THE SOCIOLINGUISTIC STUDY ON THE USE OF CODE MIXING IN INSTAGRAM BY THE STUDENTS OF ENGLISH EDUCATION DEPARTMENT AT IAIN SALATIGA

A GRADUATING PAPER

Submitted to the Board of Examiners as a partial fulfillment of the requirements for the degree of SarjanaPendidikan (S.Pd.)

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SALATIGA
2018
DECLARATION

In the name of Allah,

Hereby the writer declares that this graduating paper is written by the writer. This paper does not contain any materials published by other people and it does not cite any other people's ideas except those quoted overtly.

This declaration is written with the full concern of the writer.

Salatiga, April 4th 2018
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Salatiga, March 15th 2018

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ATTENTIVE COUNSELOR'S NOTE
Case: Rossi Dewi Riana

Dear,
Dean of Teacher Training
and Education Faculty

Assalamu'alaikum Wr. Wb.

After reading and correcting Rossi Dewi Riana's graduating paper entitled “A SOCIOLENGUISTIC STUDY ON THE USE OF CODE MIXING IN INSTAGRAM BY THE STUDENTS OF ENGLISH EDUCATION DEPARTMENT AT IAIN SALATIGA”. I have decided and would like to propose that this paper can be accepted by the Teacher Training and Education faculty. I hope this paper will be examined as soon as possible.

Wassalamu'alaikum Wr. Wb.

Counselor

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A GRADUATING PAPER

A SOCIO-LINGUISTIC STUDY ON THE USE OF CODE MIXING IN INSTAGRAM BY THE STUDENTS OF ENGLISH EDUCATION DEPARTMENT AT IAIN SALATIGA

Written by
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Has been brought to the Board of Examiners of English Education Department of Teacher Training and Education Faculty at State Institute for Islamic Studies (IAIN) Salatiga, on March 29th 2018, and hereby considered to have completed the requirements for the degree of Sarjana Pendidikan (S.Pd).

Board of Examiners,

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Secretary : Dr. Setia Rini, M.Pd
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2nd Examiner : Norwanto, Ph.D

Salatiga, March 29th 2018
Dean of Teaching Training and Education Faculty

[Signature]

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MOTTO

“EVERYTHING YOU CAN IMAGINE IS REAL”
(Pablo Picasso)

“IN A WORLD TAINTED BY HATE AND NEGATIVITY
STANDOUT, SHINE BRIGHT AND ALWAYS BE PROUD OF
WHO YOU ARE”
(Ben Bruce)
DEDICATION

This graduating paper is whole heartedly dedicated to:

1. My Lord, Allah SWT… Thanks to Allah for giving me guidance and strength in my life, especially to finish this graduating paper. Alhamdulillahirabbilalamin!

2. My beloved parents especially for my mother Dwi Riswani H. Thanks for your love, prayer, motivation and your sacrifice for me. I cannot compare my love for you with anything else in this world.

3. My brother M. Rosa Firmandi and all of my big family, thank a lot for your continued encouragement, advice, and pray.

4. The special one, Haddadul Wathon who always accompany me and always remind me to finish this graduating paper, thank you for loving me.

ACKNOWLEDGMENT

Bismillahirrahmanirrahim,

In the name of Allah, the most gracious and merciful, the Kings of universe and space. Thanks to Allah because the writer could complete this graduating paper as one of requirement for to finished in English Education Department of Teacher training and Education Faculty State Institute for Islamic Studies (IAIN) Salatiga. Then, Pace and salutation always be given to our Prophet Muhammad SAW who has guided us from the darkness to the lightness.

However, this success would not be achieved without supports, guidance, advice, helps, and encouragements from individual and institution. Therefore, in this moment the writer would like to express her deepest gratitude and appreciation to:

1. Dr H. Rahmat Hariyadi, M.Pd., the Rector of State Institute for Islamic Studies (IAIN) Salatiga.

2. Suwardi, M.Pd., as the Dean of Teacher Training and Education Faculty.

3. Noor Malihah, Ph. D., the Head of English Education Department

4. Hammam, Ph.D., as counselor who has educated, supported, directed and given the writer advice, suggestion and recomendation for this graduating paper from beginning until the end. Thanks for your patience and care.
5. All of the Instagram users as the respondents of English Education Department at IAIN Salatiga.

6. All of the lecturers in English Education Department of IAIN Salatiga.
The writer deeply thank to you for your knowledge, advice, and kindness and for everything.

7. All of my friends TBI 2013, thanks for the cheerful and your togetherness. Everybody who was helped me to finish this graduating paper. Thanks for all supports, advice, suggestion, and other helps that you all gives. The writer hopes that this graduating paper will useful for everyone.

Salatiga, April 4\textsuperscript{th}, 2018
The Researcher,

Rossi Dewi Riana
NIM.11313047
ABSTRACT

Counselor: Hammam, S.Pd., M.Pd., Ph.D.

Key words: Sociolinguistic, Code Mixing, Instagram.

The objectives of this research are to find the code mixing by Instagram user which using Code Mixing of English Education Department at IAIN Salatiga. This research will answer these main questions: 1) What are the kinds of Code Mixing used in Instagram?, 2) What are the reasons for using Code Mixing in Instagram?, and 3) What are the social functions of Code Mixing used in Instagram?

This research was conducted from January 17th until February 26th 2018. In this research, the researcher using research qualitative. The researcher collected the data by using interview and documentation.

The result of this research, the researcher finds the kinds of code mixing; they are words, phrases, hybrids, idioms, clause, and word reduplication. The researcher also found the reasons of using code mixing in Instagram are: followers to understand the caption, be more up to date, want to be familiar, then the followers of Instagram will be known about foreign language, and follow the friends. Moreover the researcher analyze the social factors of using code mixing in Instagram are: make a good relation with a friend, also can give information or other with interesting language, will have similarity with friends, to make friends interesting with the caption, and to make easier besides the user and the followers. It means that the use of code mixing is often used in our life both in everyday conversation or social media.
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CHAPTER I
INTRODUCTION

A. Background of the Study

Speaking is a thing that everybody can do it but not everybody can speak using language and speech well. Everybody needs to speak to communicate interaction or make someone else know what the readers think. It is very special for human activities and also because of social humanity. Inside of communication and interaction is language, language is the main instrument of communication.

Kiat says that language is a social phenomenon that is means of communication among people (Kiat, 1975:3 in Handita 2011). In other words, people consider that language is the most important means of communication in human life. A human cannot communicate in any real sense without language. As a communication, language has sounds, gesture, or marks having understood the meaning. However, not everybody has same language and dialect. So everybody should understand each other in their society.

Indonesia has many cultures, languages, dialects, and different geographic, so that is a factor of the different language. Besides, culture is another factor that influences a society, and social class also influencing the different language. The human capability is different; there are some people who can speak in two languages called bilingual. Moreover many people who can speak more than two languages called multilingual. Every person has more ability, so they can get and speaks more than one language. One of the most
common ways of identifying a person is by his or her language. Because language is inherently involved in socialization, the social group whose language to speak is an important identity of the group. Multilingual societies inevitably face conflict over language choice. The speakers of a language are in a stronger position when their language is used for national or international communication, government, trade and commerce, and education. Ethnic groups regularly use languages as one of their most significant identifying their society. Most ethnic groups believe that their language is the best medium for preserving and expressing their traditions (Spolsky, 2010: 57).

As talk about language and speech community, of course, it leads us to think about the variations in the language used by the speakers. Language is free, as we know language do not have rules because, the language as a tool in our life likes for expressing thoughts, emotions, and feelings. To make someone else know what the speakers mean them usually using mother language and the second language to make them understand. Mixing of language is usually called code mixing. Code mixing is the use of two languages or more, or two variants of a language in a speech community (Chaer and Agustina, 2004:114). This phenomenon not just find in verbal communication but sometimes we always find code mixing in non-verbal communication in media social.

Social media is an online media where the user can easy to participate, sharing, and make contents like a blog, social networking, wiki, forum, and virtual world. According to Obar, Jonathan A.; Wildman, Steve (2015), social
media are computer-mediated technologies that facilitate the creation and sharing of information, ideas, career interests and other forms of expression via virtual communities and networks. The variety of stand-alone and built-in social media services currently available introduces challenges of definition; however, there are some common features. One of the social media which many used is Instagram.

Instagram is many used in this era, and then Instagram is one of popular social media. So many people using Instagram as media to upload photos or short video to immortalize it. On the other hand to make the photo or video interest for the followers, the user usually gives caption on the photo or video. Sometimes the users using bilingual or multilingual to make the followers interest and it called code mixing. In this graduating paper, the researcher show bilingual English-Indonesian language on the caption or comments.

As an illustration, the researcher presents example in a caption and some comments which describe the reality of the language use between them in which afterward the reality of the language use can be categorized as code mixing. The example is as follows:

*Harussnyaa ftoo yg ktaa lihatt ke atass tuu.. yg pass sma captionnya..*

*Selamat & sukses ratna dan semua teman-teman angkatan 2013 gelombang 1, semoga berkah manfaat ilmunya, Happy Graduation.*

*Akhirnya diupload juga.*

*Maaf aku lebih percaya sama feelingku daripada ocehan yang gak jelas.*

*Wah enaknya lazy-lazy dipantai.*
From examples above with the bold writing show the example of code mixing, because the word is located between two different language (Indonesian – English) but still in one utterance. It is indicate the existence of language mixing, because the speaker master two languages, those are Indonesian and English. Since they master both languages, they can easily the languages by turns. The researcher wants to analyze code mixing in the Instagram.

This research concerns the process of mixing the codes of Indonesian into English used by the users Instagram. The researcher is interested in doing a research entitled “A SOCIOLINGUISTIC STUDY ON THE USE OF CODE MIXING IN INSTAGRAM BY THE STUDENTS OF ENGLISH EDUCATION DEPARTMENT AT IAIN SALATIGA”

B. Statement of the Problem

1. What are the kinds of code mixing used in Instagram?

2. What are the reasons for using code mixing in Instagram?

3. What are the social functions of code mixing used in Instagram?

C. Objectives of the Study

1. To know the kinds of code mixing used in Instagram.

2. To know the reason for using code mixing in Instagram.

3. To know the social functions of code mixing using in Instagram.
D. Significant of the Study

1. For the Researcher

The researcher will obtain knowledge of English-Indonesia code mixing in the social network of Instagram.

2. For the User

This research can be used as an additional reference for discussion of sociolinguistics study, especially about code mixing phenomenon.

3. For the Reader

The readers can able to know the form of code mixing and the social functions of code mixing.

E. Limitation of the Study

This study focused on the utterance of code mixing in Instagram by the students of English Education Department. In this research, the researcher takes some students of English Education Department in IAIN Salatiga. This qualitative research is to know how far the students use code mixing (word, phrase, hybrid, idiom, clause, and repetition words) in Instagram.

F. Classification of the Keywords

1. Sociolinguistics

According to Fishman (in Chaer and Agustina 1995:4) says sociolinguistics as the study of characteristics of language varieties, the characteristics of their function, and the characteristics of their speaker as these three constantly interact, change and change one another within a speech community. Then, Wardhaugh (2000:12) argued that
sociolinguistics is concerned with investigating the relationship between language and society with the goal being a better understanding of the structure of language and of how languages function in communication; the equivalent goal in the sociology of language is trying to discover how social structure can be better understood through the study of language.

2. Code Mixing

Wardaugh (1986:106) explains that code-mixing occurs when conversant uses both languages together to the extent that they change from one language to the others in the course of a single utterance. According to Chaer (2004:114), code mixing is the use of two languages or more, or two variants of a language in a speech community. In this research, code mixing used in two languages between English and Indonesia used by the user Instagram.

3. Instagram

According to Mattern (2017:6), explains that Instagram is a photo and video-sharing website. Users learn more about people they follow through visual post. Users post everything from images of important life events to funny pet photos.

Instagram is a social network site designed around photo and video-sharing. It enables users to take photos and videos with their mobile devices, apply digital filters to them and share them on variety of social networking services, such as Facebook, Twitter, Tumblr and Flickr, all of
which are social media sites in their own right. (Bakhshi, Saeideh and friends, 14)
CHAPTER II
LITERARY REVIEW

In this research, there are some theories used as a foundation to support the analysis of this research. They are the theories of sociolinguistic, code-mixing, and Instagram. The explanation of the theories as follows:

A. Existing Research

To prove the originality of this research, the researcher presents some previous researchers that deal especially with English. There are researchers analyzed sociolinguistics especially code mixing. Those researchers presented similar topic but they observed or viewed from different aspect. The different aspects are the research approach, the technique of data collection and the technique of analyzing data.

Siti Maunah (2012) conducts a research about Sociolinguistics Analysis on English Indonesian (code mixing). concluded that; 1) the percentage of code mixing in Tajuk column of Solopos is 2.8%; 2) from the percentage shows that journalist of the Tajuk column of Solopos published in November 2011 used English Indonesian codes mixing in their articles mostly belong to the form of the insertion of the word (78%), and 3) the rarely of code mixing used in the Tajuk column of Solopos published in November 2012 is the phrase (22%). On that research not founded the clause because the structure of the sentence is difficult to get in code mixing. Siti Maunah in her research focused on a sociolinguistic of code-mixing in the Tajuk column of Solopost. The differences with this research are in the research approach and the
subject, Siti Maunah using quantitative approach and the subject is the English Indonesian code mixing in Tajuk column of Solopos published on November 2011, but in this researcher using qualitative approach and the subject are users of Instagram in English Department at IAIN Salatiga.

Another previous research was written by Debby Mediyanthi (2012) conducts a research about a descriptive study of code mixing in social networking (Facebook), she concluded that code-mixing is the use of two languages or more by transferring from one language into others and vice versa; for example, from Indonesian into English from English into Indonesia in the user of facebook without changing the meaning of the sentence. It means that Facebook users have specific social background tend to choose specific code-mixing to show their social status or personal identity in their society; to show their solidarity, to make the conversation more interesting; and to share. Furthermore, the elements that are uttered in their conversation are called outer code mixing because those elements come from foreign language. The similarity with the researcher is in the subject being studied, it also discuss about code mixing. Then, the differences with this research is the subject, Debby’s research is used facebook user, but in this research using Instagram user.

The last previous research was written by Sutrismi (2014) she conduct a research about the use of indonesian english code mixing in social media networking (Facebook). She focused on Indonesian English code mixing in social media networking (Facebook). Her conclusion is the researcher found
that the correspondences used code mixing when they were posting a status or chatting on their Facebook account. Then the researcher found seven forms of code mixing; word, blending, hybrid, word reduplication, phrase and clause. There are 76 data of Indonesian English code mixing in Facebook which consists of 48 data of word (40 data single word and 8 data compound 10 word), 1 datum of blending, 7 data of hybrid, 2 data of word reduplication, 14 data of phrase (9 data of noun phrase, 4 data of verb phrase, and 1 datum of preposition phrase) and 4 clause. The researcher also found three reasons for using code mixing consists need filling motive, prestige filling motive, and the other reasons ((a) to make simple and familiar, (b) to show personal habit, (c) to stress the message, (d) to practice English, (e) to show the trend, (f) to match with the situation, (g) to show their prestige and (h) to differentiate with others). The similarities between Sutrismi’s research and this research are in the object, both of the researches are discuss about code mixing. Then differences Sutrismi’s research and this research is in approach and the subject. Sutrismi’s research using quantitative research and the subject are the user of Facebook by Indonesian Youngsters, but in this research using qualitative approach and the subject are user of Instagram in English Department at IAIN Salatiga.

B. Theoretical Review

1. Sociolinguistic

According to Holmes (2004:1) explains that sociolinguistic is the study concerning with relationship between language and the context in
which it is used, why people say something in different ways and to identify the social functions of language and the way is used to convey social meaning, when people use language, they do more than just to get another person to understand the speaker’s thought and feelings. Peter Mattew (1997) says that sociolinguistics is any study of language in relation to society.

On the other hand, Fishman (1972:4) sociolinguistics is the study the characteristics of language varieties, the characteristics of their functions and the characteristics of their speakers as these three constantly interact, change and changes one another within a speech community. Nancy Parrot Hickerson in Chaer (2004:4) says that “Sociolinguistics is a developing subfield of linguistics which takes speech variation as its focus, viewing variation or its social context. Sociolinguistics is concerned with the correlation between such social factors and linguistics variation”.

The sociolinguistic model of politeness demonstrates one way in which status relation are encoded in everyday language. If we are able to locate such acts within broader sequences of social interaction, we have the opportunity to observe an important set of linguistic role behaviors that emerge during these critical moments. More generally, the study reported here shows the utility of a sociolinguistic approach. The use of linguistic data and levels of analysis has the potential to open new vantage points and new approaches to a variety of organizational
research question. By employing different analytical frameworks for a given set of problems, it can contribute to an understanding of organization phenomena, either through reconciliation of different or contradictory findings or through complementarity of findings. By Morand, David with the title “Dominance, Deference, and Egalitarianism in Organizational Interaction: A Sociolinguistic Analysis of Power and Politeness” in 1996.

2. Code

Based on the Wardaugh (2006: 101), most speakers command several varieties of any language they speak, and bilingualism, even multilingualism, is the norm for many people throughout the world rather than multilingualism. People, then, are usually required to select a particular code whenever they choose to speak, and they may also decide to switch from one code to another or to mix codes even within sometimes very short utterances.

Then, Pateda (1987: 83) argued that code is a term which refers to a variety. When somebody speaks, actually they send codes to the interlocutors. Code can be done by conversation, voiceless, and with the interlocutors. Code must be understood between speakers and his interlocutors. If speaker can understand what the interlocutors said, so the interlocutors can take a decision and do as what he must do.

According to Crystal (1980: 60), code is a set of convention for converting one signaling system into another. In other words, a code is a
system of rules that allows us to give information in symbolic form.

Human language is also a code; consists of words that represent ideas, events, and object. When it put together in certain circumstances, it will help us to communicate.

From some opinions above, it can make conclusion that code is a form of language variation that is used by a society to make communication with other people.

3. Code Mixing

Code mixing occurs when conversant use both languages together to the extent that they change from one language to the other in the course of a single utterance (Wardhaugh, 1998:103). According to Holmes (1992: 50), code mixing suggests the speaker's mix codes indiscriminately because of incompetence.

Code mixing is the embedding of various linguistic units such as affixes (bound morphemes), words (unbound morphemes), phrases and clauses from a co-operative activity where the participants, in order to infer what is intended, must reconcile what they hear with what they understand (Bokamba, 1989).

Based on the quotations above the researcher conclude that code mixing is the use two languages or more by transferring one or more of linguistic elements of one language in another in the speech without changing the meaning of sentence, because the elements just support the sentence of another languages, which are inserted.
There are kinds of code-mixing and form of code-mixing, as follows:

a. Types of Code Mixing

Code mixing divided into two types, inner-code mixing sourced from the native language and all variations such as informal and formal. The second is outer-code mixing, it sourced from foreign language, for example, Indonesian and English language. According to Suwito (1983:76) code mixing is divided into two types:

1) Inner code mixing happens because of elements insertion from the original language with all its variation.

2) Outer code mixing occurs because of elements insertion stemming from the foreign language.

b. The kinds of Code Mixing

Suwito (1985) divides the kinds of code mixing into six classifications there are words, phrase, hybrid, repetition, idioms and clauses.

1) Word

Word is the smallest unit of language consists of a morpheme or more than a morpheme.

Example:

_Aku tidak tahu chord lagu ini._ (I don’t know this chord song.)
2) Phrase

Phrase is grammatical analysis to refer to a single element of structure typically containing more than one words, and lacking the subject and predicate structure typical of clauses. Phrase insertion here a sequence of words which is semantically and often syntactically restricted, and functioning as a single unit.

Example:

Dia menjadi single parent sejak sepuluh tahun yang lalu. (He has been a single parent since ten years ago.)

3) Hybrid

Hybrid is the result from unification of two different language substances which has meaning.

Example:

Jadi orang itu tidak boleh ngejudge orang lain seenaknya. (We shouldn’t judge others.)

4) Repetition Word

Repetition word is a word formed because of reduplication.

Example:

Saya mendengar kabar kalau dia masuk rumah sakit tapi aku kurang percaya karena terakhir aku lihat dia fine-fineaja.

(I heard that she’s in hospital but I’m not sure because the last time I see, she’s fine.)
5) Idiom

Idiom is a group of words with a meaning that is different from the meaning of the individual word. It means that idiom creates new meaning that is different from the real meaning of each word.

Example:

*Kamu jangan mengeluhkan pekerjaanmu, piece of cake loh!*

(You don’t complain your job, it just piece of cake!)

6) Clause

Clause is a unit of grammatical organization smaller than the sentence, but larger than the phrases, words or morphemes and clause having a subject and predicate. Some clauses are dependent, so they can stand themselves as sentence or may appear within sentence as grammatically complete statements. Other clauses are dependent (subordinate), they cannot stand themselves and therefore the meaning upon the reminder or the sentence in which they appear.

Example:

*Can you hear me kalau aku teriak dari sini?* (Can you hear me if I shout from here?)

*Terkadang aku bilang I miss youke dia.* (Sometimes I said I miss you for him)
4. Factor Using Code-Mixing

According to Nababan (1984), code-mixing happens when people mix two languages (or more) languages in such speech act or discourse without any force to do mixing codes. It is as the process whereby speakers indulge in code switching between languages of such rapidity and density, even within sentences and phrases that are not possible to say at any given time which language they are speaking.

Ten according to Kim (2006: 43), there are some factors:

a. Bilingualism, it cannot be avoided that the ability to use to speak more than one language is a basic factor of code-mixing. Most of the world’s population is bilingual or multilingual.

b. Speaker and partner speaking, communication is the process of expressing ideas between two participants of conversation, speaker needs partner speaking to communicate and code-mixing could appear if both use and understand it well.

c. Social community, an individual lives and cooperates in one community either in monolingual or bilingual community. Now most communities are bilingual that use two languages in their interaction. In this case, an individual will be influenced by social by social community directly.

d. Situation, usually code-mixing occurs in relax or informal situation. This situation is closer with daily conversation and for researcher is also describe as habitual communication.
e. Vocabulary, there is not appropriate word or when there is a lack of vocabulary in one language. The inability to find an appropriate word or expression in one language makes people change the word or phrase from one to another language and it can be combined together.

f. Prestige, globalization era has young generation must able to speak more than one language, especially English. Many young generation use code-mixing for prestige.

5. Social Function of Using Code Mixing

Troike (1982:68) states that some functions of code mixing which occur in society are:

a. as group identification
b. as solidarity
c. distancing
d. redefinition of situation
e. to soften or strengthen request command
f. to say something twice in different language in order to intensify or eliminate ambiguity
g. as humorous effect or to indicate that a referentially derogatory comment is not to be taken seriously
h. as direct quotation which may range from stereotypical imitative speech in joking to learn citation.
i. as ideological statement
j. as lexical need either if the speaker knows the desired expression only in one language, or if formulaic expressions in one language cannot be satisfactorily translated into the second, for instance the Arabic word: “Insya Allah” if one speaks English to someone else he still uses it by its original language.

k. To exclude other people within hearing of a comment is intended for only a limited audience

l. As avoidance strategy, either if certain forms that are incompletely learned in one of the language require (usually because of pronominal selection) a social status distinction one does not wish to make.

6. Instagram

Instagram is a social network that is most popularly used to post photos. Users upload photos digitally, apply filters to edit their appearance and share the photos with another user. (Lansverk, 2014)

a. History of Instagram

Kevin Systrom is a co-founder of Instagram. In 2009, Systrom worked for a travel website called Nextstop. While there, he had an idea to build his own app. Systrom’s app allowed people to use a mobile device’s Global Positioning System (GPS) to tell others where they were. Users could also play games and share the picture in the app.
Systron called his app Burbn. He then asked Mike Krieger to work on Burb with him. The two had met years earlier, as classmates at Stanford University in California. Krieger agreed to help build the app. Burbn launched in March 2010. The founders soon realized people most often used the app’s photo-sharing function. So Systrom and Kreiger created a new app just for sharing photos taken on mobile phones. The new app had special tools for editing photos. It also allowed users to caption their images and comment on others’ photos. Systrom and Kreiger called the app Instagram, a combination of the words instant and telegram. Instagram was launched on October 6, 2010. (Mattern, 2017: 8-9)

Instagram announced that it had already reached one million members after only two months in operation! Less than a year later, more than 150 million photos had been uploaded to the site. By 2011, the site had grown to include 10 million users.

In August 2012, Facebook acquired Instagram with a $1 billion offer in cash and stock. Ever since, interest in Instagram has continued to flourish, especially among businesses. Research from the social media analyst firm simply revealed that the top brands’ interaction with customers through the site increased by 500 percent in the first 10 months following the acquisition.
b. The Content of Instagram

To understand the interface of Instagram, screenshots below will show an accurately detailed look. The example here is the Instagram account @klikdinamika, a student’s activity unit in IAIN Salatiga and @consinasolocakrawala. As of December 2017.
In the figure 2.1, account name, name, logo, profile description, website link (usually called “Link in Bio” section) and
the task bar are the most basic ones. Besides, emoticon can be put into the description. The middle task bar includes account feed, listed view of photos, location and tagged photos. In the figure 2.2, the bottom task bar includes the home feed, explore, upload, and notification buttons.

Last, picture 3, the right side of figure 2.3 is the caption under the photo including the headline, caption, emoticon and hash tags. Between picture and caption there is like, comment, send message with that picture and archives the photo.
CHAPTER III
RESEARCH METHODOLOGY

A. Research Approach

In this research, the researcher uses a qualitative approach. This approach related to the data which are words, sentences, or pictures. Therefore, it does not include about calculating and numeric analysis. According to (Creswell, 1994), qualitative research is an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. The researcher builds a complex, holistic picture, analyzes words, reports detailed views of informants, and conducts the study in a natural setting. In other word, qualitative research is research which related with human behavior that produced the data in the form of written or spoken.

B. Object of the Research

The object of this research is the use of code mixing which is used by the students of English Education Department post in their social media, especially in Instagram. The setting of this research was in English education department of IAIN Salatiga.

C. Technique of Data Collection

According to Kothari (2004:96), there are several methods for collecting primary data; those are observation method, interview method, questionnaire method, schedule, and another method, which include warranty
cards, distributor audits, pantry audits, consumer panels, mechanical devices, projective technique, depth interview, and content analysis.

Then according to Mackey and Gass (2005: 167), in the qualitative approach, data collection can be included: ethnographies, interviews, diaries/journals, case studies and observational techniques.

However, in this research, the researcher employs interview and documentation to collect the data.

1. Interview

   Based on Merriam Webster Dictionary (June 2016) interview is a conversation, interview with one participant, give question and the other participant answer the give question. Besides, the interview is not only a conversation but also have goals and structures. The interviewer prepares question in order to read the goal. The questioner gets they had conducted the interview from January until February 2018. The participants were Instagram users at IAIN Salatiga. The questions for the interview are present in the appendixes.

2. Documentation

   The writers as a researcher need documents to know the situation of the object for this research. The document needed here are photos or video with caption or comments. There are some steps to get the documents:

   a. Found the Instagram User are the result of interview before.
b. Watch the pictures one by one together the caption or comment using code mixing.

c. After finding the code mixing, capturing that page, then save the page.

d. The captures were documented.

D. Technique of Analyzing Data

According to (Bogdan & Biklen, 1992 cited in Creswell, 1994), a qualitative data analysis is several simultaneous activities that engage the attention of researcher; collecting information from the field, sorting the information into a story or picture, and actually writing the qualitative text. Then Sugiyono (2011:244) argued that analysis data is a process to find and arrange the data systematically taken from the result of the interview, observation, and documentation. Analysis data from the collecting data is the most important step in conducting a research.

Muhajir (1996:104) started that data analysis is a process to find out and set result data from observation, interview, and questionnaire to increase the research about the study and make it understood by the researcher and others to analyze the data.

From the statements above the researcher using interview to get the information about the using of code mixing. Then, the researcher use documentations to get the data of code mixing utterances. After that, the researcher classified the data into kinds of code mixing then discuses.
Display

In the data display, the researcher analyzes the result from interview and documentations, and then the data view organized and arranged in a pattern so would be understood easily.

In this research, researcher makes the sample of data. The data’s written on the table form, and it taken from the capture of Instagram. As follows:

Table 3.1 Data Display

<table>
<thead>
<tr>
<th>No</th>
<th>Sentences</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td><em>Harussnyaa ftoo yg kita lihatt ke atass tuu.. yg pass sma captionnya.</em></td>
</tr>
<tr>
<td>2</td>
<td>*Selamat &amp; sukses ratna dan semua teman-teman angkatan 2013 gelombang 1, se*</td>
</tr>
<tr>
<td></td>
<td><em>semoga berkah manfaat ilmunya, Happy Graduation.</em></td>
</tr>
<tr>
<td>3</td>
<td><em>Ibarat warna mungkin kamu bukan warna favorite seseorang tpi percayalah suatu hari akam ada seseorang yg membutuhkan mu untuk melengkapi lukisanya.</em></td>
</tr>
<tr>
<td>4</td>
<td><em>Finally sold out 😊😊😊 Selamat Lia, dapet oleh-oleh dari KKN.</em></td>
</tr>
<tr>
<td>5</td>
<td><em>Matur thankyou buat ustadz Wahyu fajar dan all students of B grade, sebelum dan sesudah to have help me.</em></td>
</tr>
<tr>
<td>6</td>
<td><em>Rival balap karung.</em></td>
</tr>
<tr>
<td>7</td>
<td><em>Dan care itu muncul lagi.</em></td>
</tr>
<tr>
<td>8</td>
<td><em>Yah, aku doakan semoga dia bias sukses ke depannya, dan ngga backstreet dr ortu klo lg nggambar.</em></td>
</tr>
<tr>
<td>Page</td>
<td>Text</td>
</tr>
<tr>
<td>------</td>
<td>---------------------------------</td>
</tr>
<tr>
<td>9</td>
<td>Happy Graduation buat mbak2 dan mas2, semoga ilmunya berkah dan manfaat.</td>
</tr>
<tr>
<td>10</td>
<td>Handmade loh, bias order warna, size n model.</td>
</tr>
<tr>
<td>11</td>
<td>So, think again apa tujuanmu BELAJAR.</td>
</tr>
<tr>
<td>12</td>
<td>With mas? Bening...</td>
</tr>
<tr>
<td>13</td>
<td>“Berjuang sendiri itu juga capek kali Nggi..” kataku sambil menyomot gorengan, the end.</td>
</tr>
<tr>
<td>14</td>
<td>Thankyou kalau begitu.</td>
</tr>
<tr>
<td>15</td>
<td>Followback kak petualang.</td>
</tr>
<tr>
<td>16</td>
<td>Lucuk!! Warna bibirnya di tone down lagii... biar gak ganjen... hiiiii... keren tapii.</td>
</tr>
<tr>
<td>17</td>
<td>Berhubung gak jadi jalan jalan, goodluck buat “skripsi”nya.</td>
</tr>
<tr>
<td>18</td>
<td>Terkadang kita lupa, bahwa untuk melihat diri kita, jalan terbaik adalah melalui mata orang lain. Happy Friday.</td>
</tr>
<tr>
<td>19</td>
<td>Tak perlu mengeluh ketika berada didalam proses, itu hanya akan menjadi beban, just enjoy it!</td>
</tr>
<tr>
<td>20</td>
<td>Kelas ter-(heboh) thanks for all of you. Jadi belajarlah buat lebih bersabar.</td>
</tr>
<tr>
<td>21</td>
<td>Sudah (mepet) hampir candid sih foto ini sebenarnya.</td>
</tr>
<tr>
<td>22</td>
<td>Akhirnya diupload juga.</td>
</tr>
<tr>
<td>23</td>
<td>Cek IG kita yuk kak, kita lagi ngeluarin brand terbaru.</td>
</tr>
<tr>
<td>24</td>
<td>Kangen masa-masa hangout bareng kalian guys. Kapan kita kemana Yuk!</td>
</tr>
<tr>
<td>No.</td>
<td>Text</td>
</tr>
<tr>
<td>-----</td>
<td>------</td>
</tr>
<tr>
<td>25</td>
<td><strong>Happy Birthday Cha</strong>, semoga selalu dikasih kesehatan jasmani dan rohani, dikasih lancar rejeki dan sukses terus ya!</td>
</tr>
<tr>
<td>26</td>
<td><em>Ini the last gift</em> yang doi kasih ke aku, enaknya dibuang atau disimpan aja yah?</td>
</tr>
<tr>
<td>27</td>
<td><em>Ini</em> the last gift yang doi kasih ke aku, enaknya dibuang atau disimpan aja yah?</td>
</tr>
<tr>
<td>28</td>
<td>Masa iya aku masih <em>stay</em> disini sedangkan dia udah bisa<em>move on</em> dari aku.</td>
</tr>
<tr>
<td>29</td>
<td>Thanks ya dear buat hari ini,, walaupun cuma sebentar tapi aku seneng banget.</td>
</tr>
<tr>
<td>30</td>
<td>Hari ini udah kepantai dan the next holiday mungkin ke pantai lagi, biar bisa<em>nostalgia</em>.</td>
</tr>
<tr>
<td>31</td>
<td>Susahnya bikin video kek gini, download lagunya lama..bayangkan.</td>
</tr>
<tr>
<td>32</td>
<td>Please ya dosanya jangan dibandingin sama adek yang belakang.</td>
</tr>
<tr>
<td>33</td>
<td>Hahawek supporter SSB Medono <em>no tag</em> bos ga ngerti hahha</td>
</tr>
<tr>
<td>34</td>
<td>Masa iya aku masih <em>stay</em> disini sedangkan dia udah bisa<em>move on</em> dari aku.</td>
</tr>
<tr>
<td>35</td>
<td>Thanks ya dear buat hari ini,, walaupun cuma sebentar tapi aku seneng banget.</td>
</tr>
<tr>
<td>36</td>
<td>Hari ini udah kepantai dan the next holiday mungkin ke pantai lagi, biar bisa<em>nostalgia</em>.</td>
</tr>
<tr>
<td>37</td>
<td>Thanks ya dear buat hari ini,, walaupun cuma sebentar tapi aku seneng banget.</td>
</tr>
<tr>
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<td>Susahnya bikin video kek gini, download lagunya lama..bayangkan.</td>
</tr>
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<td>39</td>
<td>Please ya dosanya jangan dibandingin sama adek yang belakang.</td>
</tr>
<tr>
<td>40</td>
<td>Hahawek supporter SSB Medono <em>no tag</em> bos ga ngerti hahha</td>
</tr>
<tr>
<td>41</td>
<td>Masa iya aku masih <em>stay</em> disini sedangkan dia udah bisa<em>move on</em> dari aku.</td>
</tr>
<tr>
<td>42</td>
<td>Thanks ya dear buat hari ini,, walaupun cuma sebentar tapi aku seneng banget.</td>
</tr>
<tr>
<td>43</td>
<td>Hari ini udah kepantai dan the next holiday mungkin ke pantai lagi, biar bisa<em>nostalgia</em>.</td>
</tr>
<tr>
<td>44</td>
<td>Thanks ya dear buat hari ini,, walaupun cuma sebentar tapi aku seneng banget.</td>
</tr>
<tr>
<td>45</td>
<td>Susahnya bikin video kek gini, download lagunya lama..bayangkan.</td>
</tr>
<tr>
<td>46</td>
<td>Please ya dosanya jangan dibandingin sama adek yang belakang.</td>
</tr>
<tr>
<td>47</td>
<td>Hahawek supporter SSB Medono <em>no tag</em> bos ga ngerti hahha</td>
</tr>
<tr>
<td>48</td>
<td>Masa iya aku masih <em>stay</em> disini sedangkan dia udah bisa<em>move on</em> dari aku.</td>
</tr>
<tr>
<td>49</td>
<td>Thanks ya dear buat hari ini,, walaupun cuma sebentar tapi aku seneng banget.</td>
</tr>
<tr>
<td>50</td>
<td>Hari ini udah kepantai dan the next holiday mungkin ke pantai lagi, biar bisa<em>nostalgia</em>.</td>
</tr>
<tr>
<td>51</td>
<td>Thanks ya dear buat hari ini,, walaupun cuma sebentar tapi aku seneng banget.</td>
</tr>
<tr>
<td>52</td>
<td>Susahnya bikin video kek gini, download lagunya lama..bayangkan.</td>
</tr>
<tr>
<td>53</td>
<td>Please ya dosanya jangan dibandingin sama adek yang belakang.</td>
</tr>
<tr>
<td>54</td>
<td>Hahawek supporter SSB Medono <em>no tag</em> bos ga ngerti hahha</td>
</tr>
<tr>
<td>55</td>
<td>Masa iya aku masih <em>stay</em> disini sedangkan dia udah bisa<em>move on</em> dari aku.</td>
</tr>
<tr>
<td>56</td>
<td>Thanks ya dear buat hari ini,, walaupun cuma sebentar tapi aku seneng banget.</td>
</tr>
<tr>
<td>57</td>
<td>Hari ini udah kepantai dan the next holiday mungkin ke pantai lagi, biar bisa<em>nostalgia</em>.</td>
</tr>
<tr>
<td>58</td>
<td>Thanks ya dear buat hari ini,, walaupun cuma sebentar tapi aku seneng banget.</td>
</tr>
<tr>
<td>59</td>
<td>Susahnya bikin video kek gini, download lagunya lama..bayangkan.</td>
</tr>
<tr>
<td>60</td>
<td>Please ya dosanya jangan dibandingin sama adek yang belakang.</td>
</tr>
<tr>
<td>61</td>
<td>Hahawek supporter SSB Medono <em>no tag</em> bos ga ngerti hahha</td>
</tr>
<tr>
<td>40</td>
<td>Disunia ini gak ada yg gak mungkin, be ready!</td>
</tr>
<tr>
<td>41</td>
<td>Yuk <strong>FOLLOW</strong> &amp; <strong>tag</strong> foto OOTD ke akun @inspirasiootdberhijab kak, sekali <strong>post</strong> disini bias sampe ribuan <strong>like</strong> loh.. jadi bikin akun kakak makin <strong>hits</strong>.</td>
</tr>
<tr>
<td>42</td>
<td>Duh mas, <strong>pitch</strong> kontrolnya kurang bagus.</td>
</tr>
<tr>
<td>43</td>
<td>Btw makasih kadonya bang, kreatif n <strong>sweet</strong> bingit.</td>
</tr>
<tr>
<td>44</td>
<td>Maafkan daku karena tidak mampu membuat <strong>caption</strong> seindah <strong>caption</strong> buatanmu.</td>
</tr>
<tr>
<td>45</td>
<td>Tiada <strong>caption</strong> yang pantas untuk <strong>meng-caption</strong>-i foto ini.</td>
</tr>
<tr>
<td>46</td>
<td>Itu gak <strong>candid</strong> kok,,, emang <strong>fotografer</strong>nya aj ya suka nyolong foto saya.</td>
</tr>
<tr>
<td>47</td>
<td>Salam kritis progresif!! <strong>Launching</strong> majalah “hedonisme”</td>
</tr>
<tr>
<td>48</td>
<td>Saksikan juga <strong>special performance</strong> dari Teater Perisai.</td>
</tr>
<tr>
<td>49</td>
<td>Abis ujan ujan, dingin, laper eh <strong>DISUAPIN SAMA MASNYA</strong> (yg di <strong>capslock</strong> boong)</td>
</tr>
<tr>
<td>50</td>
<td><strong>Thanks</strong> to @hariantikafitria uda <strong>diupload</strong> duluan.</td>
</tr>
<tr>
<td>51</td>
<td><strong>Proud of you</strong> mas mas hebaaat.</td>
</tr>
<tr>
<td>52</td>
<td><strong>Full time</strong>, hari ini jaga prasmanan... <strong>fighting!!</strong></td>
</tr>
<tr>
<td>53</td>
<td><strong>For you</strong> . . . filosofi mawar putih: cinta sejati, kemurnian, kesungguhan, kesucian, kelembutan, dan kerendahan hati.</td>
</tr>
<tr>
<td>54</td>
<td>Dibalik cerita kitaberdua masih ada orang ketiga dibelakang kita wkwkwkwkw, <strong>peace, just kid</strong> bro.</td>
</tr>
</tbody>
</table>
| 55 | Mumpung ada waktu **shopping-shoping** bentar ya jadinya cekrak
<table>
<thead>
<tr>
<th>31</th>
</tr>
</thead>
<tbody>
<tr>
<td>cekrek terus haha</td>
</tr>
<tr>
<td>32</td>
</tr>
<tr>
<td>33</td>
</tr>
<tr>
<td>Seperti halnya kepompong yang berubah jadi butterfly, so beautiful.</td>
</tr>
<tr>
<td>34</td>
</tr>
<tr>
<td>35</td>
</tr>
<tr>
<td>Foto pertama yg ku <strong>edit</strong> pake corel, lumayan kan yak.</td>
</tr>
<tr>
<td>36</td>
</tr>
<tr>
<td>37</td>
</tr>
<tr>
<td>Sist, kami <strong>ready bottle-bottle</strong> syantiiq! Yuuk borong.</td>
</tr>
<tr>
<td>38</td>
</tr>
<tr>
<td>39</td>
</tr>
<tr>
<td>Beruntung punya jam tangan <strong>waterproof</strong> gini *sombong sih dikit wkaka</td>
</tr>
<tr>
<td>40</td>
</tr>
<tr>
<td>41</td>
</tr>
<tr>
<td>Masa iya di seminar internasional gini Cuma dapet <strong>snack</strong> yg biasa haha *miris</td>
</tr>
<tr>
<td>42</td>
</tr>
<tr>
<td>43</td>
</tr>
<tr>
<td>Kenapa beli <strong>followers</strong> harus di @77PENGIKUT? Karena Cuma di @77PENGIKUT beli <strong>followers</strong> banyak bonusnya.</td>
</tr>
<tr>
<td>44</td>
</tr>
<tr>
<td>45</td>
</tr>
<tr>
<td>Akhirnya kesampaian juga bias <strong>walking-walking</strong> sama kalian coy!</td>
</tr>
<tr>
<td>46</td>
</tr>
<tr>
<td>47</td>
</tr>
<tr>
<td><strong>Udah dianter sampe terminal bayarnya pake pahala lagi big thanks</strong> buat kalian semua.</td>
</tr>
<tr>
<td>48</td>
</tr>
<tr>
<td>49</td>
</tr>
<tr>
<td><strong>Nice pict</strong> kak, bagus banget fotonya, <strong>join</strong> di @kontesfotoind yuk.</td>
</tr>
<tr>
<td>50</td>
</tr>
<tr>
<td>51</td>
</tr>
<tr>
<td><strong>Ditinggal rabi??</strong> Gagal <strong>move on</strong>?</td>
</tr>
<tr>
<td>52</td>
</tr>
<tr>
<td>53</td>
</tr>
<tr>
<td>Diantara sekian banyaknya mukaku yang paling kucel,,, efek ngajar jam pertama mungkin atau malah setiap harimya memang begitu,, <strong>whatever</strong>.</td>
</tr>
<tr>
<td>54</td>
</tr>
<tr>
<td>55</td>
</tr>
<tr>
<td><strong>Kami reseller resmi</strong> dan <strong>fast respon</strong>, cek IG kami yaa kak.</td>
</tr>
<tr>
<td>56</td>
</tr>
<tr>
<td>57</td>
</tr>
<tr>
<td><strong>Fashion muslim terlengkap</strong>, bias <strong>free</strong> ongkir juga.</td>
</tr>
</tbody>
</table>
CHAPTER IV

DATA PRESENTATION AND DISCUSSION

In this chapter, the researcher is going to present the data presentation of used Code Mixing in Instagram. On the chapter III the researcher was presented in the data display, the researcher had collection of used Code-Mixing in Instagram. Then, the data display will be arranged according to kinds of their classification.

A. Data Presentation

<table>
<thead>
<tr>
<th>No</th>
<th>TYPES OF CODE MIXING</th>
<th>WORDS</th>
<th>IN INDONESIAN</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Words</td>
<td>Noun</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Favorite</td>
<td>Kesukaan</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Rival</td>
<td>Saingan</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Order</td>
<td>Pesan</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Size</td>
<td>Ukuran</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Brand</td>
<td>Merek</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Thanks</td>
<td>Terima Kasih</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Dear</td>
<td>Sayang</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Nostalgia</td>
<td>Rindu</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Video</td>
<td>Rekaman Gambar</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Download</td>
<td>Unduh</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Supporter</td>
<td>Pendukung</td>
<td></td>
</tr>
<tr>
<td></td>
<td>No</td>
<td>Tidak</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Tag</td>
<td>Label</td>
<td></td>
</tr>
<tr>
<td>Verb</td>
<td>Mention</td>
<td>Sebutan</td>
<td></td>
</tr>
<tr>
<td>------------</td>
<td>---------</td>
<td>-------------</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Hits</td>
<td>Sukses</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Post</td>
<td>Kirim</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Like</td>
<td>Suka</td>
<td></td>
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<td><strong>Sembunyi-sembunyi</strong></td>
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<td><strong>Btw (by the way)</strong></td>
<td><strong>Ngomong-ngomong</strong></td>
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6. **Clauses**

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<td></td>
<td>Thanks for all of you</td>
<td><em>Terimakasih kalian semua</em></td>
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<td>Finally Sold Out</td>
<td><em>Akhirnya terjual</em></td>
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<td>All Students of B grade</td>
<td><em>Semua murid tingkat B</em></td>
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**B. Discussion**

1. **Kinds of Code Mixing**

According to Suwito (1985), Code-Mixing divides into six classifications there are words, phrase, hybrid, repetition, idioms and clauses. The classified data as Code-Mixing are written bold.

a. **Words**

In Indonesia utterances, there are some utterances which are inserting foreign language. Sometimes, the foreign language is usually used English. Oftentimes, using English word in Indonesia utterance is one or more English words, in this Code-Mixing classification called insertion of words. The insertion of words arranged into eight groups, they are; noun, verb, adjective, adverb, conjunction, exclamation, and preposition.
1) Noun

Noun is one of the most important parts of utterance, sentences and speech. Its arrangement with the verb helps to form the sentence core which is essential to every complete sentence (Frank, 1972: p.6). In this research, the researcher finds out a lot of English nouns inserted in the captions and comments utterances. The English nouns inserted are as follows:

(3) *Ibarat warna mungkin kamu bukan warna favorit seseorang tpi percayalah suatu hari akan ada seseorang yg membutuhkan mu untuk melengkapi lukisanya.* (Like colors maybe you are not favorite color of someone but believe that someday will be someone who’s need you to complete the art.)

The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. *Favorite* is English in Indonesian favorite is “kesukaan”. The Instagram user was mixed the language because Instagram user cannot find the same word in Indonesian, so the Instagram user applied the Code-Mixing between English-Indonesian.

(6) *Rival balap karung.* (Bag racing rival)

The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. *Rival* is
English in Indonesian rival is “saingan”. The Instagram user was mixed the language because Instagram user cannot find the same word in Indonesian, so the Instagram user applied the Code-Mixing between English-Indonesian.

(7) Dan care itu muncul lagi. (And that care turns up again)

The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. Care is English in Indonesian care is “peduli”. The Instagram user was mixed the language because Instagram user cannot find the same word in Indonesian, so the Instagram user applied the Code-Mixing between English-Indonesian.

(10) Handmade loh,, bisa order warna, size n model.

(Hanmade loh, can order the color, size and model.)

The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. Order is English in Indonesian order is “pesan”. Then, size is English in Indonesian size is “ukuran”. The Instagram user was mixed the language because Instagram user cannot find the same word in Indonesian, so the Instagram user applied the Code-Mixing between English-Indonesian.

(21) Sudah (mepet) hampir candid sih foto ini sebenarnya.

(Actually this photo was almost candid.)
The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. **Candid** is English in Indonesian candid is “tidak sadar”. The Instagram user was mixed the language because Instagram user cannot find the same word in Indonesian, so the Instagram user applied the Code-Mixing between English-Indonesian.

(23) *Cek IG kita yuk kak, kita lagi ngeluarin brand terbaru.*

(Check, our IG yuk sis, we are producing newest brand.)

The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. **Brand** is English in Indonesian, brand is “jenis”. The Instagram user was mixed the language because Instagram user cannot find the same word in Indonesian, so the Instagram user applied the Code-Mixing between English-Indonesian.

(27) *Masa iya aku masih stay disini sedangkan dia udah bisa move on dari aku.* (I’m not sure that I’m still stay but he can move on)

The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. **Stay** is English in Indonesian, stay is “tinggal”. The Instagram user was mixed the language because Instagram user cannot find the same
word in Indonesian, so the Instagram user applied the Code-Mixing between English-Indonesian.

(28) **Thanks** ya **dear** **buat hari ini,** walaupun cuma **sebentar tapi aku seneng banget.** (Thanks ya dear for today, although just a moments but I love it.)

The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. **Thanks** are English in Indonesian, thanks is “terimakasi”. Then, **dear** is English in Indonesian dear is “sayang”. The Instagram user was mixed the language because Instagram user cannot find the same word in Indonesian, so the Instagram user applied the Code-Mixing between English-Indonesian.

(29) **Hari ini udah kepantai dan** the next holiday **mungkin ke pantai lagi, biar bisa nostalgia.** (Today was gone to beach and the next holiday maybe will going to beach again, want to nostalgia.)

The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. **Nostalgia** is English in Indonesian, nostalgia is “rindu”. The Instagram user was mixed the language because Instagram user cannot find the same word in Indonesian, so the Instagram user applied the Code-Mixing between English-Indonesian.
(30) Susahnya bikin **video** kek gini, **download** lagunya lama..bayangkan. (So hard made this video like this, download the song so long.. imagine it)

The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. **Video** are English in Indonesian, video is “*rekaman gambar*”. Then, **download** is English in Indonesian, download is “*unduh*”. The Instagram user was mixed the language because Instagram user cannot find the same word in Indonesian, so the Instagram user applied the Code-Mixing between English-Indonesian.

(32) **Hahawek supporter SSB Medono** *no tag* bos ga ngerti hahha. (Hahawek supporter SSB Medono *no tag* boss I don’t know hahha)

The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. **Supporter** is English in Indonesian, supporter is “*pendukung*”. Then, **no** is English in Indonesian, no is “*tidak*”. The last, **tag** is English in Indonesian tag is “*label*”. The Instagram user was mixed the language because Instagram user cannot find the same word in Indonesian, so the Instagram user applied the Code-Mixing between English-Indonesian.
The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. **Mention** is English in Indonesian, mention is “sebutan”. The Instagram user was mixed the language because Instagram user cannot find the same word in Indonesian, so the Instagram user applied the Code-Mixing between English-Indonesian.

(39) *Biar dibilang jadi anak hits*. (Want to everybody said child hits.)

The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. **Hits** is English in Indonesian, hits is “kekinian”. The Instagram user was mixed the language because Instagram user cannot find the same word in Indonesian, so the Instagram user applied the Code-Mixing between English-Indonesian.

(41) *Yuk FOLLOW & tag foto OOTD ke akun @inspirasiootdberhijab kak, sekali post disini bias sampe ribuan like loh.. jadi bikin akun kakak makin hits*. (Let’s follow & tag OOTD photo at @inspirasiootdberhijab girls,
once post can get thousands like loh.. so make your account being hits.)

The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. Tag is English in Indonesian, tag is “label”. Then, post is English in Indonesian post is “kirim”. Next, like is English in Indonesian like is “suka”, and last hits is English in Indonesian is “kekinian”. The Instagram user was mixed the language because Instagram user cannot find the same word in Indonesian, so the Instagram user applied the Code-Mixing between English-Indonesian.

(42) Duh mas, pitch kontrolnya kurang bagus. (Ouch bro, the control pitch almost good)

The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. Pitch is English in Indonesian, pitch is “nada”. The Instagram user was mixed the language because Instagram user cannot find the same word in Indonesian, so the Instagram user applied the Code-Mixing between English-Indonesian.

(44) Maafkan daku karena tidak mampu membuat caption seindah caption buatanmu. (I am sorry because cannot make beautiful caption likes your caption.)
The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. **Caption** is English word in Indonesian, caption is “keterangan (pada foto)”. The Instagram user was mixed the language because Instagram user cannot find the same word in Indonesian, so the Instagram user applied the Code-Mixing between English-Indonesian.

(49) *Abis ujan ujan, dingin, laper eh DISUAPIN SAMA MASNYA (yg di capslock boong).* (After rainy, cold, hungry eh BRIBED BY MY BOY (which use caps lock lied.)

The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. **Caps lock** is English in Indonesian, caps lock is “kapital”. The Instagram user was mixed the language because Instagram user cannot find the same word in Indonesian, so the Instagram user applied the Code-Mixing between English-Indonesian.

(54) *Dibalik cerita kita berdua masih ada orang ketiga dibelakang kita wkwkwkwkw; peace, just kid bro.* (The background of our story it’s still had third person in behing us wkwkwkw)

The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. **Peace** is English in Indonesian, peace is “damai”. The Instagram user was
mixed the language because Instagram user cannot find the same word in Indonesian, so the Instagram user applied the Code-Mixing between English-Indonesian.

(56) 

Lalu nikmat Tuhan mana lagi yang kau dustakan? **Sunset**

*yg indah, terimakasih.* (Then, where is God’s pleasant again whose you lie?)

The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. **Sunset** is English in Indonesian, sunset is “matahari tenggelam”. The Instagram user was mixed the language because Instagram user cannot find the same word in Indonesian, so the Instagram user applied the Code-Mixing between English-Indonesian.

(58) 

*Sist, kami ready** bottle-botlesyantiiq! Yuuk borong.* (Sist, we are ready bottles syantiiq! Grab it fast.)

The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. **Ready** is English in Indonesian, ready is “siap”. The Instagram user was mixed the language because Instagram user cannot find the same word in Indonesian, so the Instagram user applied the Code-Mixing between English-Indonesian.
(60) *Masa iya di seminar internasional gini Cuma dapet snack yg biasa haha *miris. (Not sure in International Seminar just get simple snack haha *horrified)

The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. *Snack* is English in Indonesian, snack is “makanan ringan”. The Instagram user was mixed the language because Instagram user cannot find the same word in Indonesian, so the Instagram user applied the Code-Mixing between English-Indonesian.

(61) *Kenapa beli followers’ harus di @77PENGIKUT? Karena Cuma di @77PENGIKUT beli followers banyak bonusnya.*

(Why must buy followers in @77PENGIKUT? because just in @77PENGIKUT buy followers get many fees.)

The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. *Followers* is English in Indonesian, followers is “pengikut”. The Instagram user was mixed the language because Instagram user cannot find the same word in Indonesian, so the Instagram user applied the Code-Mixing between English-Indonesian.

(63) *Udah dianter sampe terminal bayarnya pake pahala lagi big thanks buat kalian semua.* (Was taken home until bus station then paid by reward.)
The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. **Big** is English in Indonesian, big is “besar”. Then, **thanks** is English in Indonesian thanks is “terimakasih”. The Instagram user was mixed the language because Instagram user cannot find the same word in Indonesian, so the Instagram user applied the Code-Mixing between English-Indonesian.

(68) **Fashion muslim terlengkap, bisa free ongkir juga.** (Muslim fashion complete, get free postal fee)

The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. **Fashion** is English in Indonesian, fashion is “mode/kebiasaan”. Then, **free** is English in Indonesian, free is “bebas”. The Instagram user was mixed the language because Instagram user cannot find the same word in Indonesian, so the Instagram user applied the Code-Mixing between English-Indonesian.

Based on the classification above, the researcher finds the insertion of words in noun, they are; favorite, rival, care, order, size, candid, brand, stay, thanks, dear, nostalgia, video, download, supporter, no tag, mention, hits, tag, post, like, hits, pitch, caption, caps lock, peace, sunset, ready, snack, followers, big thanks, fashion, and free.
2) Verb

Verb is the word that showed some situation, attitude, action. Such as see, write, read, etc (Hidayat, 1996: p.61). Here are several verbs inserted into sentences by the user Instagram:

(36) *Tiba tiba diajak selfie!* (Suddenly invited to selfie!)

The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. The word *selfie* is a verb and it has meaning that is “*swafoto*” in Indonesian.

(41) *Yuk FOLLOW & tag foto OOTD ke akun @inspirasioootdberhijab kak, sekali post disini bias sampe ribuan like loh.. jadi bikin akun kakak makin hits.* (Let’s follow & tag OOTD photo at @inspirasioootdberhijab girls, once post can get thousands like loh.. so make your account being hits.)

The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. The word *follow* is a verb and it has meaning that is “*mengikuti*” in Indonesian.

(57) *Foto pertama yg ku edit pake corel, lumayan kan yak.*

(First photo was edited by me used corel.)
The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. The word \textit{edit} is a verb and it has meaning that is “\textit{memperbaiki}” in Indonesian.

(64) \textbf{Nice pict} kak, bagus banget fotonya, \textit{join} di @kontesfotoind yuk. (Nice pict bro, this photo so awesome, let’s join in @kontesfotoind)

The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. The word \textit{join} is a verb and it has meaning that is “\textit{bergabung}” in Indonesian.

Based on the classification of the insertion of word in verb, the researcher find some insertion in Indonesian sentences, they are: selfie, follow, edit, and join.

3) Adverb

According to Leech and Startvik (1975: 202), most adverbs are formed from adjectives with the suffix-\textit{ly}: frank/frankly, happy/happily, etc.”. Then, Leech and Startvik explain that, adverbial have two typical functions: as adverbial and as modifier of adjectives, adverbs, or a number of other constructions. Based on the explain above, the researcher find some adverbs inserted into sentences by Instagram user, as:
(31) **Please ya dosanya jangan dibandingin sama adek yang belakang.** (Please ya, don’t judge the sin with that child behind.)

The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. The word **please** is an adverb and it has meaning “*tolonglah*” in Indonesian. Please word include on adverb of manner.

(66) *Diantara sekian banyaknya mukaku yang paling kucel,,, efek ngajar jam pertama mungkin atau malah setiap harimya memang begitu,,, whatever.* (Among many people there my face is so dirty,,, it’s because first time teaching or because every day always like that.)

The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. The word **whatever** is an adverb and it has meaning “*terserah*” in Indonesian. Whatever include on adverb of time.

4) **Adjective**

Adjective is word that describes a noun (Oxford, 2003: p. 5). The function of an adjective is to modify a noun or a pronoun so that it will become more specific and interesting. Here are several adjectives inserted into sentences by Instagram user:
(43) Btw makasih kadonya bang, kreatif n sweet bingit. (By the way thanks for the gift, creative and so sweet.)

The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. The word sweet is an adverb and it has meaning “manis” in Indonesian.

(59) Beruntung punya jam tangan waterproof gini *sombong sih dikit wkaka. (So lucky have waterproof watch *cocky sih but just a little wkaka)

The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. The word waterproof is an adjective and it has meaning “tahan air” in Indonesian.

(68) Fashion muslim terlengkap, bias free ongkir juga. (Muslim fashion complete, get free postal fee)

The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. The word free is an adjective and it has meaning “bebas” in Indonesian.
5) Conjunction

Conjunction used to connecting in two words, phrase, clause, or paragraph. Here is only one example that the researcher finds out:

(11) So, think again apa tujuanmu BELAJAR. (So, think again what your goals STUDY.)

The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. The word so is a conjunction and it has meaning “jadi” in Indonesian. The word so include on subordinating conjunction.

6) Pronoun

According to Frank (1993), the traditional definition of a pronoun as a word takes the place of a noun. Sometimes, the Instagram user not only mentions the other Instagram user name but they use pronoun to mention it. Here is only one example that the researcher finds out:

(66) Diantara sekian banyaknya mukaku yang paling kucel,,, efek ngajar jam pertama mungkin atau malah setiap harimya memang begitu,,, whatever. (Among many people there my face is so dirty,,, it’s because first time teaching or because every day always like that.)

The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. The word so
is a conjunction and it has meaning “jadi” in Indonesian. The word so include on subordinating conjunction.

b. Phrase

Phrase is grammatical analysis to refer to a single element of structure typically containing more than one words, and lacking the subject and predicate structure typical of clauses. Phrase insertion here a sequence of words which is semantically and often syntactically restricted, and functioning as a single unit. Basically, phrase can divined into five, they are: noun phrase, adjective phrase, verbal phrase (participial phrase, gerund phrase, and infinitive phrase), adverbial phrase, and prepositional phrase. The researcher finds four types of phrase, they are: noun phrase, adjective phrase, adverbial phrase and prepositional phrase.

1) Noun Phrase

Noun phrase is a phrase which has a noun (or indefinite pronoun) as its head, or which performs the same grammatical function as such a phrase. (Crystal, D. 1997). The examples of noun phrase insertion are:

(2) Selamat & sukses ratna dan semua teman-teman angkatan 2013 gelombang 1, semoga berkah manfaat ilmunya, Happy Graduation. (Congratulation for Ratna and all of friends 2013 departure first group, hopefully the blessing of the knowledge, Happy Graduation)
The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. The word **Happy Graduation** is a noun phrase and it has meaning “*Selamat Wisuda*” in Indonesian. The classification of that word is **Happy** (as adj modifier) + **Graduation** (as noun phrase).

(18) *Terkadang kita lupa, bahwa untuk melihat diri kita, jalan terbaik adalah melalui mata orang lain. Happy Friday.*

(Sometimes we forget, that to see our self, the best way is from other eyes. Happy Friday)

The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. The word **Happy Friday** is a noun phrase and it has meaning “*Selamat hari Jumat*” in Indonesian. The classification of that word is **Happy** (as adj modifier) + **Friday** (as noun phrase).

(64) **Nice pict** kak, **bagus banget fotonya**, join di @kontesfotoind yuk. (Nice Pict sist, that picture so beautiful, let’s join at @kontesfotoind)

The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. The word **nice picture** is a noun phrase and it has meaning “*gambar bagus*” in Indonesian. The classification of that word is **nice** (as adj modivier) + **picture** (noun phrase).
2) Adjective Phrase

According to Crystal, D. (1997) adjective phrase is a phrase whose head word is an adjective, e.g. fond of steak, very happy, quite upset about it, etc. Here are some adjective phrase inserted finds:

(4) **Finally sold out**😊😊😊 *Selamat Lia, dapet oleh-oleh dari KKN.* (Finally sold out 😊😊😊 Congratulations Lia was gotten gift of KKN)

The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. The word **finally sold out** is an adjective phrase and it has meaning “akhirnya terjual” in Indonesian.

(48) *Saksikan juga special performance dari Teater Perisai.*

(See also the special performance of Teater Perisai)

The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. The word **special performance** is an adjective phrase and it has meaning “pertunjukan istimewa” in Indonesian.

(67) *Kami reseller resmi dan fast respon, cek IG kami yaa kak.*

(We are official reseller and fast respon. Please check our IG sist.)
The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. The word **fast respon** is an adjective phrase and it has meaning “*menanggapi dengan cepat*” in Indonesian.

3) Prepositional Phrase

A prepositional phrase is a group of words that lacks either a verb or a subject, and that functions as a unified part of speech. It normally consists of a preposition and a noun or a preposition and a pronoun.

Here is just one of prepositional phrases inserted find:

(13) “*Berjuang sendiri itu juga capek kali Nggi..*” kataku sambil menanggapi dengan cepat, the end. (“Struggling alone is so tires Nggi.,” ask me with a prepositional phrase inserted find:)

The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. The word **the end** is an adjective phrase and it has meaning “*tamat*” in Indonesian.

c. Hybrids

Hybrid is word or phrase that one part derived from one language and another part derived from a different language. Hornby states that Hybrid is the composed parts of words. Hybrid can be classified into two types, they are hybrid of affixation and hybrid of phrase.

1) Hybrid of Affixation
Affixation is a process which involves adding bound morphemes to roots which results in a newly-created derivative. Whereas we can distinguish many types of this process, the English language generally makes use of two — pre-fixation and suffixation. In English pre-fixation, the word can call pre-fixation when adding morpheme before the root, examples of pre-fixation: pre-, up-, in-, un-, re-, etc. Then, the word can called suffixation when adding morpheme after the root, examples of suffixation: -ly, -ed, -er, -ion, etc.

In Indonesian, the meaning of affixation is same with English and in Indonesian called “kata imbuhan”. There are some example of Indonesian affixation; Indonesian pre-fixation (me-, di-, nge-, di-, etc), and Indonesian suffixation (-nya, -an, -in, etc). Here are some sentences uses the hybrid of affixation inserted:

(1) Harussnyaa ftoo yg ktaa lihatt ke atass tuu.. yg pass smacaptionnya.. (That photo when we see the top, that is exact with caption. )

(22) Akhirnya diupload juga. (Finally uploaded too)

(33) Maaf aku lebih percaya sama feelingku daripada ocehan yang gak jelas. (Sorry I more believe eith my feeling than not clear gossip)
(45) *Tiada* caption yang pantas untuk *meng-caption-i foto ini.*
(There is no caption that appropriate to be caption in this photo.)

(50) Thanks *to @hariantikafitria* *uda diupload duluan.*
(Thanks to @hariantikafitria was uploaded first.)

Table 4.2 Hybrid of Affixation

<table>
<thead>
<tr>
<th>Hybrid</th>
<th>Prefixation</th>
<th>Suffixation</th>
<th>Word</th>
<th>Indonesian</th>
</tr>
</thead>
<tbody>
<tr>
<td>Caption&lt;i&gt;ya</td>
<td>-</td>
<td>-&lt;i&gt;ya&lt;/i&gt;</td>
<td>Caption</td>
<td><em>Keterangan foto</em></td>
</tr>
<tr>
<td><em>D UPLOAD</em></td>
<td>di-</td>
<td>-</td>
<td>Upload</td>
<td><em>Mengunggah</em></td>
</tr>
<tr>
<td>Feeling&lt;i&gt;ku&lt;/i&gt;</td>
<td>-</td>
<td>-&lt;i&gt;-ku&lt;/i&gt;</td>
<td>Feeling</td>
<td><em>Perasaan</em></td>
</tr>
<tr>
<td><em>MENGcaptioni</em></td>
<td>meng-</td>
<td>-&lt;i&gt;-i&lt;/i&gt;</td>
<td>Caption</td>
<td><em>Keterangan foto</em></td>
</tr>
</tbody>
</table>

The hybrids of affixations above are using Indonesian affixation, but the root is using English. So the sentences above are Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence.

2) Hybrid of Phrase

Hybrid of phrase is a phrase that contain in two words. Both of words have function as head (H) and modifier (M). The hybrid of
phrase word using two words there are English-Indonesian or Indonesian English. The hybrids of phrase inserted are as follows:

(3) *Ibarat warna mungkin kamu bukan warna favorite seseorang tpi percayalah suatu hari akan ada seseorang yg membutuhkan mu untuk melengkapi lukisanya.*

(Like colors maybe you are not favorite color of someone but believe that someday will be someone who’s need you to complete the art.)

(23) *Cek IG kita yuk kak, kita lagi ngeluarin brand terbaru.*

(Check, our IG yuk sis, we are producing newest brand.)

(24) *Kangen masa-masa hangout bareng kalian guys. Kapan kita kemana yuk! (I miss when hangout with you guys. When we go yuk!)*

(30) *Susahnya bikin video kek gini, download lagunya lama..bayangkan.* (So hard made this video like this, download the song so long.. imagine it)

(47) *Salam kritis progresif!! Launching majalah “hedonisme”.*

(Critical progressive for all of you! magazine launching “hedonism”)

(68) *Fashion muslim terlengkap, bisa free ongkir juga.* (Muslim fashion complete, get free postal fee)
The researcher classifies the hybrid of phrase into kinds, there are:

1) Indonesian word as the head of phrase

Table 4.3 Hybrid of Phrase

<table>
<thead>
<tr>
<th>Head</th>
<th>Modifier</th>
</tr>
</thead>
<tbody>
<tr>
<td>Warna</td>
<td>Favorite</td>
</tr>
</tbody>
</table>

2) English word as the head of phrase

Table 4.4 Hybrid of Phrase

<table>
<thead>
<tr>
<th>Head</th>
<th>Modifier</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brand</td>
<td>Terbaru</td>
</tr>
<tr>
<td>Hangout</td>
<td>Bareng</td>
</tr>
<tr>
<td>Download</td>
<td>Lagu</td>
</tr>
<tr>
<td>Launching</td>
<td>Majalah</td>
</tr>
<tr>
<td>Fashion</td>
<td>Muslim</td>
</tr>
<tr>
<td>Free</td>
<td>Ongkir</td>
</tr>
</tbody>
</table>

d. Repetition Words

(34) *Wah enaknya lazy-lazy dipantai.* (Wao enjoy lazy in beach.)

The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. The word *lazy-lazy* is English and it has meaning “bermalas-malasan” in Indonesian. The word
**lazy-lazy** is the insertion of repetition words because the word **lazy-lazy** is a word that expression in twice.

(55) *Mumpung ada waktu shopping-shopping bentar ya jadinya cekrek cekrek terus haha.* (We have a few times to shopping, so let’s take some picture haha)

The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. The word **shopping-shopping** is English and it has meaning “*belanja*” in Indonesian. The word **shopping-shopping** is the insertion of repetition words because the word **shopping-shopping** is a word that expression in twice.

(58) *Sist, kami ready bottle-bottle syantiiq! Yuuk borong.* (Sist, we are ready beautiful bottles! Grab it fast.)

The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. The word **bottle-bottle** is English and it has meaning “*botol*” in Indonesian. The word **bottle-bottle** is the insertion of repetition words because the word **bottle-bottle** is a word that expression in twice.

(62) *Akhirnya kesampaian juga bisa walking-walking sama kalian coy!* (Finally can achieved walk out with you guys!)

The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. The word **walking-**
walking is English and it has meaning “jalan-jalan” in Indonesian. The word walking-walking is the insertion of repetition words because the word walking-walking is a word that expression in twice.

The researcher found four of the insertion of repetition words; they are lazy-lazy, shopping-shopping, bottle-bottle, and walking-walking. The repetition words above are based on Indonesian words repetition words rule, not based on English repetition words.

e. Idiom

Idiom is group of words with a meaning that is different from the meaning of all the individual words. (Oxford press, 2003: p.212). Based on the definition before can explain that idiom is create new meaning of two or more words.

(8) Yah, aku doakan semoga dia bisa sukses ke depannya, dan ngga backstreet dr ortu klo lg nggambar. (Yeaa, I hope hersuccess and not backstreet with her parents.)

The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. The word backstreet is English and it has meaning “sembunyi-sembunyi” in Indonesian. The word backstreet is the insertion of idiom because the word backstreet can be separated into two words there are back and street. It has different meaning, back is “belakang” and street is “jalan”.

62
The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. The word btw (by the way) is English and it has meaning “ngomong-ngomong” in Indonesian. The word by the way is the insertion of idiom because the word by the way can be separated into three words there are by, the, and way. It has different meaning, by is “oleh”, the “menunjukkan” and way is “cara/jalan”.

(56) Seperti halnya kepompong yang berubah jadi butterfly, so beautiful. (Just like pupa changes to be butterfly, so beautiful.)

The sentence above is Code-Mixing phenomena because the bold word is English which inserted in Indonesian sentence. The word butterfly is English and it has meaning “kupu-kupu” in Indonesian. The word butterfly is the insertion of idiom because the word butterfly can be separated into two words there are butter and fly. It has different meaning, butter is “mentega” and fly is “terbang”.

f. Clauses

Clauses divides into two types, they are: independent clause and dependent clause.
1) Independent Clause

(20) Kelas ter-(heboh) thanks for all of you. Jadi belajarlah buat lebih bersabar. (Excited class thanks for all of you. so learn again to more calm.)

b) Dependent Clause

(4) Finally sold out😊😊 Selamat Lia, dapet oleh-oleh dari KKN.

(5) Matur thankyou buat ustaz Wahyufajar dan all students of B grade, sebelum dan sesudah to have help me.

2. The Reason of Using Code-Mixing in Instagram

In Indonesian, there are many languages used by the society beside the Indonesian language. The rich variety of Indonesian language vocabulary reflects the vast number of words that have taken from another language, both foreign and local language. In social interaction, people may mix two or more languages for much different reason. Code-mixing is most important features and well-studied process in bilingual or multilingual society. Code-mixing phenomena are also practiced by some Instagram user in IAIN Salatiga.

The researcher has interviewed with some Instagram user. The first, with the name user @ainymurtatifah, she explains some social media especially for Instagram on Thursday, January 22nd, 2018 that “Every social media likes Facebook, Twitter and Instagram are have some similarities but Instagram is simpler than other social media gives She also adds why she inserting
English in Indonesian sentences, “Whoever uses Indonesian or English, I do not worry because I inserting the English in my caption just for variation and make easier to my followers understand it”. Besides, she also explains when she use code-mixing feel more up to date. The beginning she being a user Instagram when 2017 and it also the first time she adds a photo. She wants to have Instagram because mostly her friends are using Instagram. She also explains the important reason that “My photos can be digital.”

Then for another interview on Monday, January 29th, 2018 with @dinna_sep, explain that “When I use code-mixing, I just want to familiar and the interlocutor will understand”. Some reason also added by her that Instagram is a social media to look for information, entertainment facility, get new friends, and communication facility. She also explains that “Because of my followers are many so I love Instagram to make my existence.” Based on the interview, the Instagram users try to make a relationship with interlocutors or the followers.

Whereas according to interview with @ianatunnisa29, on Monday, January 29th, 2018 she explains that Instagram is an application to share photos or videos that impossible to the user take a photo then use digital filter and share via social media. From Instagram, she can find something important, as has been said: “I can read comic, looking for a job vacancy, find scholarship, see vacation spot, news update and find inspiration”. Besides, she gives some reasons why she uses code mixing in her caption and comments, first she can get information so they also know be friend with
whom, then “When someone did not know about foreign language will be known and when they use English then wrong will be justified.” she said. She wants someone to learn something new when she inserting English into Indonesian sentences.

Another interview on Tuesday, February 1\textsuperscript{st}, 2018 with Instagram user called @ayuk_saputrie21. The user has Instagram since the first semester in 2014 but she uploads the first photo in April 2015. The reasons why she chooses to use Instagram as social media it because she can upload many photos and she can save photos like in the gallery. Then, she can see other photos of her friends. Likes she answer “Most of my friend is my college friends.” Because of the most of her friends are in the same university so sometimes she uses Indonesian-English in her caption or comments. Like the statement that she said “The code-mixing arise because of my friend. Some time they comment use English so I do.”

And the last interview with @halimah.lina, the researcher met her on Thursday, February 1\textsuperscript{st}, 2018. She is an active Instagram user, because she has more than 1000 followers and she always gets like more than 100. She tells that, the Instagram have good tools than another social media. Then she also explains that from the Instagram she can get faster information. As in her statement, “When I used Instagram I think I get faster information. I just click in search than new information served in there”. Not often she found code mixing in caption or comments the other user but sometimes too she use code mixing to in the same social level with her friends. Here is her statement,
“Yes, I know code mixing. Sometimes I used the code mixing in my caption because my friend used too.” Beside that when I used code mixing my caption looks funny but from code mixing I can learn English.”. From the statement of the user, the researcher get the points of the reason she used code mixing there is to looks funny, to same social level with her friends, and learn English word.

3. The Social Function of Using Code-Mixing in Instagram

Many people create an Instagram as one of the goals is to upload photo or video. However, indirectly the user was done some society to the followers. Generally, the followers are family, friends, and other parties. To make good relation the user adding a sentence in the photos or videos and give some comments in other column comments. So, not often find some users using code mixing in the caption or comments.

Based on the explanation above, the researcher believes that the user is doing an interview about the social function of using code mixing in Instagram. On Monday, February 12th, 2018, the researcher met the Instagram user with the name @alfy_chamid to doing an interview. She is one of Instagram userand she is an active user. Although she knows Instagram after Facebook she talks that Instagram more interest than other. In the middle of conversation she mention some social function of using code mixing in Instagram “From Instagram I can get information about health, celebrities, knowledge, politic, viral information, and entertainments so sometimes I
insertion English in Indonesian language to make other interesting”, then she said “When I find big news, scholarship or about Korean artist I can tag my friends to comment”. Can conclude that the uses code mixing in Instagram can give social function as make a good relation with friend. Then the other social function of uses code mixing in Instagram she can give information or other with interesting language to her followers and it will give benefit to others. Here is she said, “I can share information, photo, education, promote something or product to get costumer with adding interesting caption there.”

Then another interview has done with the user of Instagram name @laifathul_riska, on Monday, February 12th, 2018. The user explained a little of using code mixing in Instagram. The Instagram as a tool is to learn English although she always inserts English words in Indonesian sentences, it called code mixing. Here is her statement, “I use code mixing in my caption because it’s a way to learn English and when I wrote that word is false maybe someone will correct. She also explains the social function when she uses code mixing she will be more up to date so all of her friends will have similarity.

Whereas according to @iqbaalfauzi_, when the researcher met with his on Thursday, February 1st, 2018 he does not talk too much because he uses Code mixing just a little. He gives the caption in his photos using code mixing because his have a goal, he wants his photo can give some information to the followers or other because he upload a photo when he sees scenery then adding caption that interest to followers. It is his statement “I
upload photo and video then adding caption with inserting English in my statement. Sometimes I don’t really know because I just make caption that proper with my photo.”

Then interview with @tri35719, when the researcher meets with her on Friday, January 26th, 2018. She tells when the first time she was active in Instagram, for the first time she got confused how to operate the Instagram. But by the time many friends using Instagram and she asked them and she learnt independently. “In this era, I think when people using English although just one word in Indonesian sentences, it feels proud,” she said, the social function of that statement is to facilitate the followers or commentator to comment in the photo. On the other hand, when inserting English words in Indonesian sentences then the user and the followers are assumed at the same social level. The English word is always used by the user or the followers so it will make easier for them.

And the last interview with @nasirunahmad on Monday, February 12th, 2018. On that day the user explains when he chooses Instagram to one of the social media him have is because he can get more information and from Instagram he can upload pictures and videos. Besides that, when using Instagram he more exist. In the middle of the conversation he said, “Instagram is the one of media information in this era. Many people have Instagram, also my friends in campus. Most of them have Instagram. I think Instagram is more simple than another social media.” Then he also explain
why he used code mixing on his caption or comments, “To learn English, more exist, and also to make my caption cool.”
CHAPTER V
CONCLUSION & SUGGESTIONS

In this chapter, the researcher presents conclusion and suggestion. A result of this research, the conclusion and suggestion are presented in the following.

A. Conclusion

1. Kinds of Code Mixing

   There are kinds of code mixing:

   a. Words: favorite, rival, size, candid, stay, sweet, please, selfie, follow, so, whatever, and etc.

   b. Phrase: nice picture, Happy Graduation. Special performance, finally sold out, the end, and etc.

   c. Hybrids: captionya, diupload, mengcaptioni, warna favorit, brand terbaru, and etc.

   d. Idiom: backstreet, by the way, and etc.

   e. Clause: thanks for all of you, finally sold out, all students of B grade.


2. The reason using code mixing in Instagram

   Then, the researcher found the reason if using code mixing in the Instagram. The reasons are the Instagram users want the followers to understand the caption, be more up to date, want to be familiar, learn English
word, in the same social level with friends, the followers will be known about foreign language, and follow the friends.

3. Social Function of using code mixing in Instagram

The last is about the social function of using code-mixing in Instagram, make a good relation with a friend, also can give information or other with interesting language, will have similarity with friends, to make friends interesting with the caption, and to make easier besides the user and the followers.

B. Suggestion

In this research, the researcher has some suggestions:

1. For the reader, this research gives the readers better understanding about the code-mixing which often use in caption and comments of Instagram.

2. For the Instagram users using code-mixing who wants to use code-mixing should understand and enrich the subject especially studying the concept of code-mixing.

3. Hopefully, this research can be a useful reference for the next research related to the topic. It also becomes another point of views in doing sociolinguistic research.
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Kamis, 27 Apr 2017 11:35 WIB Pengguna Aktif Instagram Tembus 700 Juta


http://www.jstor.org/stable/j.ctt45kd9z.14

http://www.jstor.org/stable/j.ctt2jbztz.27
APPENDIXES
CURRICULUM VITAE

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Religion: Islam

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E-mail: genjos96@gmail.com

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2001-2007 SDN 1 Kebumen, Kab. Temanggung
2007-2010 SMP N 1 Secang, Kab. Magelang
2010-2013 SMA N 2 Purbalingga, Kab. Purbalingga
2013-2018 IAIN Salatiga, Kota Salatiga

Salatiga, April 4th 2018

Rossi Dewi Riana
FORM QUESTIONS

1. Do you know Instagram?
2. Do you have Instagram?
3. Why do you choose Instagram to your social media?
4. Who are your friends using Instagram?
5. What are the differences Instagram, Facebook and Twitter?
6. What is your reason uploading your photos or videos using Instagram?
7. What are the functions of using Code-Mixing in Instagram?
8. Why do you use English-Indonesia (Code-Mixing) words in your caption in Instagram?
9. Why do you use English-Indonesia (Code-Mixing) words in your comments in Instagram?
10. What are the benefits when you use Code-Mixing in your caption and comments in Instagram?
I. Hasil nekat, nanya2 orang pas hari sabtu di acara seminar nasional kemarin. I found a girl which has a skill of 'drawing-art'. Berasal dr kota Magelang, yg lagi menempuh pendidikan SL Bhs Inggris di IAIN SALATIKA 😊😊😊
Mempunyai skill yg notabene boleh dr dia lahir, yatu menggambar khususnya anime cowok (lmtz2 😊😊😊 Dq teknik2 yg luwes & autodidak, hasilnya ngga kalah keren sma komikus2 lainnya. 😊😊 Dia bilang, 'menggambar itu bikin jantung sya berdetak lbh cepat, apalgi dlo baca komik & gmbr org lain syla kaya org lgj jatuh cinta. #KOKO
Yah, itu doakan semoga dia bisa sukses ke depannya. dan nga badstreet dr ortu ldo lg nggambar. 😊😊 So, Wahyu Octaviana,
Goodluck n Reach ur dream. 😊
#striver
Happy Graduation buat mbak2 dan mas2. Semoga ilmunya berkah lan manfaat.

121 suka
28 NOVEMBER

Tambahkan komentar...

absi ujan ujan, dinging, laper en DISUAFIN SAMA MASNYA duh 😢😢 (yg di capslock boong) 😇
Captured by mascaliklotcom
#latepost

25 suka
23 JANUARI

Tambahkan komentar...
Salam kritis progresi! Lauh, majalah "hedonisme"?
@klkdinamika

#latepost
#mpunkesel

30 suka
4 Maret

Itu ngga candid kok... Emang fotografernya aja yang suka nyolong foto saya. Ahhhhi 😂😂

Abaikan cowok ganteng yang belakang. 😊

38 suka
8 Maret
Aparat (kata benda): Suatu alat (bukan manusia) yg berfungsi sebagai pelindung mereka yg berkuasa, dan pesuruh dari mereka yg ber-uang.

#repost @shake.n.soap
... Melayani?
Duh mas, pitch kontrolnya kurang bagus.

#shake.n.soap
#konkstrip

62 suka
5 HARI YANG LALU

Tambahkan komentar...
Be not afraid of greatness:
some are born great,
some achieve greatness, and
some have greatness thrust upon them.
Dilikutil

Finally sold out 😊😊😊 Salamat

Dilikutil

45 suka
16 NOVEMBER

Tambahkan komentar...

Dilikutil

#barat warna mungkin km
pukan warna favorit seseorang lupa
percaya suatu hari akan ada seseorang
yg mmbutuhkan mu untuk mlengkap
lukisannya

Salah ap

Akan ada waktu dimana seseorang
akan mmbutuhkan mu!

Sudah? gag akan ketukker
Kalo gag sekarang mungkin besok kalo
gag besok mungkin besok nya lagi kalo
gag besok nya lagi besok besok nya lagi!

nashofa_im Bu guru bisa yaa?
klo berungkap kabar

ny_lahmad_kumis Mboh di kahit tanda
baca kahit koma barang. Bblln wae katal2
na, Haha

alfy_chamled @ny_lahmad_kumis 😅

64 suka
27 NOVEMBER

Tambahkan komentar...

maybe you're not
a favorite color of someone
but believe,
someday there will be someone
who needs you to
complete his painting :)

😊😊😊
Kebenaran sejati bukanlah selembar kertas yang dipenuhi angka.

Paham Konserfativisme mengatakan Kebenaran sejati itu stagnan (tetap). Kebenaran itu tidak akan berubah, karena kebenaran tersebut bersifat metafisik.

So, think again. Apa tujuanmu BELAJAR, Temukan Kebenaran dengan Belajar sampai kamu menemukan Kebenaran yang sejati.

Tri Widyanti/ 23030-15-0110
Filsafat Pendidikan Islam/D
Dosen @akhmad_liman_nafia
Aku seperti mendengar rindumu tapi aku takut salah mengartikannya. Akukah yang terlalu perasa?

Semua aksaramu bagi pertanda tapi aku takut salah membacanya. Benarkah kamu menyimpan rasa semua masih diagnoza.
DECLARATION AND PERMISSION FOR PUBLICATION

The one who signed below:

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