

Language Use in WhatsApp Group

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Abstract. This article is intended to investigate the insertion in WhatsApp group. It is an interesting phenomenon to be studied as people who do interaction via WAG increase everyday. Furthermore, this study focuses on three points of investigation namely, types of insertion, function of insertion and reason of insertion. This study is designed as qualitative study and the researcher plays role as a participant observer. The data were collected by doing observation with the Cendana's WAG conversation as the source of data. The result of study confirms that (1) word, phrase, clause and idiom insertion appear in WAG, (2) six functions of code mixing are presented in the conversation, namely quotation, repetition, interjection, message qualification, personalization and facility of expression and (3) reasons of doing code mixing are talking about a particular topic, being emphatic about something or express solidarity, interjection, quoting someone else, repetition used for clarification, intention of clarifying the speech content for interlocutor, expressing group identity and because of real lexical need.

Keywords: insertion, WhatsApp group

1 Introduction

Nowadays, it is easy to find and meet people who are able to speak in more than one languages. Those people are coming from different background such as artists, youtubers, influencers, academicians and so on. Their ability in speaking more than one languages makes them are called as billigualists or even multilingualists [1], [2]. Those people then always switch or mix the languages when they are involving in a conversation. The process in which a speaker switches or mixes the language is known as code mixing and code switching. Mostly, the speakers of the language are them who are in high position when their language is used for national or international communication, education, trade, bussiness, etc [2].

Code switching and code mixing are sociolinguistics phenomena which can be found in newspapers, magazines, talk show, broadcast, etc. Code switching is the use of two or more languages in the same conversation [3]. It is also defined as the ability to use, replace, or switch two languages in use [4]. It is divided into three types namely tag switching, inter-sential code switching and intra-sential code switching [5].

Meanwhile, code mixing is the use of two languages together in a coversation to the extent that they change from one language to the other in the course of a single utterance [6]. It is the capacity of using two languages or more by inserting one language element into another language element in a single utterance [7]–[10]. Focusing on intra-sential, contextual and situational conversation, code mixing is used to increase speaker's social status or keep his/her prestige [11]. Furthermore, Muysken categorizes code mixing into three categories namely insertion, alternation and congruent lexicalization [11]. Insertion refers to the attachment of a word on the someone's spoken or written language. The insertion are mostly in form of word

within a single sentence. This type of code mixing is used by a speaker due to the speaker's uncertainty about the appropriate word in his/her own language to express idea. For example: *Apakah kabar itu benar atau hanya **hoax**?* The word **hoax** is the insertion in that sentence.

Moreover, alternation is described as code mixing where the speaker mixes the language in form of phrase. For instance: *kapan kita harus **collect our task**?* Meanwhile, congruent lexicalization deals with the type of code mixing where the language used by the speaker's is influenced by his/her dialect. In Indonesian context, there are vocabularies which are familiar to English vocabularies such as *komputer, telepon*. Example sentence: *saya menyimpan file tugas saya di **komputer**.*

Code mixing in a conversation has some functions, namely: quotation, specification, repetition, interjections, message qualification, personalization and facility of expression [3], [12]. Moreover, Hoffman mentions some reasons of doing code mixing such as talking about a particular topic, quoting somebody else, express solidarity, interjection, repetition used for clarification, intention of clarifying the speech content for hearer, expressing group identity, to soften or strengthen request or command and because of real lexical need [13], [14].

The phenomena of doing code mixing in our society is generally included in informal communication [6]. It is also used in communication in social media such as facebook, twitter, instagram, youtube, whatsapp and so on. Number of reasearches actually had been conducted to investigate the code mixing phenomena in social media. Astri and Al Fian investigate the use of code mixing in a youtube channel [13], [14]. The data were analized by using Hoffman's theory where the result then reports them that intra-sentential of code-mixing was the highest type and involving a change of pronunciation was the lowest one. Another study conducted by Ilmiana, et al confirm that students' status on Instagram commonly used insertion of word and insertion of phrase to mix the code [2].

However, this study investigates code mixing especially the insertion found in whatsapp. WhatsApp is choosen due to its popularity among other types of social media. It is mostly used by people rather than other types of social media as it is easy to be installed in android and easy to use or operate. Here, the Cendana WhatsApp group is choosen. This WAG is actually closed-group site. Another consideration is that the members of this group are coming from all around of Indonesia, they have good level of education and mostly of them are able to speak in Indonesia and English.

Focusing on the type of social media, this present study is different from those two previous studies. The two previous studies have youtube and Instagram while this study has whatsapp. Besides, the first previous study was based on Hoffman's theory while this study focuses on Muysken's theory. To add, the second previous study limits its investigation on the types of insertion without explore more on the factors and reason of doing insertion. Considering the differences between previous studies and this study, there are three reasearch questions wants to answer briefly in this article, namely:

1. What are the types of insertion appears in Cendana WAG?
2. What are the functions of the insertion?
3. What are the reasons of doing the insertion?

2 Method and Materials

This study was designed qualitatively as the data of this study were in form of words/phrases. This study is characterized by selecting, categorizing, compairing, synthesizing

and interpreting the provided explanation of the phenomena of interest. The participants who involved in this study were the members of Cendana WAG with the total number of members are 50 members. The data were collected through observation and interview. In this part, the researchers observed the conversation in the WAG to identify the code mixing types and functions especially the insertion occur in conversation.

Meanwhile, the interview was done to 10 members. They were chosen randomly. This interview was done to enrich the data related to the reasons of doing code mixing. The collected data then classified into types of insertion. After grouping the insertion into its group, they were identified closely to find the functions and the reasons of doing insertion.

3 Results and Discussion

This part presents the result and discussion of the study.

3.1 Results

a. Types of insertion

Based on the result of data analysis, there are four types of insertion occur in Cendana WAG as presented in the following table:

Table 1. Types & Number of Insertion	
Types of Insertion	Number
Words	78
Phrase	9
Clause	3
Idiom	3
Hybrid	0
Repetition	0

The data in Table 1 clearly informs that word, phrase, clause and idiom insertion appear in WAG. Among those four insertion, word insertion is found as the most frequently used by the members of the WAG. It is then followed by phrase insertion (9 times appear), clause and idiom insertion. However, hybrid and repetition insertion do not appear in the conversation.

b. Functions of insertion

Some functions of insertion can be detected in the conversation. They are presented in the following table.

Table 2. Functions of Insertion		
No	Function of Insertion	Example

1	Quotation	25. ...kemarin dia sampekan klw he'll join us lately krn masih ada pekerjaan d sekolah
2	Interjection	35. OMG , akhirnya berhasil juga! 42. Wowww , kaup ide mantap betullll
3	Repetition	7. Tolong kirim ke group sekarang ew. Right now ew! 18. Aku sich setuju klw memang harus ditunda dulu dengan berbagi pertimbangan yang ada. Agree ew biar semuanya enak
4	Message Qualification	22. don't give up , semua orang pernah jatuh juga. Keep your spirit up . 28. Jangan terlalu dipikirkan ew, take it easy . Nanti juga selesai.
5	Personalization	37. wowww , ini keren. Like sekali saya dengan warna ini. 5. Saya suka kalau kau pake yang berwarna pink, kamu kelihatan beautiful sekali.
6	Facility expression of	13. Halo, ayo kita Video Call kah. Rindu ew. 4. Sudah bikin outline -nya kah? Saya punya belum selesai ew. 15. Kapan sudah deadline -nya ge?

Regarding to the data given by table 2, it is mentioned that six of eight functions of code mixing are presented in the conversation, namely quotation, repetition, interjection, message qualification, personalization and facility of expression.

c. **Reasons of doing insertion**

On the basis of data found in Cendana WAG, there are some reasons of doing code mixing implied in the conversation namely talking about a particular topic, being emphatic about something or express solidarity, interjection, repetition used for clarification, intention of clarifying the speech content for interlocutor, expressing group identity and because of real lexical need.

3.2 Discussion

a) **Types of Insertion**

Focusing on the result of study above (point 3.1), code mixing especially the insertion exists in WAG conversation. The types of insertion occur in this WAG conversation are vary such as insertion of word (78 data) , phrase (9 data), clause (3 data) and idioms (3data). It means that almost six types of insertion proposed by [11] appear in this WAG with the exceptions are hybrid and repetition. Moreover, this finding confirms that the members of Cendana WAG are people who are in high level of education as what [2] bravely mentions that people who do code mixing are them who are in high position. What [2] claims and this study finds are in line. This study strongly support that people who are able to switch or mix code are them who have high level of education. Let examine the following data:

32. *Saya tidak bisa ikut ew karena **feeling under the weather** now.*

Data 32 is included in insertion of idiom. It informs that, the speaker is not able to attend, join or do the activity together with his/her friends. Imagine if the speaker is someone who does not have ability to speak in English and or have good quality in education, she/he will just say: *Saya tidak bisa ikut ew karena sedang tidak enak badan*. The ability of the speaker to insert that idiom in his/her utterance means that she/he is well educated.

b) Functions of Insertion

In terms of function, Marasigan determines eight functions of code mixing: quotation, specification, repetition, interjections, message qualification, personalization and facility of expression [3], [12]. This study confirms that Cendana WAG member performs some functions of code mixing. The first is quotation. Quotation deals with the situation where the speakers reference themselves or others to convince the listener that what they saying is true [3], [12]. Regarding to the data in Table 2, quotation is defined as one of code mixing's functions in Cendana's WAG. Let's examine the following data:

25. ...kemarin dia sampekan klw **he'll join us lately** krn masih ada pekerjaan d sekolah.

The speaker of the data 25 reinforms the information given by **he** to the member of Cendana WAG. It is clear that the speaker of data 25 directly would like to confirm that what she is saying about **he** is true and based on the information given by **he**.

Another function of code mixing appears in Cendana's WAG is interjection. It has been defined by Marasigan that interjection functions to strengthen the emotion or feeling [3], [12]. Based on the data 42 in Table 2, the speaker says **Wowww, kaup ide mantap betullll. Woww** is always found in daily human interaction or communication. People always use this word to show that they are really amazed about something. The **wowww** in data 42 plays a function as an interjection as it expresses the speaker's strong emotion or feeling on someone's idea.

Repetition is also involved in the Cendana's WAG conversation. Repetition occurs in conversation to enable speakers giving emphasize or clarify the message. Data 7 (*Tolong kirim ke group sekarang ew. **Right now ew!***) presents us clearly that the speaker would like to make a clear information on the time to send the material by saying **Right now!** this phrase also implies that it is urgent for the speaker to get the material and ask the listener to directly send the material.

Moreover, another function of code mixing presents in Cendana's WAG is message qualification. Message qualification refers to reinforce or qualify something as presented in data 22 (***don't give up, semua orang pernah jatuh juga. Keep your spirit up.***). The speaker of the utterance would like to give an acceptable clarification to be considered through the message.

Besides, personalization as another function of code mixing appears in this WAG conversation. They are presented in data number 5 and 37. In order to explain how this function takes place in Cendana's WAG, the data number 5 is taken as the example.

Data 5. *Saya suka kalau kau pake yang berwarna pink, kamu kelihatan **beautiful** sekali.*

As personalization function's is to express someone's personal opinion which deals with specific instance or fact, the speaker of data 5 express his opinion about the listener. He would like to describe that *kamu* is someone who is really beautiful.

The last function of code mixing is facility of expression. It is defined as a situation where the speakers is not able to find the proper word at the time of speaking [15]. For example in data

13. *Halo, ayo kita Video Call kah. Rindu ew.* Regarding to the example, the code mixing is the phrase **video call**, this phrase is used by the speaker due to his inability to find the appropriate phrase to replace this phrase in Indonesian language and context.

c) Reason of Doing Code Mixing

It has been mentioned that there are ten reasons of doing code mixing [13], [14]. Among these ten reasons, seven reasons exist in Cendana WAG. They are talking about a particular topic, being emphatic about something or express solidarity, interjection, repetition used for clarification, intention of clarifying the speech content for interlocutor, expressing group identity and because of real lexical need.

The ability of Cendana WAG members to use code mixing especially insertion in their conversation confirms that in fact they are people who have good level of education as their group identity. This fact supports the argument which is proposed by Ilmiana et al that people who are able to mix or switch the code are those who are in high position in education, business, etc [2].

Moreover, the interview result also mentions that the member of Cendana WAG use interjection to express their strong feeling about something. For data 42 in table 2, the speaker says **Wowwww, kaup ide mantap betullll. Wowwww** is categorized as an interjection. Here, the speaker wants to show his impression about the idea uttered by another speaker as argued by member 5.

M5. *saya gunakan wowwww karena saya suka ide yang dia sampekan. Lebih simple dan tidak sulit kalau kami semua anggota grup kerjakan.*

Another reason of doing code mixing is clarify. Data 7 (*Tolong kirim ke group sekarang ew. Right now ew!*). Regarding to the result of interview to member 2, she used repetition to emphasize to the listener that she needs the data at the time of speaking.

M2. *Saya pakai Right Now supaya dia bisa segera kirimkan itu data yang dibutuhkan dengan cepat di grup. Jangan tunda-tunda lagi.*

Right now is used to repeat the information in the previous sentence especially the time *sekarang*. Through the repetition, the speaker also wants to ask the listener to do the activity at the time of speaking. Besides, by saying **Right now** the speaker would like to stress that the data is urgent or important to be knowing by all the member of group at the time of speaking.

Moreover, Hoffman says that being emphatic about something or express solidarity is one reason of code mixing. People do code mixing to show their solidarity or emphatic to other's situation [13], [14]. Data 22 (*don't give up, semua orang pernah jatuh juga. Keep your spirit up*) is one example on the speaker wants to show her emphatic to the listener.

Real lexical need is another factor contributes to the reason of doing code mixing. The data 13 (*Halo, ayo kita Video Call kah. Rindu ew*) shows us that the phrase **Video Call** is used because the speaker does not find appropriate word in his mother tongue to replace the phrase.

4 Conclusion

Insertion is the process of code mixing where the speaker inserts one word in his/her written or spoken language. The insertion process can occur in social media like WhatsApp. Cendana WAG has been chosen to investigate the type, function and reason of doing the insertion by

their group members. The finding and discussion part of this article confirms that word, phrase, clause and idiom insertion as the type of insertion appear in Cendana WAG. Besides, six functions of code mixing are also presented in the conversation, namely quotation, repetition, interjection, message qualification, personalization and facility of expression. However talking about a particular topic, being emphatic about something or express solidarity, interjection, repetition used for clarification, intention of clarifying the speech content for interlocutor, expressing group identity and because of real lexical need are the underlined reasons of doing code mixing.

After doing the investigation, the writers consider that this article are limit in some points. First, the analysis process of data in this article was based on Muysken and Hoffmanadr theory. The writers do believe that there are still another theory related to the issue proposed by the writers in this article.

Second, this article just focuses on one type of code mixing, namely insertion. Yet, there are still other two types of code mixing to be investigated: alternation and congruent lexicalization. Third, the functions and reasons of doing code mixing just cover some categories of functions and reasons. It means that not all the functions and reasons of doing code mixing appears in this article so the readers cannot have a clear understanding on how those unappear functions and reasons play in conversation.

Dealing with the limitation above, suggestion would like to be offered. First, next reasearcher can find another theory of code mixing from other expert to enrich the theory. Second, future researcher are strongly suggested to investigate other types of code mixing such as alternation and lexical congruent. The last, next reasearchers are hoped to be able to find other function of code mixing and the reasons especially for them which do not appear in this article to enrich knowledge on how each function and reason of code mixing involves in a conversation.

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