

Morphological Process of Affixation in Forming Code-Mixing Patterns on Instagram Quotes in 2023 to 2024

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ABSTRACT

The phenomenon of code-mixing involving Indonesian and English cannot be separated from the morphological process of affixation to form word formation patterns. This research is written with the formulation of the problem: 1) How is the process of affixation in forming code-mixing patterns in Quotes? 2) Why do speakers use the process of affixation in forming code-mixing patterns in Quotes? The research method used were qualitative method by focusing on data in the form of English words containing Indonesian affixes. Then the data was analyzed with a morphological approach based on affixation process. The result of this research showed that there was prefix *di-* to form passive sentences, prefix *meN-* to form active verbs, prefix *ber-* to form adjectives, and prefix *se-* to show intensity. The suffixes *-nya*, *-ku*, and *-mu* to show possession, and the suffix *-an* to form nouns. There were several factors that cause speakers to use the affixation process in forming code-mixing patterns, which are Intra-Lexical code-mixing, lack of grammar understanding, and technological developments.

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INTRODUCTION

As a language speaker, each individual can convey ideas and intentions with their language. Language is a human verbal communication tool whose manifestation can be in the form of spoken or written language (Wijana, 2020). Language is a human product as a lingual unit produced by the speech tool or articulator to produce sound as a communication device. Language is not only a communication device, but also a cultural product and human creation that functions to build social relations, convey information, and express identity and thoughts. In the communication process, speakers can convey directly to speech partners with spoken language. Spoken language allows speakers to convey messages directly to the speaker partner, which are generally spontaneous, contextual, and involve prosodic elements such as intonation, emphasis, and pauses. Meanwhile, indirect delivery is conveyed by written language through texts expressed in various media, such as letters, articles, books, or digital media.

In this technological development era, the media used in conveying written language is dominated by digital media. Digitalization has fundamentally changed the way humans communicate, including in conveying ideas, opinions and intentions through writing. With digital media, everyone can convey ideas, opinions, ideas, and intentions online that can be reached by others from anywhere and anytime through social media. This development allows for faster, more efficient, and global communication.

One of the most popular social media today is Instagram. Instagram is a platform that can be used to share pictures, videos, messages, stories, and so on. Many people use Instagram to share memorable moments, do business, interact with others, and even to motivate others. Instagram not only serves as a means of entertainment, but has also evolved into a powerful platform of self-expression and visual communication. Through Instagram, written language is used in various forms, such as captions, comments, and personal messages, each of which reflects the language style, communication purpose, and creativity of its users.

There are Instagram accounts that specifically share messages or ideas in the form of quotes. Quotes refer to a sentence or statement that aims to express feelings, motivate, convey messages briefly, and others. These quotes usually come from books, speeches, remarks from public figures, or the opinions of writers. Quotes found on social media Instagram are written in informal language, and are written in Indonesian by adding inserts of words, phrases, clauses, or sentences from foreign languages, such as English. This linguistic phenomenon is called code-mixing, meaning that there are two or more languages in one speech. Code-mixing suggests the speaker is mixing up codes indiscriminately or perhaps because of incompetence, whereas the switches are very well motivated in relation to the symbolic or social meanings of the two codes (Holmes, 2013). In summary, code-mixing has no fundamental reason for its use, as code-mixing occurs due to the second language limitations of bilingual or multilingual speakers.

The phenomenon of code-mixing has often been studied by previous researchers, such as Nalantha et al. (2021) who examined the types of code-mixing on YouTube social media Nessie Judge. The study discusses the use of English in Nessie's speech in the form of words and phrases based on a sociolinguistic approach. English words that are often used in code-mixing are usually given additional Indonesian affixes to form a new word. And the research conducted by Walidin et al. (2023) examined the phenomenon of code-mixing in student interactions. Therefore, in this study, the author will observe the phenomenon of word formation in code-mixing in depth based on the morphological approach.

Morphology is a field within linguistics that examines the internal composition of language, specifically the smallest units that carry meaning, known as morphemes. Morphology is the study of word formation (Parker and Riley, 1994). Linguists use the term morphology to refer to the part of the grammar that is concerned with words and word formation (O'Grady, 2019). Morphology is the study of the internal structure of words, and of the rules by which words are formed (Fromkin et al., 2013). The word formation process includes affixation, zero derivation, abbreviation, reduplication, composition, and reverse derivation (Kridalaksana, 2011).

Morphology plays an important role in language learning because it involves the formation of morphemes, which serve as the foundation for constructing phrases, clauses, sentences, paragraphs, and discourse (Afuri & Alber, 2024). To observe and analyze the data, this research will focus on the morphological process of affixation. Affixation is a

morphological process by giving affixes to the base word to form words, change grammatical functions, and change meaning. Affixes include prefixes, suffixes, and infixes. In the process of forming new words, it is very important to know the correct application of affixes. The accuracy of in addition is very important in order to understand the meaning to be conveyed (Gustiani & Fujiastuti, 2022).

This linguistic phenomenon is very interesting to examine further, due to the fact that along with the development of technology, the number of media to convey ideas, and freedom of language encourage the creativity of language speakers to create new expressions. However, the emergence of new vocabulary and expressions goes along with language errors that are not in accordance with the rules. Language usage errors are caused by the characteristics of social media users who have creativity in language, namely the ability of a person to find or create new vocabulary (Agustina et al., 2023). One of the processes of forming new vocabulary is the process of affixation. In this study, the affixation process occurs by adding affixes to the base word from English.

Previous researches that analyzed affixation were conducted by Hutaminingrum (2022) on derivation and inflection in an article, the results showed that there were derivational affixes and affixed with inflections. And similar research was also conducted by Chairunnisa et al. (2024) who analyzed the affixation process in the novel, the results of which showed 104 data consisting of 15 prefixes and 89 suffixes. There are previous studies that examined affixation in English and Indonesian, such as research by Sidete (2019) and Ramadhani et al. (2023) which examined the morphological process of affixation with a contrastive approach. In addition, there are several previous studies that examined the process of affixation and morphology, such as Jannah (2020), Apriwulan et al. (2021), Amalia et al. (2021), Sopianti et al. (2022), Agustina et al. (2023), and Ananda (2024) who respectively analyzed affixation errors, language errors, affixation processes, and morphological processes. This is also a gap in this study, because will be focused on the affixation process of English and Indonesian with a morphological approach.

Based on the description above, the author wants to focus on analyzing the process of affixation on word formation in the phenomenon of code-mixing. So that the author writes the problem formulation as follows: 1) How is the process of affixation in forming code-mixing patterns in Quotes? 2) Why do speakers use the process of affixation in forming code-mixing patterns in Quotes? Why do speakers use the process of affixation in forming code-mixing patterns in Quotes? With this research, as a language speaker must understand the importance of language rules or grammar. Based on the object of this research, it can be seen that there is a use of the rules of one language into another language. So, the author wrote this research because this phenomenon is very important as a learning material for Indonesian speakers to use the correct rules, by observing how Indonesian speakers form patterns in forming new words (code-mixing).

THEORY AND METHOD

To analyze the data, this study involves morphological studies in the form of affixation process. Affixation is a word formation process involving morphemes and affixes to form new meanings or word classes. Affixation is the process of word formation by adding affixes to the base word (Yewi et al., 2024). In the affixation process, there are several affixes such as prefixes, suffixes, infixes, and infixes. Based on Fromkin et al. (2013) These affixes are bound morphemes that can be attached at the beginning, ending, middle, or both at the beginning and end of a base word.

Based on the location, the most commonly used affixes are prefix and suffix. Prefix is an affix attached to the beginning of the base word, while suffix is an affix attached to the end of the word. Prefix and suffix cannot stand alone because these affixes function to form new words and new meanings. This process reflects the productive system in word formation that applies in a language. Each language has different rules and affixes, both in terms of form and function. For example, affixes in Indonesian and English. In Indonesian, prefixes include me-, di-, ber-, ke-, ter-, pe-, per-, and se- (Kridalaksana, 2010). While suffixes include -an, -kan, -nya, and so on. Each affix has a different meaning and function in forming words, especially Indonesian vocabulary.

However, along with the development of technology and media, it encourages the creativity of speakers to use these affixes on English vocabulary. The inclusion of other language fragments into a language is also associated with code switching phenomena (Nafisah & Budiarso, 2020). In this code-mix phenomenon, word formation with Indonesian affixes is used to form new word classes and new meanings for English vocabulary that refers to Indonesian rules.

This study uses a qualitative method, which is an approach that focuses on understanding the meaning, as well as the socio-cultural context behind a language phenomenon. This method is used because it is relevant to explain the data in depth and comprehensively. The data used in this research are English words that contain Indonesian affixes. This means that the words are a form of code-mixing that undergoes the morphological process of affixation. The process of affixation is the process of forming new, more complex words involving two or more morphemes that include bound morphemes or affixes, such as prefixes, suffixes, or infixes with free morphemes or root words. The data source is Quotes uploaded on social media Instagram from several accounts, including ugrenquote, sad.always, sajak_detik, and dnquote in 2023 to 2024. Secondary data involves literature sources such as previous research and books.

The data collection technique uses the technique of simak catat or "listen-take notes technique", the author observes the quotes uploaded on these Instagram accounts in 2023 to 2024, then notes the quotes containing code-mixing that undergo the morphological process of affixation, and categorizes them based on their affixes (prefix and suffix). The data is analyzed based on the word formation or morphological process involving affixation, then the results of data analysis are presented in the form of table and description.

RESULTS AND DISCUSSION

Based on the observations that have been done, there are two discussions that will be presented in the form of descriptions which include the types of affixes in the affixation process and the causes of speakers using the affixation process in forming code-mixing patterns. The affixation process in the data is divided into prefixes and suffixes, which will be presented in the following section.

1. The process of affixation in forming code-mixing patterns

The process of affixation is the process of word formation by adding affixes to the base word to form new words and form different meanings. Affixation is the process of changing a lexeme into a complex word (Kridalaksana, 2010). Based on the observations that have been done, 22 data contain prefixes and 24 data that contain suffixes.

Tabel 1. Prefiks pada Quotes Instagram

Prefix	Amount	Data
Prefix <i>di-</i>	9	Discreenshot, dichat, dipublish, ditransfer, dijudge, diposting, disetting, dinotice, direspons
Prefix <i>meN-</i>	8	Ngechat, ngeblock, ngepost, ngecharger, memposting, ngeunfoll, mentrigger, ngelove
Prefix <i>ber-</i>	1	Berattitude
Prefix <i>se-</i>	4	Serandom, sestruggle, seeffort, secomplicated

Based on the table 1, the dominance of *di-* and *meN-* prefixes is found. The dominance of prefixes in the data is used to make passive sentences, while the prefix *meN-* is used to form active verbs. If examined further, in the use of *di-* prefixes in forming passive word classes, there are the words 'diposting' and 'disetting' which still contain the suffix *-ing*, and 'direspons' which contain *-s*. In English rules, the use of the suffix *-ing* is not commonly used in the passive voice class, and *-s* is used when the subject is he, she, and it. This indicates that language creativity on social media prioritizes context-based usability over language rules.

Furthermore, the data shows that the prefix *meN-* is written differently in each of its substitutions, such as *nge-*, *mem-*, and *meN-*. However, this does not affect the word class, as stated by Nugraha (2024) The prefix /me(N)- has several allomorphs: /me-/, /men-/, /mem/, /meng-/, /menge-/, and /meny-/. Although there are many allomorphs of the prefix *meN-*, in the data it is found that the non-standard form *nge-* is mostly used as a slang form. Meanwhile, the prefixes *ber-* and *se-* are not frequently found in the data. Because the data mostly uses affixes in forming verb word classes.

Tabel 2. Suffiks pada Quotes Instagram

Suffix	Amount	Data
Suffix <i>-nya</i>	16	Endingnya, backingannya, trust issuenya, Final chapternya, second choicenya, basicnya, moodnya, vibesnya, effortnya, startnya, supportnya, chatnya, circlenya, Plot twistnya, moodnya, uploadnya
Suffix <i>-ku</i>	3	Wishlistku, feelingku, effortku
Suffix <i>-mu</i>	3	Effortmu, travelingmu, overthinkingmu
Suffix <i>-an</i>	2	Chattingan, backingannya

Based on the data from table 2, the dominance of suffix *-nya* is found as many as 16. The use of the suffix *-nya* in the data is mostly used to form general descriptions, nouns, and show possession. In accordance with Restiani & Sofyan (2019) who stated that the suffix *-nya* is used for noun word classes in research such as the suffix *-nya* in the word "rasanya" means 'thing (basic)' and functions to form nouns. Because the majority of Quotes are intended to describe the reality of life and function to create an effect on the readers as if they feel the same situation. In addition, Quotes use the suffix *-nya* to refer to the third person. Meanwhile, the suffixes *-ku* and *-mu* are used to form possession. And *-an* is used to form a noun word class.

a. Prefix

Prefixes are kind of affixes that are attached to the beginning of a base word. The use of prefixes aims to form new words, change meaning, change word class, or as a grammatical function. In Indonesian there are many prefixes, such as *meN-*, *ber-*, *pe-*, *di-*,

and so on. Meanwhile, English has prefixes such as *un-*, *re-*, *pre-*, *dis-*, and so on. Each prefix in Indonesian and English has its own meaning and function. The following prefixes can be found in the data that will be presented below.

Prefix *di*-

- (2) *Kalo chat udah ngga dibales, gausah **dichat** lagi,...*
- (5) *Aku ga minta **dipublish**, aku hanya berharap kamu bisa mengakuiku saat ada orang lain yang mendekatimu.*
- (15) *Tidak perlu khawatir, wajahmu sudah **disetting** akan disukai oleh jodohmu,...*
- (19) *Ketika dokter kembar **dinotice** Lisa di layar.*

In data (2), (5), (15), and (19) there is a prefix *di*- which functions as a marker of the passive voice in Indonesian structure. In English grammar, the formula to show the passive form is to be + verb 3. In Indonesian language rules, the passive voice is usually used when the subject of the sentence receives an action from another parties. The prefix *di*- in this case is attached to the verb to indicate that the action is performed by an agent who is not explicitly mentioned. In comparison, based on English grammar, passive voice formation uses the formula 'to be + past participle'. The use of 'to be' is based on the time-tense and verb.

Data (2) consists of the morphemes *{di-}{chat}*, has the root word "chat" which is a verb, the correct verb usage for the passive form is "chatted". However, the data added the prefix 'di-' which is an affix in Indonesian, and used verb 1 or infinitive verb *{chat}*. Because in Indonesian, the verb form is not dependent on the adverbial time.

In data (5) consists of the morphemes *{di-}{publish}*, has the root word "publish" which is a verb. The word "published" indicates that the subject (the one speaking) is the one receiving the action, so the correct verb form is "published". If written based on Indonesian rules, the correct word is 'dipublikasi' as a passive voice.

Data (15) consists of the morphemes *{di-}{set}{-ing}*, has the root word "set" which is a verb. The data contains the Indonesian prefix *{di-}* and the English suffix *{-ing}*. The word *{set}* is a verb that functions to form active and passive words depending on the usage of the context. Grammatically, the word 'setting' is not correct because generally 'setting' functions as a gerund or present participle, and not a passive voice. The word "setting" functions as a passive form that shows that the subject (wajahmu) receives an action. The use of "setting" is an absorption from English which is not appropriate in this context, so the correct verb form is "has been set".

And in data (19) consists of the morphemes *{di-}{notice}*, has the root word "notice" which is a verb. The word "dinotice" is used to form a passive sentence, which shows that the subject (dokter kembar) receives an action by another party (Lisa). Based on the subject, 'dokter kembar' indicates a plural form so the correct form of 'be' in this context is 'were' and the past participle 'noticed' is also added. Morphologically, this word is a new form that is not suitable for the rules of Indonesian and English. To form a passive sentence in accordance with English grammar, the correct verb form is "were noticed". If fully written in English, the correct writing is "When the twin doctors were noticed by Lisa on the screen".

Prefix *meN*-

- (4) *Apa alasamu **ngeblock** sosmed atau nomor kontak seseorang?*
- (7) *Saat kamu menikmati suatu moment, sampe gak kepikiran buat **ngepost** di sosmed...*

(18) kamu dapat melihat perubahan sekecil apapun dalam perilaku seseorang, yang cukup untuk **mentrigger** overthinking kamu.

(22) yang bucin aja **ngelove** in sg gw mulu wkwk.

In data (4), (7), (18), and (22) there is a prefix *meN-* which functions as a verb form marker. In Indonesian language rules, the prefix {*meN-*} is used to indicate verbs that express an action performed by the subject towards the object. Based on this data, the prefix {*meN-*} changes its form to {*nge-*} which follows the phonological rule of phoneme assimilation based on the phoneme at the beginning of the base word.

In data (4), it is composed of the morphemes {*MeN-* → *nge-*} {block}, has the root word "block" which is included in noun and verb. It can be seen that the prefix {*meN-*} changes its form to {*nge-*} which is caused by phonological assimilation on the first letter of the word, namely the phoneme /b/. Because of the prefix {*nge-*} added to the word {block}, the word formed shows an action by the subject. However, in the context of this sentence, the prefix {*meN-*} shows that the word "block" is an active verb form that shows the action performed by the subject towards the object. Since the sentence is an interrogative sentence, the correct verb is "blocking". In the context of interrogative sentences for ongoing actions, the correct grammar is present participle or continuous tense. Whereas in Indonesian, the correct word is 'memblokir'.

Data (7) consists of the morphemes {*MeN-* → *nge-*} {post}, has the root word "post" which is included in noun and verb. In the data, the prefix {*meN-*} changes to {*nge-*} which occurs due to phonological assimilation of the first letter in {post} which is the phoneme /p/. This change occurs due to the rules of Indonesian phonotactics where the prefix *meN-* changes to simplify articulation. However, in the context of this sentence, the prefix *meN-* functions to form the active verb of "post" which shows the subject (you) performing an action. The word formation is based on the Indonesian language system, so it does not follow the rules of English grammar. In English grammar, the formula for expressing an ongoing action must use the present participle. The correct verb form for this sentence is "posting".

Data (18) consists of the morphemes {*meN-*} {trigger}, has the root word "trigger" which is a noun. The prefix *meN-* in the word "trigger" functions to change the word class to an active verb, which shows "the slightest change" as the cause. The use of the prefix {*meN-*} functions to form a transitive active verb, which means an action performed by the subject towards the object. This affixation process also involves the derivation process to change the word class. In English rules, of course, the word is not in accordance with grammar. Based on the context of this sentence, the correct verb form to show the active sentence is "to trigger". However, the word can be functionally understood in the context of pragmatics, especially in everyday communication.

Data (22) consists of the morphemes {*MeN-* → *nge-*} {love}, has the root word "love" which is a verb. The prefix in the data changes its form from {*meN-*} to {*nge-*} which occurs due to phonological transformation where the prefix meets the first letter in the word, which is the phoneme /L/. The prefix *meN-* functions as an active verb marker of the subject (yang bucin) performing an action (liking an Instagram story). However, if seen based on the rules of English, the use of the word 'ngelove' in the sentence is not appropriate. Based on the data, the subject is not specifically known, so it is possible that the subject is plural or singular. Based on the context of this sentence, the correct verb form is "like/likes" depends on the subject.

Prefix *ber*-

(8) "berduit, **berattitude**, bahagia dan selalu bersyukur"

In data (8) there is the word "berattitude" which consists of the morphemes *{ber-} {attitude}*, has the root word "attitude" which is a noun that refers to the behavior, attitudes, and views of an individual. The prefix *ber-* originated from the Indonesian language which is attached to a noun, to form a new word through a morphological process. The use of the prefix *ber-* in Indonesian is generally used to indicate that the subject has or is in a certain circumstance. The prefix *ber-* in the word "attitude" functions as a marker of a condition or character. Therefore, the use of the prefix *ber-* changes the word class from "attitude" which is a noun to an adjective, which refers to "someone who has a good character or behavior". The word 'berattitude' is linguistically and grammatically an unstandardized form, but this word is an innovation and a form of creativity of language speakers in producing new words in everyday usage.

Prefix *se*-

(10) Sekarang aku paham kenapa orang yang tepat gapernah cape sama kita, **serandom** apapun kita,...

(12) Kamu ga akan pernah tau **sestruggle** apa mereka untuk survive...

(17) Cinta setulus dan **seeffort** ini habis di orang yang salah.

(20) Kadang mikir tuhan punya rencana apasih kok jalannya harus **secomplicated** ini.

In data (10), (12), (17), and (20) there is the prefix *se-* followed by various forms of base words. Data (10) consists of the morphemes *{se-}{random}*, which has the root word "random" which is an adjective meaning arbitrary or disorganized. The addition of the prefix *se-* to the base word "random" functions to show the level or intensity of randomness or unpredictability, which actually means "how arbitrary". Therefore, the main function of the prefix *se-* attached to the word 'serandom' is to emphasize the intensity of the adjective 'random', which makes the new word describe how random things are. this gives an expressive and hyperbolic impression in communication.

Data (12) consists of the morphemes *{se-}{struggle}*, has the root word "struggle" which is a verb. The prefix *se-* in the word "struggle" is to show the level or degree of the fight experienced by the subject, as well as to emphasize the intensity of the fight. In the construction of the word 'sestruggle' the prefix *se-* which is a morphological element in Indonesian is attached to the base word from English. This prefix *se-* gives the meaning of a certain size or degree to the base word it is attached to. Semantically, the word 'sestruggle' shows the degree of pressure or intensity of the struggle experienced by the subject being referred to. In the context of its usage, the word 'sestruggle' is used expressively in spoken and written language, especially in the context of slang. The word describes how hard and dramatic a person's struggle is in facing something.

Data (17) consists of the morphemes *{se-}{effort}*, has the root word effort which is a noun. The prefix *se-* in the word "effort" is to indicate the highest level and in this context, "seeffort" means "this much energy". In Indonesian, the prefix *se-* is commonly used to express the level, intensity, degree, or highest limit of something. The word 'seeffort' can be interpreted as a way of emphasizing the totality or intensity of an action, and is often conveyed with expressive and emotional nuances. This type of word is commonly found in the context of everyday conversation, slang, and as language on social media. Morphologically, the word 'seeffort' is a code-mixing category, which combines Indonesian and English elements.

Data (20) consists of the morphemes *{se-}{complicate}{-ed}*, has the root word “complicate” which is a verb. In this sentence, it refers to the word “complicated” which is an adjective. The prefix *se-* in the word “complicated” functions to show the level and to emphasize the intensity or scale of complexity felt by the speaker towards the situation. Therefore, the word “secomplicated” refers to “how complex”. Therefore, the word “secomplicated” serves to express how complex or complicated a condition is, usually with strong subjective and emotional connotations. It becomes a linguistic tool to convey escalation of meaning in an informal, creative and expressive style. This kind of word is commonly used by Indonesian teenagers, indicating their creativity in producing new words by borrowing basic forms from foreign languages.

b. Suffix

Suffixes are affixes that are attached to the end of the base word. Suffixes are used as grammatical meaning, change word class, context, and so on. Suffixes regularly change the word's category (Goethem, 2020). In Indonesian, suffixes include *-an*, *-i*, *-kan*, *-nya*, and so on. While in English, suffixes include *-ly*, *-able*, *-er*, *-s*, and so on. The following suffixes can be found in the data that will be presented below.

Suffix *-nya*

- (1) *Apapun endingnya Allah with me*
- (15) *Ngerasa gasihhh, pemilu tahun ini vibesnya udah kayak lebarannn.*
- (16) *Kamu ngga mati rasa, Cuma belum nemuin orang yang effortnya lebih gde dari effort kamu sendiri.*
- (19) *Gausah lihat orang sukses di usia berapa, karena keluargamu dan keluarga dia beda, temanya beda, circlenya beda,*

In data (1), (15), (16), and (19) there is the suffix *-nya* at the end of each base word. In data (1) consists of the morphemes *{end}{-ing}{nya}*, has the root word “end” which is a noun which means final, then the suffix *-ing* is added to “ending” as a gerund form that does not change the word class. In Indonesian, the suffix *-nya* is used to express ownership, generality, or emphasis on a certain thing. “ending” is the final part of something, the addition of the suffix *-nya* to the word ‘ending’ functions as a marker of something general (the end of the story in general). The addition of the suffix “-nya” to the word “ending” forms the word “endingnya”, which in the Indonesian context signifies something that is general or already known by both the speaker and the hearer. This is one of the distinctive features of contemporary Indonesian language use, especially in informal situations or in spoken language styles that incorporate elements from foreign languages. Morphologically, the form “endingnya” reflects the process of code-mixing and language interference, where English elements are used as base words, then being subjected to Indonesian morphological rules.

In data (15) consists of morphemes *{vibe}{-s}{nya}*, has the root word “vibe” is a noun that informally refers to the atmosphere, energy, or feeling that is felt, then the suffix *-s* is plural which means that the atmosphere is more complex or diverse, or to describe the overall energy. The addition of the suffix *-nya* to the word “vibes” functions as a marker of possession which shows that the “vibes” belong to or are related to something (pemilu tahun ini). In informal English, “vibes” is often used to describe the overall collection of nuances or impressions of a place, event or person. The attachment of the suffix *-nya* to the plural form “vibes” makes the word mean possession of or related to

something that is already known or being talked about. Functionally, the suffix *-nya* here indicates a relation or affiliation, in this case between "vibes" and a specific event or entity, such as "pemilu tahun ini". Morphologically, the word "vibesnya" is the result of a fairly complex code-mixing process, as it combines two elements from English {vibe} + {-s} with one element from Indonesian {-nya}.

Data (16) consists of the morphemes *{effort}{nya}*, has the root word "effort" is a noun means "endeavor" that someone makes to achieve something. The addition of the suffix *-nya* to the word "effort" functions as a third-person possession marker. In the context of this sentence, this form refers to an endeavor belonging to or performed by the person being talked about, which is the third-person refers to he/she (his/her). Semantically, the addition of "-nya" gives a personal and specific nuance, as it associates the noun "effort" with a specific entity that is already known or being discussed in the caption. Therefore, the form "effortnya" not only indicates that it is a "endeavor", but specifically marks the effort as belonging to or being done by a third person, giving the effect of personalization and immediacy in conveying meaning.

Data (19) consists of the morphemes *{circle}{nya}*, has the root word "circle" is a noun, but in the context of this sentence refers to a friendship circle or a person's social group. The suffix *-nya* makes the noun it is attached to more specific and definitive, and indicates that the object belongs to or is related to a certain subject. The addition of the suffix *-nya* to the word "circle" functions as a marker of possession. The context of this sentence refers to the possession of the third-person she/he. Semantically, the use of suffix *-nya* enhances the sense of ownership or personal connection, making the word refer not only to "social circles" in general, but specifically to the social circle of the person being discussed. This clarifies the reference and enhances coherence in the discourse.

Suffix -ku

(6) *Ya Allah, tolong lancarkanlah rezekiku soalnya **wishlistku** banyak banget.*

(9) *Selalu berusaha positive thinking, tapi gimana kalo **feelingku** selalu benar.*

(14) ... **effortku** mungkin masih sederhana untukmu ...

In data (6), (9), and (14) there is the suffix *-ku* in each word, which are *wishlist*, *feeling*, and *effort*. In data (6) consists of the morphemes *{wish}{list}{-ku}*, there is a compound word consisting of two free morphemes *{wish}{list}* into "wishlist" which is a noun. The word "wishlist" in English refers to a 'list of wishes' or items that a person would like to have. The addition of the suffix *-ku* to the word "wishlist" functions as a marker of possession of the first-person "my" (my wishlist). Therefore, the attachment of suffix *-ku* to these words indicates that the object or concept mentioned is owned by the speaker. This morphological process is a common form of affixation in Indonesian, especially in expressing ownership.

Data (9) consists of morphemes *{feel}{-ing}{-ku}*, has the root word "feel" which is a verb, then the addition of the suffix *-ing* to "feeling" is a gerund form that changes the word class to noun. In English grammar, a gerund is the suffix *-ing* form of a verb that functions as a noun. Furthermore, the addition of the suffix *-ku* to the word "feeling" functions as a marker of possession of the first-person pronoun "my" (my feeling). Therefore, "feeling" in this context has undergone a word class change, which refers to a feeling or emotion that a person has. The attachment of the suffix *-ku* to feeling does not change the word class that has been determined by the form feeling as a noun. Its function is merely as a grammatical marker of ownership, not as a creator of new lexical meanings.

And in data (14) consists of morphemes {effort}{-ku}, has the root word “effort” which is a noun that refers to a person's effort. Then, the addition of the suffix *-ku* to the word “effort” functions as a marker of possession of the first-person pronoun “my” (my effort). The attachment of the suffix *-ku* does not change the class of the word “effort” as a noun. The function of this suffix is grammatical, not derivative. This means that “effortku” is still a noun, but now carries the added information of possession by the speaker.

Suffix -mu

(4) *Tertipu dengan effortmu di awal kita kenal.*

(11) *Impianmu tidak disepulekan, travelingmu tidak dianggap pemberoran, cemburu dan marahmu tidak dianggap toxic....*

(21) ... *tapi kamu butuh laki-laki yang lebih dominan, laki-laki yang bisa ngasih penjelasan logis tentang overthinkingmu,...*

In data (4), (11), and (21) there is the suffix *-mu* in each word, which are *effort*, *traveling*, and *overthinking*. In data (4) consists of the morphemes {effort}{-mu}, has the root word “effort” is a noun that refers to a person's effort. This word lexically already functions as a noun without requiring any modification of form to indicate its word class. In the context of this sentence, the addition of the suffix *-mu* to the word “effort” functions as the possession of the second-person pronoun “your” (your effort). The suffix *-mu* functions as a second-person singular possessive marker, which is “you”. In this context, the suffix *-mu* shows that the effort or endeavor in question belongs to or comes from the speech partner. The morphological process that occurs is a suffixation process, where the possessive morpheme *-mu* is added to the free morpheme {effort}.

Data (11) consists of the morphemes {travel}{-ing}{-mu}, has the root word “travel” which is a verb, then the suffix *-ing* is added to form a gerund which functions as a subject. In English structure, gerunds are the *-ing* form of verbs that function as nouns, so “traveling” here no longer acts as a verb, but as a subject or object in the sentence. The addition of the suffix *-mu* to the word “traveling” functions as a marker of possession of the second-person pronoun “your” (your traveling). The morphological process that occurs is a combination of cross-lingual derivation and affixation. First, the verb *travel* is turned into a noun through English derivation with the gerund form *-ing*. Then, it is affixed by adding the Indonesian suffix *-mu*, which functions as a possessive marker.

Then, in data (21) consists of morphemes {over}{think}{-ing}{-mu}, has the root word “think” which is a verb, then the prefix *over-* is added to “overthink” which gives the meaning of excessive intensity to the act of thinking. The prefix *over-* in English signifies the meaning of “excessive”. In the context of this sentence, the word “overthink” is added with the suffix *-ing* as a gerund form that functions as an object (noun) that refers to the action of “overthinking”. In the context of this data, “overthinking” functions as an object, which means that it is the main subject or target of the action in the sentence. Then, the addition of the suffix *-mu* to the word “overthinking” functions as a marker of possession of the second-person pronoun “your”. “overthinkingmu” semantically means “your habit of overthinking” or “your act of overthinking”, indicating that the activity or tendency is owned or practiced by the other person.

Suffix -an

(2) *Gak harus chattingan terus tapi usahain untuk ngabarin; ...*

(8) *Kalo backingannya Tuhan, mau sesulit apapun hidupmu pasti akan terjamin aman sampai finish.*

In data (2) and (8) there is suffix *-an* in the words *chattingan* and *backingannya*. Data (2) consists of the morphemes *{chat}{-ing}{-an}*, has the root word "chat" which is a verb, then the suffix *-ing* is added which is a gerund form. Gerunds are verb forms that function as nouns, so "chatting" in this context refers to the activity of having a general chat. The addition of the suffix *-an* to the word "chatting" functions to form a noun that expresses activity according to the base word. The suffix *-an* in Indonesian functions as a noun-former from verbs or other root words, and often shows the result of an activity or an object related to that particular activity. Thus, "chattingan" is a noun form that refers to the activity of conversing through electronic media. This form shows that foreign words are not only adopted lexically, but can also be developed morphologically in accordance with Indonesian language rules.

In data (8) consists of morphemes *{back}{-ing}{-an}{-nya}*, has the base word "back" which is an adverb, then the suffix *-ing* is added to "backing" which is a noun and means "support". In the context of the Indonesian language, the word "backing" is often absorbed and used in the informal realm to refer to a form of support, whether in a social, political, or spiritual context. The addition of the suffix *-an* to the word "backing" functions as an indicator of possession which refers to "support owned or given by God". In this case, "backingan" means "support" in a more specific or contextual sense, and enhances the noun meaning of the activity of "backing".

2. Causes of speakers using the affixation process in forming code-mixing patterns

After observing the results of the analysis of the affixation process of a number of data above, some of the most common causes that cause Indonesian speakers to use Indonesian affixes on English root words to form a new word were discovered. In this research, the linguistic phenomenon on social media will never be separated from the influence of technological development. The use of this language mix reflects the dynamics of language that develop along with changes in the way people communicate in the digital era. However, there are several things that generally cause it, such as cultural, social, and linguistic. The overall findings indicate that the use of Indonesian affixes on English root words is not just arbitrary, but shows certain systems, patterns and motivations that can be explained through sociolinguistic and morphological approaches. The results will be presented in the following section.

a. Intra-Lexical code-mixing

The most basic of these phenomena is code-mixing. As described earlier, code-mixing is a linguistic phenomenon that occurs when there are two or more languages in one utterance. Code mixing is categorized into three types, namely Intra-sentential, Intra-lexical, and Involves a change in pronunciation (Hoffman, 1991). The results of this research show that the affixation process in forming code-mixing patterns is included in the intra-lexical type. Intra-lexical is a type of code-mixing which is composed of two language elements in one word. Based on Adnyasuari et al. (2024) Intra-lexical code-mixing is categorized into two types, namely prefixes and suffixes. In this case, the words are formed based on morphological processes involving the addition of affixes of one language to the base word of another language. The process of affixing English words with Indonesian affixes shows that the language system still has an important role as a foundation for meaning formation in a multilingual context.

In this research, the morphological process of affixation in forming a word still follows the main grammar of the speaker, which is Indonesian. Therefore, the formation of code-mixing patterns in these Quotes is adapted to the structure of Indonesian by treating English root words like Indonesian words. This shows that in code-mixing practices,

speakers treat English base words as if the word is part of the Indonesian vocabulary. It means that speakers use Indonesian morphological rules by using affixes to form verbs, nouns, adjectives, possession, and so on. This indicates an attempt to adapt foreign elements into the local language system without changing the basic meaning of the word. Furthermore, based on the context of the Quotes which occurs in informal situations, speakers tend to use code-mixing to express themselves flexibly. This language mix allows them to convey messages in a more personalized, casual style that fits the context of the digital culture they live in.

b. Lack of understanding on grammar

As a bilingual or multilingual society, the mother tongue of Indonesian speakers is mostly local or Indonesian, while foreign languages are the third language or beyond. In Indonesia, English is included in the EC (Expanding Circle) which means that English is a foreign language studied in schools, universities, or educational institutions. So, in practice, the use of English in Indonesian speakers still gets the influence of the main language of the speakers. This influence is reflected in the way speakers adopt English vocabulary and structures into their everyday communication. Besides that, many Indonesian speakers have difficulty understanding English grammar because of differences in language structure. Indonesian is likely to be simpler in terms of morphology and syntax, so speakers who are familiar with Indonesian structures face challenges in mastering the more complex grammatical structures of English.

Lack of understanding of grammar does not only occur in English, but in Indonesian as well. Lack of understanding in Indonesian occurs due to several factors, such as local language interference, the influence of slang, or lack of language education. The lack of understanding of Indonesian is caused by low motivation to read, low awareness of the importance of Indonesian, and the dominance of foreign languages (Tari et al., 2024). These factors lead to the use of Indonesian that is not standardized and often deviates from standard grammar rules. The influence of slang is evidenced by the change in the form of the prefix *meN-* to *nge-*. In addition, the misuse of the prefix *di-* which is placed on adverbs of place, or the use of the suffix *-in*. Therefore, many speakers use English and Indonesian arbitrarily and do not pay attention to the grammar of both languages. This is the cause of the emergence of new and varied code-mixing words. For this reason, the phenomenon of code-mixing is not only the result of the influence of two different languages, but is also influenced by the internal conditions of the Indonesian language itself which undergoes changes and variations due to social and cultural factors.

c. Technological development

Changes and development of language in a person can be influenced by several things including the environment, including the environment here, the technology that develops in society (Daud, 2021). Along with the development of technology and social media, many terms are adopted from foreign languages, such as English. English terms that are often encountered are publish, download, upload, submit, chat and so on. Then these words are adopted in Indonesian and treated like Indonesian structures to make them more relevant in everyday communication. Examples of terms that are often used by speakers are *dipublish*, *diupload*, *ngechat*, and so on. This adjustment makes foreign words easier to understand in the Indonesian context.

In addition to the use of foreign terms, the development of social media also causes speakers to tend to use teenage language or slang. This phenomenon reflects a shift in communication patterns, especially on digital platforms such as Instagram, TikTok, and

Twitter, where the language style used is more expressive, creative, and not bound by standard linguistic norms. The use of slang vocabulary on social media such as Instagram continues to grow and has begun to overtake the use of Indonesian (Gustiasari, 2018). This indicates that social media has become a major medium that shapes language preferences and habits, especially among teenagers. Language deviations are influenced by culture, regional languages, and the use of slang that is widespread among teenagers (Agustina et al., 2023). The use of slang extends from teenagers to adults, even educated people. This proves that slang has become a part of modern linguistic identity that crosses the boundaries of age and social background. Slang is used in written or spoken form, and in formal or informal situations. This has resulted in the use of Indonesian becoming incorrect. Examples found are such as *ngeblock*, *backingannya*, *vibesnya*, and so on. On the one hand, this represents the creativity and adaptability of speakers in adapting language to the digital socio-cultural context, but on the other hand, it is also a big challenge for the preservation and strengthening of the use of Indonesian language according to the rules, especially among the younger generation.

CONCLUSION

Based on the results of this research, it can be concluded that there is an affixation process in forming code-mixing patterns which include: the use of prefix *di-* at the beginning of the root word is used to form passive sentences, prefix *meN-* at the beginning of the root word is used to form and change the word class into active verbs, prefix *ber-* at the beginning of the root word is used to form and change the word class into adjectives, and prefix *se-* at the beginning of the root word (mostly adjectives) is used to show level and to emphasize intensity. Then the use of suffix *-nya* at the end of the root word is used to indicate third-person possession or to indicate something general. The suffix *-ku* at the end of the root word functions as a first-person possession marker "my". The suffix *-mu* at the end of the root word functions as a second-person possession marker "your". And the suffix *-an* at the end of the root word functions to form and change the word class to noun.

There are several factors that cause speakers to use the affixation process (Indonesian) in forming code-mixing patterns, such as: 1) The phenomenon of intra-lexical code-mixing which means treating words in English like Indonesian structures. 2) Lack of understanding of English and Indonesian grammar due to mother tongue interference, the influence of slang or foreign languages, and lack of language education. 3) The technological development that causes the emergence of foreign terms, then adopted into Indonesian to make it more relevant in daily communication.

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