

Twilingual Chronicles: Navigating the Multifaceted Landscape of Code-Mixing on Twitter Comments with #Jawakarta

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Abstract: Code-mixing, a phenomenon in which speakers combine elements from different languages in a single utterance. This phenomenon is often found on popular interactive text-based platforms such as Twitter. The emergence of this code-mixing phenomenon is motivated by the bilingualism factor in Indonesia where many people are fluent in two languages, namely local and national languages. In this study, the code-mixing studied is focused on Indonesian and Javanese on the Twitter platform with #jawakarta. This study aims to find out the types of code-mixing and the factors of using code-mixing in #jawakarta by Twitter users. The types of code-mixing are studied with Muysken's theory (2022) which divides them into three types, namely Insertion, Alternation, and Congruent Lexicalization. In examining the factors of code-mixing use, the researcher used Hoffman's theory (1991) which divides it into seven categories, namely talking about a particular topic, quoting someone else, being empathic about something (expressing solidarity), interjection, repetition, used for clarification, intention of clarifying the speech content for the interlocutor, expressing group identity. From the 20 data studied, 14 data of Insertion type, 4 data of Congruent Lexicalization, and 2 data of Congruent Lexicalization were found. The factors behind the use of code-mixing by each individual found were expressing group identity as much as 16 data, being empathic about something (expressing solidarity) 2 data, interjection 1 data, and talking about a particular topic 1 data. Therefore, it can be concluded that users tend to use the Insertion type in mixing languages, namely by inserting words or phrases in a sentence. The reason is to show the individual's identity through the language used.

Keywords: code-mixing, bilingualism, Twitter, #jawakarta

1. INTRODUCTION

Code-mixing, a phenomenon in which speakers combine elements from different languages in a single utterance, has been a subject of interest in sociolinguistics and communication studies. Muysken (2000) defines code-mixing as a case where lexical items and grammatical features from two languages appear in one sentence (Lirong & Sartini, 2022). The forms of code-mixing can be words, phrases, clauses, or sentences. Muysken (2000) also adds that the code-mixing process can be interpreted as the use or addition of vocabulary from a foreign language into a particular structure. The phenomenon of code-mixing is often found in the age of globalization as it is now, where many people can use more than one language due to easy internet access (Novedo & Linuwih, 2018). People who can speak more than one language are called "bilingual" or "multilingual". In general, Indonesians tend to have the ability to speak two or more languages, which makes them bilingual or even multilingual (Sundari, 2021). Bilingualism and multilingualism occur because they not only master, but also use more than two languages in their daily lives. It should be noted that Indonesia is known as a multiethnic country with hundreds of regional languages that show the identity of each tribe (Kartikasari, 2019). Every Indonesian has a mother tongue or first language (L1), which is mastered since birth. As time goes by and they enter the formal education environment, they also use Indonesian (L2) as an additional communication tool. The rapid development of technology has facilitated internet access for individuals, so there is no denying that Indonesians are also able to communicate in foreign languages. Therefore, many Indonesians unknowingly do code-mixing in their daily lives and this has even become a trend on Twitter with the hastag Jawakarta (#jawakarta) which is the focus of this study.

Several previous studies have addressed the topic of code-mixing in social media. One such study, conducted by Afriansyah and Ardhian (2024), focused on the language variations used in Jawakarta speech by content creator Andaza and its meaning. Researchers employed observation, listening, and note-taking techniques to collect data, and their findings indicated the existence of diverse Javanese dialects alongside the Jakarta dialect. Moreover, the majority of meanings conveyed through Jawakarta's speech were found to be informative. Furthermore, Meliani, P. E., Ratminingsih, N. M., & Mahendrayana, G. (2021) researched code-mixing on Twitter and the factors that influence Twitter users to utilize code-mixing as a language style on social media. The researcher employed documentation and interviews as a means of data collection and discovered that insertion is the most prevalent type of code-mixing utilized by Twitter users, which is influenced by a multitude of user language factors. Another study was conducted by Kay, A. Y. A., Nitiasih, P. K., & Suarnajaya, I. W. (2022). This research examines the function and use of English-Indonesian code-mixing and code-switching on Facebook. A total of 50 Facebook users were observed to collect data, which revealed that the alternation type of code-mixing was the most prevalent among Facebook users, with the primary function being personalization and objectivization. Siregar and Sosrohadi (2021) examined the code-mixing present in Jerome Polin's YouTube content "Nihongo Mantappu," as well as the factors underlying the use of Indonesian-English-Japanese code-mixing. The researchers collected data through a combination of listening, note-taking, and free-involved-talk listening. This resulted in the conclusion that the dominant type of code-mixing used by Jerome Polin was insertion. Finally, Tarihoran, N. A., & Sumirat, I. R. (2022) discusses social media as a significant influence on the use of Indonesian-English code-mixing by Generation Z, a demographic currently exhibiting a proclivity for this linguistic phenomenon. Researchers collected data by interviewing several participants, who subsequently found that social media played a significant role in influencing the use of code-mixing

between Indonesian and English by Generation Z.



Figure 1. Examples of Code-mixing on Twitter

The discussion of code-mixing discusses a lot about the type of code-mixing found in dialog, there is no research that discusses the type of code-mixing and the factors that underlie a person using code-mixing in dialog contained on Twitter, especially those found in #jawakarta found on Twitter, this is because Twitter is a universal platform and the many cultures in Indonesia underlie this research. Finding a gap between the previous studies, the researcher formulated two core problems for this study.

1. What types of code-mixing are found from #jawakarta on Twitter?
2. What are the factors of people using Code-mixing on #jawakarta?

To answer the research problem formulations, researchers used two theories. The first is the theory of code-mixing in dialogue by Muysken (2022). This theory is used to show the use of code-mixing in a sentence or dialogue. This can be in the form of Insertion, Alternation, and Congruent Lexicalisation. Then, the theory of the factors of how code-mixing can occur during dialog by Hoffman (1991). This theory is used when code-mixing occurs during a dialog. The factors that cause code mixing in #jawakarta to be used in dialogue according to Hoffman (1991) are talking about a particular topic, quoting someone else, being empathic about something (express solidarity), interjection, repetition, used for clarification, intention of clarifying the speech content for the interlocutor, expressing group identity. Therefore, by using the two theories above, this research aims to find out the types of code mix that are specifically used on Twitter #jawakarta and what factors influence the occurrence of code-mixing.

2. RESEARCH METHOD

A. Research Design

The researcher used a qualitative method to analyze the types of code-mixing and the purpose of using code-mixing found in #jawakarta on the social media platform Twitter or X. This research uses a descriptive qualitative approach with a case study method. According to Magilvy (2009) In qualitative research, the researcher is the research instrument, which means

data is generated by making observations and taking photographs. This descriptive qualitative method is used to explain the phenomenon studied by collecting data in the form of words and pictures, and analyzing the data to gain a deeper understanding. Data is collected in the form of documentation and then reviewed with theories that are adjusted to the relevant research categories and topics.

B. Data and Data Sources

The data were taken from #jawakarta on the social media platform Twitter or which is now renamed the X platform. The selection of #jawakarta objects are based on the variety of languages that exist in Indonesia so that the combination of two languages in one sentence is very interesting to discuss, Jawakarta is the use of language by combining two different languages, namely Javanese and Bahasa Indonesia. The two languages have quite a lot of speakers. According to Afriansyah (2024), Jawakarta is quite trending on social media and is almost used by young people of Javanese descent. The data for this study is textual. The information is obtained from reading posts with the inclusion of #jawakarta on the social media platform Twitter or what has been renamed the X platform. The textual data comes from #jawakarta conversations or utterances delivered by #jawakarta users on the Twitter platform.

C. Data Collection Techniques

The data collection methods used are observation and documentation. These techniques are used to observe related posts. observation is carried out by selecting relevant examples of tweets and ensuring that they cover different language variations and contexts. After that, start collecting information relevant to the research such as language use and context. The documentation technique is done by screenshotting tweets containing #jawakarta as the object of research.

D. Data Analysis Techniques

The researchers employed Spredly’s (2016) theory of analyzing techniques. This theory emphasizes four phases of analysis namely domain, taxonomy, componential, and finding cultural themes. Domain analysis using the theory (Muysken, 2002) to analyze the types of code-mixing found in posts with #jawakarta on Twitter. As well as the factors and goals that underlie a person using code-mixing can be analyzed using the theory (Hoffman, 1991). After finding these findings, the next stage is to make a taxonomy. At the taxonomy stage, the theory of code-mixing types (Muysken, 2002) is used to analyze the types of code-mixing which are classified into three types namely Insertion, Alternation, Congruent Lexicalisation. Based on the theory (Hoffman, 1991), the classification of factors and purposes of someone using code-mixing is classified into seven namely talking about a particular topic, quoting someone else, being empathic about something (express solidarity), interjection, repetition, used for clarification, intention of clarifying the speech content for the interlocutor, expressing group identity.

Table 1. Table of Data

| No. | Screenshot of the Data | Textual Data | Type of Code-Mixing | Factors and Purposes of Someone Using Code-Mixing |
|-----|------------------------|--------------|---------------------|---|
|-----|------------------------|--------------|---------------------|---|

| | |
|--|---|
| <ul style="list-style-type: none"> • Insertion • Alternation • Congruent Lexicalisation | <ul style="list-style-type: none"> • Talking About aParticular Topic • Quoting Someone Else • Being EmpathicAbout Something (Express Solidarity) • Interjection • Repetition • Intention of Clarifying the Speech Content for the |
| | <p style="text-align: center;">Interlocutor</p> <ul style="list-style-type: none"> • Expressing Group Identity |

After domain and taxonomy analysis, componential analysis was used in the next stage. This entailed presenting the findings from the domain and taxonomy examination in tabular form, to show the relationship between the type of code- mixing and the underlying factors that lead people to use code-mixing.

E. FINDING AND DISCUSSION

A. Finding

The findings in this study aim to reveal how the lingua franca of Jakarta and Java mixes elements from both cultures. This phenomenon is interesting because it shows how Javanese and Jakarta people interact and adapt with different languages. It also shows how culture and language can change and develop through intercultural interaction.

Table 2. Data Findings

| No. | Screenshot of the Data | Textual Data | Type of Code-mixing | Factors and Purposes of Someone Using Code-mixing |
|-----|---|--|---------------------|--|
| 1. |  | <p>Aduh bebe gw batrenya abis nih. Ada cop-copan nggak Bang</p> | <p>Insertion</p> | <p>Expressin g Group Identity</p> |
| 2. |  | <p>sialan, ACnya mati. gw sampe kemeringat gini</p> | <p>Insertion</p> | <p>Expressin g Group Identity</p> |
| 3. |  | <p>Gilak di sini jam enem luwih kok ya masih padang</p> | <p>Alternation</p> | <p>Expressin g Group Identity</p> |
| 4. |  | <p>yaahh..kagak jd ujan deh..tiwas udah bawa payung..</p> | <p>Insertion</p> | <p>Being Empathi c About Somethi ng (Express Solidarity)</p> |
| 5. |  | <p>wahh gue belum madhang nihh dari tadi siang</p> | <p>Insertion</p> | <p>Expressin g Group Identity</p> |

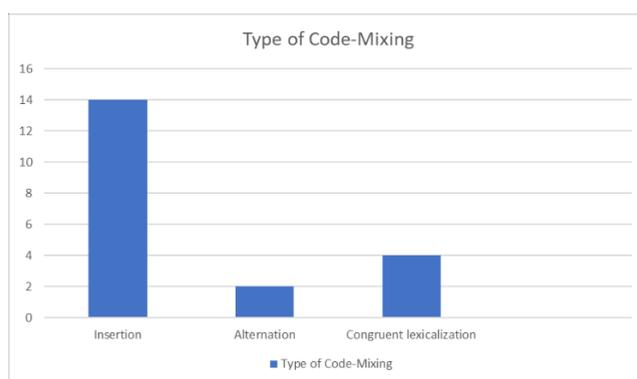
| | | | | |
|-----|---|---|--------------------------|---|
| 6. |  | Pokoknya lo kesini sekarang! Mangan ra mangan sing penting ngumpul | Alternation | Being Emphatic About Something (Express Solidarity) |
| 7. |  | Nggegek kemekelen Baca | Insertion | Expressing Group Identity |
| 8. |  | Jalannya ga nyaman skr. Banyak jeglongan | Insertion | Expressing Group Identity |
| 9. |  | yang penting kalo jajan jujulnya jgn lupa ya | Insertion | Expressing Group Identity |
| 10. |  | Aduh please deh kalo ndelok ngga usah ndlongop gitu deh... | Congruent Lexicalization | Expressing Group Identity |
| 11. |  | eh, gw nebeng ya. bonceng. iye. tapi motor gw kagak ada pancikannya | Insertion | Expressing Group Identity |
| 12. |  | Gue suka polah lo dab | Insertion | Expressing Group Identity |

| | | | | |
|-----|---|---|-----------------------------|--|
| 13. |  | <p>gile tu preman, sok iye abis dah .. rumangsane gue ga berani apahhh</p> | Insertion | Expressin g Group Identity |
| 14. |  | <p>Itu jendelanya mbok ditutup, anginnya sembribit</p> | Congruent Lexicalization | Interjection |
| 15. |  | <p>Mripat gua udah gakuat bro..</p> | Insertion | Expressin g Group Identity |
| 16. |  | <p>Rika mau kemana bro, ke ngarep bro golet yang seger2</p> | Congruent Lexicalization | Expressin g Group Identity |
| 17. |  | <p>Aku ditumbasin balungkuwuk sama mas garwa.</p> | Congruent Lexicalization | Expressin g Group Identity |
| 18. |  | <p>itu mejanya masih basah jo, cepet dilapin pake gombal...</p> | Insertion | Talking Abouta Particular Topic |
| 19. |  | <p>Gue harus piye?</p> | Insertion | Expressin g Group Identity |
| 20. |  | <p>Coba lo liat deh... Apik biangget deh</p> | Insertion | Expressin g Group Identity |

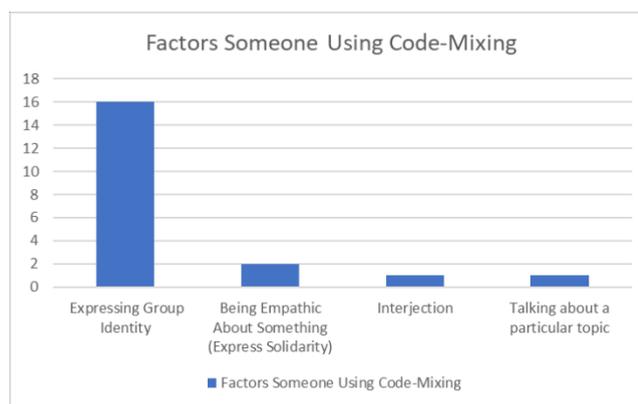
~~In this research, there are 20 data. Of the 20 data that have been found and analyzed, the type~~
of code-mixing, type Insertion is the most common type with a total of 14, then the second is
Congruent Lexicalization with a total of 4, and the last is Alternation with a total of 2. As for the
reasons someone of using code-mixing, the type expressing group identity occupies a

dominant position with a total of 16, second is the type being empathic about something (express solidarity) with a total of 2, third is interjection with a total of 1, and the last is talking about a particular topic with a total of 1.

Based on the analysis above, it is found that in Indonesian clauses, users tend to insert Javanese words and phrases, causing the phenomenon of code-mixing. As well as the purpose of someone using code-mixing is to show the existence of the identity of each culture, namely Javanese culture, by using words in Javanese, speakers express their group identity, show cultural affiliation, and create a sense of community with interlocutors who also understand the Javanese language. This strengthens the social and cultural ties between them. As found in the graphics below:



Graphic 1. Type of Code-Mixing



Graphic 2. Factors Someone Using Code-Mixing

B. Discussion

a. Type of Code-Mixing

1) Insertion

Insertion is one type of code-mixing by adding or inserting and inserting words or phrases from one language into a sentence that mostly uses another language. In this study, code-

mixing is used in the mixing of two languages between Jakarta (Betawi) and Javanese. This code-mixing is common in Jakarta with Javanese language mixing. Some examples of this insertion type code-mixing are as follows: "*Aduh bebe gw batrenya abis nih. Ada cop-copan nggak Bang*" in this sentence the word "*cop-copan*" is a Javanese term that has been incorporated into Indonesian phrases. This Javanese word is part of the slang used by many Jakartans.

In this sentence, "*wahh gue belum madhang nihh dari tadi siang*" code-mixing found in the word "*madhang*" in Bahasa Indonesia the word "*madhang*" it means "*makan siang*" which then incorporates the word into sentences that mostly use Jakarta (Betawi) slang.

In this sentence "*Coba lo liat deh... Apik bianget deh*", the words "*Apik bianget*" in the following sentence is a code-mixing between Javanese language that is inserted into Jakarta slang which is commonly used daily by the people of Jakarta.

Code-mixing in this sentence "*yaahh..kagak jd ujan deh..tiwas udah bawa payung..*" there is the word "*tiwas*" which is a Javanese word meaning "terlanjur" in Indonesia language. Inserting a word "*tiwas*" into sentences that mostly use Jakarta slang.

2) Alternation

Alternation involves switching languages at the clause or sentence level, where each language retains its grammatical structure. Alternation often occurs when the speaker wants to emphasize something or when talking to people who are also bilingual, often switching languages for convenience or clarity when saying something. In this study, code-mixing is used in the mixing of two languages between Jakarta (Betawi) and Javanese. This code-mixing is common in Jakarta with Javanese language mixing. Some examples of this alternation type code-mixing are as follows: "*Gilak di sini jam enem luwih kok ya masih padang*" because there is an alternation between Indonesian (Jakarta) and Javanese. Therefore, in the sentence there is a clear alternation between Javanese and Indonesian so it is included in the code-mixing alternation type.

In this sentence "*Pokoknya lo kesini sekarang! Mangan ra mangan sing penting ngumpul*" there is an alternation between Indonesian, namely Jakarta slang, and Javanese. The alternation in the sentence is clearly visible in one sentence.

3) Congruent Lexicalization

Congruent Lexicalization occurs when elements from different languages are used interchangeably within the same grammatical structure. This often happens in bilingual communities i.e. coming from multilingual environments in Jakarta, where people often mix Indonesian with other languages in one sentence. In this research, the code-mixing context is between Indonesian (Jakarta) and Javanese. It is often referred to as Jawakarta. Examples of congruent lexical code-mixing are as follows: "*Aku ditumbasin balungkuwuk sama mas garwa.*" This sentence is included in congruent lexical because the whole sentence uses Javanese language with Javanese structure and vocabulary. The vocabulary and sentence structure used are consistent with one language, namely Javanese.

b. Factors Someone Using Code-Mixing

1) Expressing Group Identity

In the use of Code-Mixing, the most or dominant factor found is Expressing Group Identity with a total of 16 data, with the explanation below:

- a. *Aduh bebe gw batrenya abis nih. Ada cop-copan nggak Bang.*
- b. *Coba lo liat deh... Apik bianget deh.*
- c. *Mripat gua udah gakuat bro.*

In the words “*cop copan*”, “*apik bianget*”, “*mripat*” are words that are only found in Javanese areas, this can be interpreted by speakers expressing their group identity, showing cultural affiliation, and creating a sense of community with interlocutors who also understand Javanese. This strengthens the social and cultural ties between them.

2) Being Empathic about Something (Express Solidarity)

2 data were analyzed and included in the classification of Being Empathic About Something (Express Solidarity), namely:

- a. *Yaahh..kagak jd ujan deh..tiwas udah bawa payung..*
- b. *Pokoknya lo kesini sekarang! Mangan ra mangan sing penting ngumpul*

When someone speaks a language that is not their native language (in this context Javanese), they often want to show solidarity with something. They will move from the second language to the first language, either intentionally or unintentionally, to express their seriousness and conviction. Sometimes, they also switch to the first language because they feel more comfortable and more effective in expressing solidarity in the first language than the second language.

3) Interjection

The interjection factor in this analysis found 1 data that belongs to interjection, namely: *Itu jendelanya mbok ditutup, anginnya sembririt*. An interjection is a word or expression used to add emotion, surprise, or to draw attention to a sentence. In speaking with people who are bilingual or multilingual, language changes and language mixtures can mark the use of interjections or sentence connectors. This can happen spontaneously and unintentionally. Here are examples of interjection usage in sentences that show how interjections are used to add emotion and surprise to speech.

4) Talking about a Particular Topic

In the use of code-mixing in #jawaKarta, the purpose of using speakers in talking about a particular topic is only found one, namely: *Itu mejanya masih basah jo, cepet dilapin pake gombal....* The use of the word “*gombal*” indicates topics that are commonly discussed by the general public which are part of household activities. The factor that causes speakers to use code-mixing may be intended so that the recipient can better understand what is said by the first speaker.

CONCLUSION

This article has examined various types of code-mixing and also the purpose of code-

mixing by speakers in #jawakarta. From a total of 20 data showing code-mixing, it is found that the dominant data leads to the type of code-mixing Insertion, with a total of 14 data, then Congruent Lexicalization as much as 4 data, and Alternation as much as two data. The purpose of using code mixing by speakers is dominated by the purpose of expressing group identity which is found in 16 data, then being empathic about something (express solidarity) as much as 2 data, then interjection and talking about a particular topic with 1 data each. In classifying code-mixing, the researchers used the theory of code-mixing in two languages by Muysken (2000) and combined it with the theory of the purpose of using code-mixing and code-switching by Hoofmann (1991). The use of various types and purposes of code-mixing can be based on the speakers' intentions or unintentional. This research supports new research that can be used as a reference or topic in discussing various linguistic phenomena related to the use of #jawakarta, or the use of Javanese with Indonesian with Jakarta accent in the future. This research can also create awareness of linguistic phenomena where tips are needed in maintaining and preserving the language which can be done with various trends such as the use of #jawakarta.

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