(What are you saying, you're worth it enough to be treated the same or even more than what you have done).*

The italic word above is an English hybrid used by the followers as a part of his tweet. In this case, the followers of Twitter used code mixing in his tweet. He used the word se- worth, which means hybrid because it consists of two languages that combine coba- in Indonesia, it is a prefix, and worth in English is an adjective.

4) Data:181/IOH/27-feb

"Coba **direstrat** *dulu hpnya terus charge lagi" (Try to restart the phone first, then charge it again).*

Based on the sentence above, it can be found that code mixes between the Indonesian and English languages. In his tweet, the word *direstrat* in the statement is an insertion of hybrid because it consists of two words di- is an Indonesian prefix, and restart is an English verb.

5) Data: 184/IOH/06-march

*"Dulu aku jg nangis terus nderrr***...pressurenya** *gede soalnya, normal kokkkk.... aku adaptasi pertama kali kerjaaa 1 bulan baru bisa menyesuaikan" (I used to cry all the time, Nder... the pressure was big, it's normal... It took me 1 month to adapt when I first started working).*

The tweet from the follower claims that, words are classified as code-mixing insertion of hybrid. In this context, the followers used the word support **pressurenya**. The word pressure is an English verb, and -nya is an Indonesian suffix. Pressure means coercion, intimidation, or persuasion to get someone to do something.

1.4. Insertion of Word Reduplication

A word that has been repeated (reduplication) is said to be a reword. The researcher found 1 data identified as a word reduplication after analyzing convomf on Twitter.

1) Data: 30/IOWR/10-feb

"Ada juga yang online cuma buat **scroll scroll***" (Some are online just to scroll through).*

Based on the sentence above, there is a word a mix of Indonesian English in the sentence. It can be seen he used the word *scroll scroll* as a form of Word Reduplication because the word scroll is written twice in the sentence entirely. The word scroll-scroll means the activity of social media users looking at various content by scrolling up and down the screen. There are many reasons why someone often scrolls on social media. One of the biggest reasons is to find entertainment. When he used the English word scroll-scroll between the caption, it's called Insertion of Word Reduplication because it consists of two words. The word scroll-scroll is using Indonesian system and concept, but it's written in English.

1.5. Insertion of Idiom

Idioms are collections of words with certain connotations. Idioms cannot be understood word by word because they have developed new meanings. The findings of this study include 12 data points. These facts fall under the category of idioms.

1) Data: 26/IOI/10-feb

*"***Bullshit** *semua soal nya" (All of it is bullshit, really).*

It can be found that code-mixing between the Indonesian and English languages. The word bullshit means speak disingenuously or without regard to facts or the truth. Bullshit is when someone swears in response to something that he considers 'bullshit'.

He uses a simile idiom with an animal, in this case, a bull which means 'cow.' So, bullshit means "cow shit." That word is called the insertion of the idiom.

2) Data: 36/IOI/14-feb

*"**Have** **fun** nonton konsernya nder, bukan tugasmu buat ngecukupin kebutuhan dia." (Have fun at the concert, sis, it's not your job to fulfill his needs).*

The italic word above is an English idiom follower use as a part of her tweet. In this context, the Influencer used code mixing. Have *fun* that means go and have fun, do something you like or find funny. The kind of code-mixing is the insertion of the idiom.

3) Data: 39/IOI/14-feb

*"**Btw** Sedih bangeet ditinggal sendirian"(Btw, so sad being left alone).*

Based on the tweet above, the followers inserted the word *by the way* here included the category of insertion of idiom, btw is short for by the way which means as an additional note to introduce or emphasize additional information in a casual conversation, used to introduce a new topic to be discussed or provide more details.

4) Data: 53/IOI/13-feb

"Love languange *gue woa" (My love language, woa)*

It can be seen the followers used the word *love language* in the sentence. It's called the insertion of an idiom because it consists of two words love and language. The word love language means that the term love language refers to a person's preferred way of expressing love to - and receiving it from their partner. In this context, followers mentioned that the love language is woa (word of affirmation). Words of affirmation are spoken or written words that affirm, support, uplift, and positively empathize with others, including with partners.

5) Data: 101/IOI/19-feb

*"gua langsung gua **cut off**" (I immediately cut them off).*

The followers inserted word *cut off* here included category insertion of idiom because it consists of two words cut and off. The word cut off means to cut, separate, or stop. The cut-off is then used in colloquial slang. Based on Macmillan dictionary, cut-off means to prevent having a close or friendly relationship with someone. Cut-off means breaking off a friendship. A person who cuts off a company means that they cut off the company and are no longer friends with each other. Cutting someone off means cutting off communication with someone. Usually, a friendship is cut off when someone is no longer suitable to be friends.

1.6. Insertion of Clause

Clauses are grammatical organizing units that are smaller than sentences but larger than phrases, words, or morphemes. They can also have subjects and predicates. The researcher found 42 data, but in this article, the researcher only addresses 5 of the 42 data.

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1) Data: 70/IOC/19-feb

"Dulu juga aku gitu tapi makin lama akhirnya luluh sendiri kayak ibarat **she fell first but he fell harder** *sekarang yang bucin akut dia"* (*I used to be like that, but over time, I softened on my own, kind of like 'she fell first but he fell harder,' now he's the one who's more lovesick*).

Based on the sentence above, it can be found that code-mixing between Indonesia and the English language. In his tweet, the sentence *she fell first, but he fell harder i*s the insertion of a clause because there is a subject and predicate in the sentence. The sentence *she fell first, but he fell harder* in statement means that women fall first, then men try to love back. In this context, it is mentioned that women fall in love first by making various efforts so that the man melts and loves her more.

2) Data: 66/IOC/18-feb

"Masih aja sama alias gue ga ada apa-apanya dimata dia. **even i always show the best of me for him,** *ttp aja aku yg bukan dia mau"* (*Still the same, to him I'm nothing. Even if I always show the best of me for him, still, I'm not the one he wants*).

The italic word above is the English clause the Influencer used as part of his tweet. In that context, the Influencer used code mixing in his tweet. She used *even I always show the best of me for him* in his tweet. *In* this sentence, there is a subject and predicate. The sentence *even i always shows the best of me for him* means that she always shows the best of me for her partner, but still, she is not the one chosen by her boyfriend. Everything she does is nothing for him.

3) Data: 175/IOC/27-feb

"Gue juga dah putus beda agama yaudah kek biasa gue udah punya feel sama yang lain dia juga **but indeed we** **ever have feeling each other** *jadi selesain baik*-baik" (*I also broke up due to different religions, well, as usual, I already have feelings for someone else, and so does he, but indeed we ever had feelings for each other, so we ended it amicably*).

It can be found in code-mixing between the Indonesian and English languages. In this case, the followers used code mixing in his tweet, and she used the sentence, *but indeed, we ever have feeling for each other.* In this context, the preacher mentions that he has broken up with his partner because of different religions and has resolved the relationship well, then has a new partner. In that sentence, it's called the insertion of a clause because have a subject and predicate.

4) Data: 27/IOC/10-feb

"we keep this bullshit in a screenshot *wkwkwkwk brengsek emang"* (*We keep this bullshit in a screenshot, haha, damn right*).

In this case, the followers used code mixing in her tweet. She used the English clause, the word *we keep this bullshit in a screenshot*. It is the insertion of the clause and an independent clause because have a subject plus predicate and can stand alone.

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In this clause, in this context means that all the nonsense that men say should only be saved with screenshots.

5) Data: 16/IOC/08-feb

"Enggak cuman perkara move on atau belum. **Don't blame yourself for what you feel"** *(It's not just about moving on or not. Don't blame yourself for what you feel).*

In the sentence above, a sentence is classified as code-mixing insertion of the clause. It can be seen as a mix of Indonesian and English language. *Don't blame yourself for what you feel* is an independent clause because you have a subject plus predicate and can stand alone and have meaning that you should not blame yourself for your regrets and should start a new life.

2. Reasons for Code-Mixing

Twitter users use code-mixing for several reasons, especially on convomf accounts. Based on the analysis results, the researcher used Hoffman's theory about the reasons for using code-mixing. Further explanation of these reasons will be explained below:

2.1. Talking about a particular topic

Sometimes people prefer to speak one language over another when discussing a particular subject. Hoffman (1991) claims that a speaker may occasionally feel more at ease and free to express their feelings, including joy and rage, in a language other than their native one. The researcher discovered 128 utterances that were part of the justifications for discussing a particular issue; as a result, the researcher will explain 10 data as a sample of the entire data as follows.

1) Data: 03/particular /02-feb

"She's not the richest one*, tapi ada yg ketipu pre order tas mahal 50 juta biasa aja? kek kata dia oh yaudah gitu cuma 50 juta"* *(She's not the richest one, but is there anyone who gets scammed by pre-ordering an expensive bag for just 50 million? He said oh well that's it, it's only 50 million).*

In the previously mentioned case of code-mixing, it was discovered that the tweet had code-mixing because the followers were discussing a particular subject. It should be realized that when talking about a specific subject, some people feel more at ease utilizing other related languages. In this context, she uses English and Indonesian in explaining how rich her classmates are, then she explains abouther friend who is very rich and did not feel lost when she was deceived by a pre-order bag with a price of 50 million rupiahs.

2) Data: 08/particular /07-feb

"Sekedar mengagumi aja nder kalau bener bener yang **falling in love with someone** *gak juga, sekalinya jatuh malah bulol ngelupain juga susah"* *(Just to admire, if you really fall in love with someone or not, once you fall, it's hard to forget.).*

The expression above, which is categorized as code- mixing, involves a reason to talk about a particular topic. In the data, she explains an issue, namely fall in in love; in the tweet, it is mentioned that she only admires it, not including falling in love with someone, because if she has fallen in love with someone, she is a person who will do anything for their partner. Falling in love is an attitude shown from one person to another that has value as something special, has feelings, and affects thoughts and behavior.

3) Data: 19/particular /09-feb

"Pernah nyoba dua bulan ldr indonesia-usa kaga bisa gue. **i need constant physical affection.** *kalau emang ngerasa gabisa jgn dilanjutin"(I tried it for two months from Indonesia to the USA but it didn't work. i need constant physical affection. If you really feel like you can't, don't continue).*

The utterance above belongs to the reason for talking about a particular topic. In the data explaining about ldr (long distance relationship), it is mentioned that he tried to do ldr with his partner Indonesia - America for two months, but she could not continue because she needed physical attention from the partner. A long-distance relationship, often known as ldr, is an intimate connection between two people living apart. Geographical distance and limited in-person contact are challenges faced by ldr partners.

4) Data: 50/particular /16-feb

"Apa yang salah kan udah putus? Berhenti berharap dia sedih sepertimu dan **moveon***, daripada kamu mikirin kok dia udah* **flirty** *nambah kesedihan" (What's wrong with breaking up? Stop hoping he's sad like you and move on, instead of thinking about why he's flirting, it adds to the sadness).*

In the case above, that is a code-mixing with the reason for talking about particular topics; in the data above, he explains the broken relationship that mentions that rather than hoping that his ex is sad, it is better to move on and not have to think about his ex who has been flirty with other women. Based on to the Cambridge Dictionary, moving on is accepting that a situation has changed and being ready to face new experiences and moving on means not thinking about your ex with anger, resentm ent, or hatred. It means not spending hours looking at their social media activity or trying to figure out who they're with now. The Cambridge Dictionary states, behaving as if you are sexually attracted to someone, even if it is not serious; flirting or flirtation is social and sexual behavior involving body language or oral or written communication.

5) Data: 62/particular /17-feb

"Kalau ngasih **effort** *jorjoran gitu, biasanya emg malah nggak dapet* **feedback** *yg baik, justru diremehin." Ohh pantesan"* (*If you give a lot of effort like that, usually you don't get good feedback, you just get underestimated. Oh, no wonder.*)

The data above is code-mixing to talk about particular topics; from the data above, it can be seen that it is discussing a topic, namely about effort towards couples, that most of the time, if you make an excessive effort towards your partner, you will not get good feedback and instead be wasted. In a relationship, the effort includes being aware of your partner's needs. Being present in the connection and trying to maintain it is key. Relationship effort extends much beyond monetary things.

2.2. Being Emphatic About Something

As is usual, when someone who is speaking in a language other than his native tongue suddenly wants to be emphatic about something, he will either purposefully or unintentionally move from his second language to his first language. Or on the other hand, he may switch back and forth between his first and second languages since it is more comfortable for him to be forceful in his second language than in his native tongue.

The researcher found 29 data that indicate being empathic someone else and will explain some of the data below.

1) Data: 37/ emphatic /14-feb

"aku kecil sama mbahuti dan mbahkakung , **you make me cry** mereka selalu semangatin aku untuk lanjut kuliah. Bulan depan aku wisuda, tapi mereka malah pergi duluan" (*I was little with Mbah Uti and Mbah Kakang, you made me cry, they always encouraged me to go to college. I'm graduating next month, but they're leaving first*).

From the data, the mention is categorized as being emphatic about something. From the tweet, we can see that he feels empathy for his grandparents. In that context, he commented on a tweet that showed how his grandfather treated his grandson and made him feel

sad because he remembered his grandparents.

2) Data: 113/ emphatic /19-feb

"Jangan **stuck** buat sedih terus, semangat nder. Cari kesibukan yang ngebuat kamu lupa sama dia" (*Don't be stuck and be sad all the time, keep your spirits up. Find something busy that makes you forget about him*).

The above utterance, which is categorized as a code mix, involves the reason for being emphatic about something. In the tweet, he gave advice to the sender of the menfess, who mentioned that he had just broken up and felt very sad about it. Then he gave advice not to get stuck in that situation and to do something that could keep him busy so he could forget

about it to his sender.

3) Data: 143/ emphatic /27-feb

"Di mata gw lukisannya bagus banget, **go for your dream**, masuk sekolah seni dan jadi pelukis tapi kalo takut dimarahin dan gamau punya hubungan buruk sama keluarga, lo bisa kerja yang lain, dan jadiin melukis jadi kerja sampingan,

banyak kok yang begitu, tetep berusaha ya" (*In my eyes, the paintings are really good, go for your dream, go to art school and become a painter, but if you're afraid of being scolded and don't want to have a bad relationship with your family, you can do something else, and make painting a side job, there are lots of people like that, keep trying yes*).

It can be seen that the above speech is included in the reason for being empathetic about something. In the tweet, she is encouraging the sender. In this context, the sender sends a photo of the painting and mentions that he has a hobby of painting but does not get support from his family. Therefore, he gets encouragement from people to be able to prove to his family that he is very talented in painting.

4) Data: 166/ emphatic /27-feb

"Gak aneh nder, itung – itung **healing** dikit selain keluar rumah, liat diri sendiri cantul meski buat foto2 jadi koleksi" (*It's not strange, it's a little healing apart from leaving the house, seeing yourself naked, even if you make photos into a collection*).

The tweet above is part of being emphatic about something. In the context above, she is trying to convince the sender that using makeup when she is alone is not a strange thing as healing because it can be used for photos as a beautiful photo collection and give a sense of happiness for yourself.

5) Data: 80/ emphatic /18-feb

"Kamu tingkatkan diri sendiri dulu, **keep it up girls**" (*You improve yourself first, keep it up girls*).

It can be seen that the tweet above is being empathic about something. In this case, she is giving encouragement to the sender and encouraging him to improve himself so that he can get a guy who doesn't waste him and doesn't look stupid when he is in a relationship with a boyfriend.

2.3. Interjection

Interjections are words or expressions added to a sentence to indicate surprise, angry feelings or to attract attention. Even though they have no grammatical function, speakers use them frequently. For this reason, language mixing among bilingual or multilingual individuals can occasionally signal an interjection or sentence connector. It could occur purposefully or accidentally. For the reason of interjection, the researcher found two utterances out of 196, which will be explained below.

1) Data: 55/interject/17-feb

*"***Well!!… I know it's not worth it and wasting time.** Tapi kalua itu kemauan sendiri dan nggak ngerugiin orang lain" (Well!!... I know it's not worth it and wastes time. But if you do it yourself and don't harm other people*).

Whenever one has difficulty finding the right thing to convey, one can add or employ sentence fillers in English. In terms of the number of sentence filler insertions,

the data is presented as an interjection. Something that fills in the gaps in a sentence is called a sentence filler. In this context, he includes fillers *well* in his commentary when she tries to find the right words to represent her thoughts. In the comment, she mentioned that it is not worth it and wasting time because it is self-defeating.

2) Data:26/ interject /10-feb

"**Bullshit** semua soal nya!" (*Bullshit is all about it*)

The above case of code mixing is categorized as code mixing with the reason interjection. The Oxford Dictionary states, the word "Bullshit" means something that is not true and is done as a trick to someone. In this context he uses the word bullshit to express his feelings of being annoyed at someone's talk that is just nonsense, bullshit is part of an interjection.

2.4. Repetition used for clarification
Bilingual speakers can use both languages to repeat or emphasize their words to clarify their meaning. Only 1 data, which will be detailed below, is found by the researchers described below.

1) Data: 52/ Repetition /16-feb

"**Maybe ya maybe**, *dia merasa kok kamu biasa – biasa aja diputusin jadi dia pengen kek kamu ngerasa sakit hati nder.*" (*Maybe, maybe, he feels like you just dumped him so he wants you to feel hurt*).

In this context, she uses the word maybe repeatedly to make sure her words in expressing her opinion about the situation that mentions that the sender feels hurt because her boyfriend broke up with her and her boyfriend has got a new girlfriend.

2.5. The intention of Clarifying the Speech Content
Bilingual people sometimes change between codes to ensure others understand what they mean. Bilingual speakers employ code-mixing to further describe a topic by utilizing mixed principles. Ten data are represented in this study through the usage of data.

1) Data: 01/ Clarifying /02-feb

"**It's overwhelming for me**. *Aku kewalahan atau situasi ini bikin aku kewalahan*" (*It's overwhelming for me. I'm overwhelmed or this situation is making me overwhelmed*).

The previous statement is the objective intention of clarifying the speech content for the interlocutor. In this case, she is explaining what the word overwhelming means, which means I am overwhelmed, or this situation makes me overwhelmed. She is explaining to the sender.

2) Data: 177/ Clarifying /27-feb

"*Ketemu, nder.* **Make it clear** *sebelum bener-bener fokus ke kehidupan masing-masing*" (*Meet up, under. Make it clear before really focusing on each other's lives*).

The statement above is included in the reason for the intention to clarify the content of the speech to the interlocutor. This is because through the speech, in the tweet, he explained to hold a meeting with his girlfriend in order to solve his problem properly.

3) Data 88/ Clarifying /18-feb

"I used to be that girl, *sampai akhirnya benar-benar lelah dan menyerah, lalu melihat bahwa diri ini jauh lebih berharga hanya untuk membuang-buang usaha pada orang yang ngga bisa menghargai"* (I used to be that girl, until finally I was really tired and gave up, then saw that I was much more valuable, just to waste my efforts on people who couldn't appreciate it).

The purpose of that statement is to the intention of clarifying the speech content for the interlocutor. She tries to show herself who used to make a lot of effort for men but does not get feedback until finally, and she realizes that everything was just useless if done to people who did not appreciate.

4) Data: 170 / Clarifying /27-feb

"Tapi coba lo yang dibuat sakit ati? kesel kan pasti ya. **They just deserve to be cut off** *anjir merasa tersindir"* (But are you trying to make your heart hurt? I'm sure it's annoying, right? They just deserve to be cut off and feel insulted).

The expression above is included in the reason for the intention to clarify the content of the utterance for the interlocutor. This is because, through this expression, she is trying to clarify that cutting off someone is something that is normal if they are hurtful. In the Oxford Learners Dictionaries, cut off is to cut off a conversation, stop something, prevent someone from leaving/coming to a place or communicating with outsiders, separate something from a larger part by reducing or cutting, and stop something being given to someone.

5) Data: 133/ Clarifying /21-feb

"its not about me but about you. *tapi aku sendiri sensitif dgn asap rokok, even orang ga lagi smoking aja kalo dia perokok aktif, papasan aja aku udah mual"* (its not about me but about you. But I myself am sensitive to cigarette smoke, even people don't smoke anymore if they are active smokers, I feel nauseous just by exposure).

Through the data above, it can be seen that the reason for using code mix is to clarify the content of the speech to the interlocutor.

Discussion

This study's exploration of English-Indonesian code mixing on the Convomf Twitter account underlines the multifaceted nature of bilingual communication online. Clause insertion's prevalence, followed by phrase and word insertion, indicates users' preference for complex and context-rich linguistic structures in their online discourse. Such practices align with the broader understanding that the message in communication is paramount, often

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outweighing the mode of delivery (Abdulloh & Usman, 2021; Nur Iman & Surayatika, 2023). Consequently, strategies enhancing information flow, such as code mixing, are valuable in ensuring effective communication. This is particularly relevant when direct translations between languages like English and Indonesian are not feasible, underscoring the necessity of flexible language use (Ezeh et al., 2022; Mabela et al., 2022; Masruroh et al., 2022; Saeed et al., 2015; Syafryadin & Haryani, 2020).

The motivations for code mixing, predominantly to discuss specific topics or for clarity and emphasis, emphasize the strategic nature of this linguistic choice. It's a deliberate maneuver to enhance the communicative quality or align with the sociocultural context of the conversation. This is further supported by observations that code mixing, especially involving English, is increasingly accepted in casual and formal interactions alike, reflecting a shift towards a more globally interconnected language use (Afryanti et al., 2021; Mawuntu et al., 2020; Meigasuri & Soethama, 2020).

The implications of these findings extend to educational realms, offering insights for educators, scholars, and instructors into the sociolinguistic phenomena of code-switching and code-mixing (Hosana et al., 2018; Nahak & Bram, 2022; Sastra et al., 2021; Sentana, 2022). Understanding these linguistic strategies can aid in developing more nuanced language instruction and appreciation for bilingual communication's intricacies. The positive reception and functional utility of bilingual expression, as evidenced by improved connections and understanding through code-switching, reinforce the need for linguistic flexibility and cultural competence in language education (Hahyesalaemae et al., 2017; Mabela et al., 2022; Sugiantari, 2018).

Looking forward, it's crucial for future research to delve into the forms and purposes of code-switching and code-mixing across varied contexts and platforms. Such studies will further enrich our understanding of the linguistic choices individuals make and the sociocultural influences that shape these decisions. Empirical investigations into these areas will continue to support the positive embrace of bilingual capabilities, enhancing both individual expression and collective understanding in our increasingly interconnected world.

CONCLUSION

This research ventured into the realm of code mixing on the Twitter platform, specifically analyzing the Convomf account, to understand the types and motivations behind this linguistic phenomenon. The study's comprehensive analysis revealed a predominance of clause insertion, along with other types such as phrase and word insertion, indicating a robust engagement with bilingual language structures among Twitter users. Moreover, the motivations for code mixing, predominantly centered around topic discussion, speech clarification, and emphasis, underscore the strategic use of language to enhance communication and express identity. The implications of these findings are significant for linguistics and digital communication, providing insights into the adaptive and dynamic use of language in online interactions. For educators and linguists, the results emphasize the importance of recognizing and incorporating the realities of code mixing in language teaching and policy making, particularly in increasingly global and digital communication landscapes.

Furthermore, this study contributes to the growing body of research on digital sociolinguistics, offering a specific look at Indonesian-English code-mixing practices on a major social media platform. By doing so, it extends our knowledge of how digital environments influence and are influenced by the linguistic choices of users. Overall, while

this research has provided valuable insights into the code-mixing phenomenon on Twitter, it also opens avenues for further study. Future research could explore comparative analyses across different platforms or delve into the psychological underpinnings of why individuals engage in code mixing online. As digital communication continues to evolve, so too will the linguistic strategies employed by its users, necessitating ongoing scholarly attention to understand these changes and their broader implications for communication and society.

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