

AN UNDERGRADUATE THESIS

**AN ERROR ANALYSIS OF USING CODE MIXING
IN E-DIARY HARIAN.WORDPRESS.COM
ENGLISH STUDY PROGRAM OF IAIN METRO**

BY:

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**STATE INSTITUTE FOR ISLAMIC STUDIES
(IAIN) OF METRO
1439 H/ 2018 M**

**AN ERROR ANALYSIS OF USING CODE MIXING
IN E-DIARY HARIAN.WORDPRESS.COM
ENGLISH STUDY PROGRAM OF IAIN METRO**

**Presented as a Partial Fulfillment of the Requirements
For the Degree of Sarjana Pendidikan (S.Pd)
In ENGLISH Department**

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HARIAN.WORDPRESS.COM ENGLISH STUDY PROGRAM OF
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It has been agreed so it can be continued to the Faculty of Tarbiyah and Teacher Training in order to be discussed on the munaqsyah. Thank you very much.

Wassalmu'alaikum Wr.Wb

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Assalamualaikum Wr.Wb.

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Sudah kami dapat setuju dan dapat diajukan untuk dimunaqsyah, demikian harapan kami atas perhatiannya kami ucapkan terima kasih.

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RATIFICATION PAGE

No: B-0628/In-28-1/D/PP-00.9/02/2018-

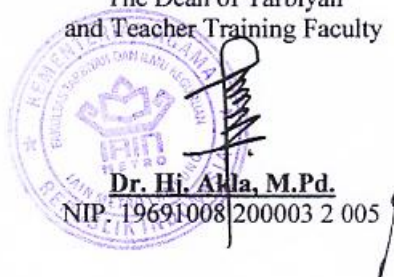
An Undergraduate thesis entitled: AN EROR ANALYSIS OF USING CODE MIXING IN E-DIARYHARIAN.WORDPRESS.COM ENGLISH STUDY PROGRAM OF IAIN METRO, Written by: Ronal Ariswan Cahyadi, Student Number: 1293357 English Education Department, had been examined (munaqosyah) in Tarbiyah an Teacher Training Faculty on Febuary 08th, 2018, at 08.00-10.00.

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**AN ANALYSIS OF USING CODE MIXING IN
E-DIARYHARIAN.WORDPRESS.COM ENGLISH STUDY PROGRAM
OF IAIN METRO**

**ABSTRACT
BY
RONAL ARISWAN CAHYADI**

The primary of goal of this research is to analyze the use of code mixing in the writing of the articles created by the author in E-Diaryharian.wordpress.com whose members or its author is a student of English Study Program IAIN Metro. Specifically, the research is intended to minimize the use of error code mixing in writing. The problem formulation of this research is the use of code mixing in article writing in E-Diaryharian.wordpress.com.

The characteristic of this research is qualitative research. This research is using a descriptive qualitative. This research conducted at the students English study program in IAIN Metro as the writer in E-Diaryharian.wordpress.com. The data collecting methods used interview. Besides, the data collecting technique was used is case study. An analysis of data was performed in several steps, take the data from E-Diaryharian.wordpress.com, interview and analysis.

Based on the findings in the research showed that there is still a lot of mistakes in the writing that uses code mixing. Based on the data, the researchers took a few interviews. based on the results of the interview, the author in E-Dirayharian.wordpress.com only know the definition of code mixing in General, while those who do not know of many types, form and purpose of code mixing. So in the use of code mixing in writing, they are just holding on from the definition of code mixing in General only.

**ANALISIS PENGGUNAAN KODE CAMPURAN DALAM
E-DIARYHARIAN. WORDPRESS.COM
PROGRAM STUDI BAHASA INGGRIS IAIN METRO**

**ABSTRAK
OLEH
RONAL ARISWAN CAHYADI**

Yang paling utama dari tujuan penelitian ini adalah untuk menganalisis penggunaan code mixing didalam penulisan artikel yang dibuat oleh penulis didalam E-Diaryharian.wordpress.com yang anggotanya ataupun penulisnya adalah mahasiswa tadriss Bahasa Inggris IAIN Metro. Secara khusus, penelitian ini ditujukan untuk meminimalisir kesalahan penggunaan code mixing didalam penulisan. Perumusan masalah penelitian ini adalah penggunaan code mixing dalam penulisan artikel didalam E-Diaryharian.wordpress.com.

Karakteristik penelitian ini adalah kualitatif riset. Penelitian ini menggunakan descriptive qualitative. Penelitian ini dilakukan di mahasiswa Tadris Bahasa Inggris IAIN Metro selaku penulis didalam E-Diaryharian.wordpress.com. Metode pengumpulan Data yang digunakan adalah wawancara. Selain itu, teknik pengumpulan data yang digunakan adalah case study. Analisis data ini dilakukan dalam beberapa langkah, yaitu mengambil data dari E-Diaryharian.wordpress.com, wawancara dan analisis.

Berdasarkan temuan didalam penelitian menunjukkan bahwa masih banyak kesalahan dalam penulisan yang menggunakan code mixing. Berdasarkan data, peneliti mengambil beberapa wawancara. berdasarkan hasil wawancara, penulis didalam E-Diaryharian.wordpress.com hanya mengetahui definisi dari code mixing secara umum, sementara mereka banyak yang belum tahu types, form and purpose code mixing. Sehingga didalam penggunaan code mixing didalam penulisan, mereka hanya berpedoman dari definisi code mixing secara umum saja.

STATEMENT OF RESEARCH ORIGINALITY

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Metro, January 2018



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Menyatakan bahwa skripsi ini secara keseluruhan adalah hasil penelitian saya kecuali bagian-bagian tertentu yang dirujuk dari sumbernya dan disebutkan daftar pustaka.

Metro, Januari 2018



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MOTTO

وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ
أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾

“And if all the trees on earth were pens and the ocean (were ink), with seven oceans behind it to add to its (supply), yet would not the words of Allah be exhausted (in the writing)”.

(Q.S Al-Luqman: 27)

DEDICATION PAGE

All Praise be to Allah SWT, this undergraduated thesis is dedicated to :

1. My beloved parents Mr. Zainal Abidin and Mrs. Siti Romlah who have give their endless love and parenting me since I was born and breathed for the time in this world, thank you so much for everything.
2. My beloved sister, Safitri Dwi Lestari and Novi Yuliana thanks for you loving, praying and support me.
3. My Almamater State Institute of Islamic Studies of Metro.

ACKNOWLEDGMENT

In the name of Allah, the Most Gracious, the Most Merciful. Praise is to Allah, the Lord of the worlds whom without His Mercy and Blessing, none of these would be possible. Let us thank to Allah SWT who always blesses us until now and keeps our healthy so that I can finished this research. I would like to say thanks to Sponsor Drs. Kuryani Utih, M.Pd and Co-Sponsor Ahmad Subhan Roza, M.Pd who has guided in the process of this research and also for everyone who helps me until this research be complete.

This research undergraduate thesis entitles “An Error Analysis Of Code Mixing Used In E-Diary Harian.Worpress.Com English Study Program of IAIN Metro”, Realize there is no perfect, the good suggestion and critics are waited to make the good change in the future. Finally, the writers hope that this paper can be useful thing and add the knowledge for the reader.

Metro, January 2018

The writer,



RONAL ARISWAN CAHYADI

St. Number. 1293357

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CHAPTER I

INTRODUCTION

A. Background of Study

Language is used by human being to communicate with another. Human and language is a unity that cannot be separated. Although language is varying in every place in this world, but linguists have find the ways to study them.

Language becomes more flexible means of communication as it shared by all people in a given culture. They can express their messages, ideas, thoughts, and feelings to other more effectively and efficiently than other means of communication as they are only used in certain situations. When we know language, you can speak and be understood by others who know that language. This means you have the capacity to produce sounds that signify certain meanings and to understand or interpret the sounds produced by others. We are referring to normal-hearing individuals.

Some of them are multilingual who are proficient to use three languages, national language and other regional language or international language. The variety of language is due to the geographical spread of language or social factors that create variation in sounds, words, and grammar. In the presence of variety of language is to encourage people to learn more than one language thus create bilingualism and multilingualism. Sociolinguistics concerns also with an inevitable phenomenon, as a result of

bilingualism or multilingualism, how the members of a society create new code by adopting and combining some of elements from more two or more language.

When many members of society can speak more than one language, switching between two or more languages in the same conversation is a common phenomenon. People sometimes switch code within a domain or social situation. People are usually forced to select a particular code whenever they choose to speak and they may also decide to switch from one code to another or to mix code. The code we choose to use on a particular occasion is like to indicate how we wish to be viewed by others and code switching and mixing may be very useful. A speaker may similarly switch to another language as a signal of group membership and shared ethnicity with an address. Even speakers who are not very proficient in a second language may use brief phrases and words for this purpose.

In many countries, regional variation is not simply a matter of two dialects of a single language, but a matter of two or more quite distinct and different languages., for example, Indonesia as archipelagoes countries with different tribes has hundreds of regional languages (vernacular) as their first languages used in every day communication. Nowadays, as everything becomes more sophisticated english has become a language that many people in Indonesia speak in their daily communication. Therefore, Indonesian people are not monolingual but bilingual who are capable of

using their first language and the national language, *Bahasa Indonesia* as their second language.

Most speakers comment several varieties of any language they speak, and bilingualism, even multilingualism is the norm for many people throughout the world rather than unilingualism. People, then are usually required to select a particular code whenever they choose to speak and they may also decide to switch from one code to another or to mix codes even within sometimes very short utterances and thereby create a new code in a process known as *code-switching*. Code switching can arise from individual choice or be used as a major identity marker for a group of speakers who must deal with more than one language in their pursuits. We can use code switching and code mixing in daily conversation between one person to other.

Code mixing is seldom found within formal situation. There is no right expression in such condition; it is need to use the word or expression from foreign language; in written language. Sometimes the purpose of this code mixing is to exhibit the education or the status. The characteristic of code mixing marked by the relationship between the role and the language function, the role means who is using the language, while the language function means what is the aim wanted by the speaker with the speech. The other relaxation or informal situation.

Code-mixing happens not only in our daily life, but also in movies, magazines, E-diary in internet or novels. Movies, magazines Ediary in

internet or novels which are made by Indonesian people sometimes use Bahasa Indonesia for the dialogue. Many of them are mixed by Bahasa Indonesia and English. The phenomenon of code mixing has become an interesting topic to be discussed, especially in the E-diary Internet.

In written language, such as the ed diary in blog authors write according to the people who will read it. Ediary.wordpress.com that is written by Mr. Dedi Irwansyah, at.all. The outline of this blog tells the story of self experience, jokes, daily story, and motivation story. As an illustration the writer presents a little bits sentence which describes the reality of language used in which afterward the reality of language use can be categorized as code mixing.

The example of sentence in E-diaryharian.wordpress.com is follows: “ *mungkin karena ini mereka memandangu seperti orang dengan battery yang full dan tak pernah lowbat katanya, hahaaa¹*” written by Luluatun Azizah in E-diaryharian.wordpress.com entitled MIMPI. The sentence above indicates the existence of code mixing because the speaker used one word or phrase of English into Indonesia language. The speakers master both languages they used it to express their emotion, feeling or thought. It is found that there are variation forms and type code mixing used. Based on phenomenon above, the writer wants concerns to the style of code mixing by Luluatun azizah in E-diaryharian.wordpress.com entitled Mimpi.

¹ www.ediaryharian.wordpress.com, downloaded at Wednesday, april 26th, 2017, 13.00 pm

Table 1
Sample error using code mixing in E-Dearyharian.wordpress.com

Writer	Title	Use of incorrect code mixing
Luluatun Azizah	KEGAGALAN	Aku tidak pernah membuang kartu-kartu tes yang aku lalui saat aku ditolak di universitas-universitas itu, aku <i>melaminating</i> -nya, membuatnya menjadi lebih terjaga dan menempelkannya di satu sudut kamar kecilku
Luluatun Azizah	AKU DITERIMA	Aku termasuk anak yang belum bisa menstabilkan <i>mood</i> -ku sendiri

The writer is really motivated to conduct a research entitled “ An Error Analysis Of Code Mixing Used In E-Diary Harian.Worpress.Com English Study Program of IAIN Metro.”

B. Problem formulation

Based on the research background, the writer proposes some problems as the following:

1. What are the errors in the use of code mixing in E-diaryharian.wordpress.com?
2. What are the factors that led to the use of the error code mixing in E-diaryharian.wordpress.com?
3. How should the order not an error in the use of code mixing in E-diaryharian.wordpress.com?

C. Objective and Benefit of Study

1. Objective of Study

Based on the statement of the problem mentioned above, the writer has the purposes of study:

- a. To find out the error use of code mixing in E-diaryharian.wordpress.com
- b. To find out the cause of the error is the use of code mixing in E-diaryharian.wordpress.com
- c. To find out the solution so that the error does not occur in the use of code mixing in E-diaryharian.wordpress.com

2. Benefit of Study

The writer hope that the result of this research will be something useful for both student, lecturers, and chair of the department.

As the benefit to students in order to be able to make code mixing is good correct, and be able to distinguish the use of code mixing true and false.

As for the benefits for the lecturer to be taught properly in using the code mixing in a sentence.

D. Prior Research

With respect to the existence of studies on an analysis of using code mixing in E-diaryharian.wordpress.com there any comparison research conducted by Umar Husen about an analysis of code mixing on leaflets

published in State Islamic College of Jurai Siwo Metro in 2015. Results of the first, the people have different levels and performance to get the information from the leaflet. Second, there are some code mixing that often used and less used on the leaflets to make the information easy to be understood. And comparative study done by Bagus Pambudi about an analysis of using code mixing on students grammar mastery at state Islamic college Jurai Siwo Metro in 2016. Results of the first, there were three lecturers who implemented code mixing in teaching grammar. Second, the lecturer always use code mixing in their teaching grammar.

Based on previous research, the researchers want to analyze code mixing in E-diaryharian.wordpress.com. This study examines the use of code mixing about errors in any sentence that is in e-diaryharian.wordpress.com. The difference between this research with previous studies is that objects are examined. If the research done by Umar husen, he researched about leaflets published in State Islamic College of Jurai Siwo Metro and research done by Bagus pambudi, he is researched about students grammar mastery at State Islamic College Jurai Siwo Metro. While This research examines the students blog about English Study Program of Stain Jurai Siwo Metro.

CHAPTER II

REVIEW OF THE RELATED THEORIES

In this chapter, the writer discusses some related theories to support his research. The theories will be used for the underlying requirement to solve the problems. Therefore, he presents some theories about code mixing.

A. The concept of Code Mixing

1. The definition of code mixing

One of the effect of using two or more languages or bilingualism is code mixing. Ronald wardhaugh explains that code mixing occurs when conversant uses two languages together to the extent that they change from one language to the other in the course of a single utterance.² According to Nancy Bounvillain, code mixing is a linguistic process that incorporates material from a second language into a base language, adding morphological markers of the base to introduced elements.³

Code mixing is the mixing of pieces of a word or phrase from a language into another language in a bilingualism or multilingualism. Code mixing or a mixed code as using two languages or more such that a third, new code emerges, in which elements from those languages are incorporated into a structurally definable pattern. Code mixing refers to

² Ronald Wardhaugh, *Introduction to linguistics fifth edition* (United Kingdom: Blackwell Publishing, 2006), P. 103

³ Nancy Bounvillain, *Language, Culture, and Communication, the Meaning Messages*, (New Jersey: Prenties Hall, 2003), 4th Ed. P. 360

mixture of two or more language varieties in speech. A common mode of code switching is the switching of language within sentences, referred to as code mixing. This example, from Kachru in Hindi - English, is illustrative: “bhai, khana khao (“brother, eat up”), and let us go.” Consider also this example from Edo (a language spoken in Nigeria) and English⁴.

The other definitions about code mixing occurs when the conversant mix two or more languages in a speech or in a discourse without any requirement, the relaxed of the speaker or his/her habit get involved in that situation. The prominent characteristic in code mixing is the quality of being relaxed or informal situation. In a formal language situation, there are rarely mixed code. If there is mixed code in the formal situation, it is because there is no proper expression in a language that is being used so it is necessary to use words from foreign languages. Sometimes there are also mixed code if the speaker wants to show his knowledge or his position. Nababan stated Code mixing is the use of two languages or more, or two variants of a language in a community. In code mixing there is main code or basic code that is used and has the function and autonomy while other codes involved in the event it was only in the form of pieces without function and autonomy. If someone uses a word or phrase from one

⁴ Sandra Lee Mickay and Nancy H. I. Lornberg, *Sociolinguistics and Language Teaching*, (New York: Cambridge University Press, 1996), P.57

language he has done code mixing. Fasold explain the example of mixture Spanish and English:

➤ Y cuando estoy can gonte me borrocha porque me siento.

(dan ketika saya dengan orang saya mabuk, sebab saya merasa)

➤ Mas happy, mas free, you know, pero si yo estoy can mucha.

(lebih bahagia, lebih bebas, tahu kan, tetapi saya dengan banyak)

➤ Pero si yo estoy can mucha gente yo no estoy, you know, high, more or less.

(tetapi saya dengan banyak orang saya tidak, tahu kan, tinggi, kira-kira)

Based on grammatical criteria, from the first world until pero word is piece of Spanish. Happy, free, you know, high and more or less is shard of English. Chaer and Agustina Another aspect of the language dependency in bilingual communities is the occurrence phenomenon of code mixing. In the code mixing characteristic dependence is marked by the reciprocal relationship between the roles and function of languages. Role means anyone who uses that language, while the function of language means anything to be achieved by speakers with his words. Special characteristics the speakers is very important, the speakers will color the mix code. Speakers who will have the opportunity to master the language mix more code than the other speakers that only just mastered one or two languages. Suwito stated Another characteristic of code

mixing phenomenon is that the elements of the language or its variations are to insert in another language no longer has own function. the maximum condition code mixing is linguistic convergence whose elements are derived from several languages, each of which has been took off its functions and support functions of the inserted language. So the elements can be divided into two groups, namely:

- a) Code mixing sourced from the native language and all variations are called inner code-mixing.
- b) Code mixing sourced from foreign language are called outer code-mixing.

code mixing is a language-contact communication strategy, but the speaker of a language, L_x, transfers elements or rules of another language, L_y, to L_x at all linguistic levels of L_x, otherwise they would be considered as loans (in other words, code-mixing, like unintegrated transfers or nonce-words, is a phenomenon of 'parole', not 'langue'). In code mixing there is necessarily a base language and it should be possible to distinguish in an utterance monolingual chunks in the base language which alternate with chunks calling upon the rules of both languages. For example, in Chiac (a mixed French—English vernacular of New Brunswick) 'jeva is back venir' is a French sentence comprising a French phrasal verb 'je vais venir' and an English morpheme 'back', which is prepositioned to the verb according to a French rule unacceptable in English. It is of course possible to observe these two

phenomena within a single utterance, in which case code-mixing can be embedded in code-switching, but not the reverse. Note that the distinction between the two is not absolute and there are utterances which can be classified in either category. Note also that code-mixing Clyne and Kachru.

2. Types Of Code Mixing

Types of code mixing based on muysken

a. Insertion

The concept of insertion is defined as insertion of material such as lexical items or entire constituents from one language into a structure from the other language, according to muysken, approaches that depart from the notion of insertion view the constraint in terms of the structural properties of some base or matrix structure. Here the process of code mixing is conceived as something akin to borrowing: the insertion of an alien lexical phrasal.⁵

Insertion of material (lexical items or entire constituents) from one language into a structure of the other language.

Here is the ` examples:

“jangan suka nge-**judge** gitu dong. orang kan beda-beda”

(note that "judge" is the English word inserted in the Indonesian utterance).

⁵ Muysken, *Bilingual speech: typology of code mixing*, (Cambridge: Cambridge University Press, 2000), P. 60

b. Alternation

Approaches departing from alternation (associated with the Poplack view the constraints on mixing in terms of the compatibility or equivalence of the languages involved at the switch point by Muysken. Conjunctions and appositions are incorporated through adjunction rather than insertion. Verbs are often incorporated through adjunction to a helping verb. Language alternation is a normal, common, and important aspect of bilingualism by Grosjean and Pennington.⁶

Alternation between structures from languages. Swahili-English by Poplack in Douchar examples:

Why make Carol sentarse atrás pa' que everybody has to move pa' que se salga?

(Why make Carol sit in the back so that everybody has to move for her to get out?)

Teacher :What's your activities at home?

Ratna :Activities, e... saya sekarang kan kost pak. Disana gak comfort gitu. No time for study, soalnya pulang sekolah gak bisa istirahat. Banyak kerjaan. Mau tiduran aja ga bisa. Segen sama yang punya rumah.

Teacher :Everyday?

⁶ *Ibid.*, P.96

Ratna :Iya, everyday. Malemnya when I sleepy ya ga bisa belajar.
Planning-nya sih mau pindah gitu. Mungkin next month,
 sir.

c. congruent lexicalization

The notion of congruent lexicalization underlies the study of style shifting and dialect/standard variation, as in the work of Labov and Trudgill, rather than bilingual language use proper by Muysken. Congruent lexicalization is akin to language variation and style shifting: switching is grammatically unconstrained and can be characterized in terms of alternative lexical insertions. Linguistic convergence feeds into congruent lexicalization and the two processes may reinforce each other. Some cases of word-internal mixing can be viewed as congruent lexicalization.⁷

Congruent lexicalization of material from different lexical inventories into a shared grammatical structure.

Example by B. Van Den Bogaerde & A.E. Baker in Netherlands language :

Gee mi een kiss

(Give me a kiss)

Van Den Bogaerde & A.E. Baker the last type, congruent lexicalization, is most often present in mixing between dialects and between languages, which are close to each other in structure.

⁷ *Ibid.*, P.122

Soewito divided code mixing in two kinds that are:

1. Inner code mixing is come from the nature of the language with all the variation. Inner code mixing shows that if the speaker insert the elements of their own language, or elements of varieties and style into their dialect. The implication also can be shown the identification certain act. Code mixing and the elements of language region show that the speakers have region language in tuff, or want to show their region language characteristic.

Inner Code Mixing is a Code Mixing event based on a first or second language with all of its variants. It occurs if the speakers insert the elements of their second language into their first language, the elements of first language into their second language, or elements of varieties and style into their utterance (dialect, accent).

*Aku curiga, ini pasti soal biaya pendaftaran masuk SMA. **Amak** dan Ayah mungkin sedang tidak punya uang. Baru beberapa bulan lalu mereka mulai menyicil rumah. Sampai sekarang kami masih tinggal di rumah kontrakan beratap seng dengan dinding dan lantai kayu. **Amak** meneruskan dengan hati-hati.*

*“**Buyuang**, sejak **waang** masih di kandungan, **Amak** selalu punya cita-cita,” mata **Amak** kembali menatapku.*

*“**Amak** ingin anak laki-lakiku menjadi seorang pemimpin agama yang hebat dengan pengetahuan luas. Seperti Buya Hamka yang sekampung dengan kita itu. Melakukan **amar ma’ruf nahi munkar**,*

mengajak orang kepada kebaikan dan meninggalkan kemungkaran,” kata Amak pelan-pelan.

(I am suspicious, this must be about the high school’s registration cost. Mom and Dad might have no money right now. It’s just a couple months ago they were started to pay the home installment. Until now, we still live in a rental home with iron roof and wooden floor.

Mom continues carefully.

“Son, since you were in my womb, I always have a dream,” Mom’s eyes look back at me. “I want my son became a great religious leader with a vast knowledge. Just like Buya Hamka, our neighbor. Doing good things and avoiding bad things, inviting people to the goodness and leaving the badness,” said Mom patiently)

The utterance above is spoken by *Amak (Ibu)*, Alif’s mother. She lives in a small village in Maninjau, West Sumatra, with her less fortunate family. *Amak* took her education until elementary school. In her daily life, *Amak* speaks mostly in *Bahasa Indonesia* and Minangese language. She also uses Arabic words and phrases occasionally because of her religious background.

This conversation takes place in the front porch. *Amak* gives some advice to her son, Alif, so that he is willing to go to Islamic school instead of public school after graduating from elementary school. There are three Minangese words in the utterance above. They are *amak*, *buyuang*, and *waang*. *Amak* means “mother” in Minangese.

This word is commonly used by villagers who come from lower social class. Urbanite today rarely uses that word and often changes it with *mama*, *bunda*, or *umi*.

The second one is the word *buyuang*, meaning “son” in Minangese. In West Sumatra, this word is used by old-fashioned parents to address their sons, regardless of their social degrees and educational or financial backgrounds. Minangese parents today rarely use that term. They tend to replace it with *nak*, *kak*, *dek*, or simply by calling their son’s names. However, this word is also used by Minangese to address an unacquainted boy or young man when they meet in public places or when he comes to their houses as a guest.

The third word is *waang*, which means “you” (boy). *Waang* is used by older people when they talk to the younger one or by people with higher social class to the lower one. Besides, it is also used among close friends of the same age. The use of the word *waang* has a big influence on politeness among people. When someone uses this word to address his friend, they must be very close (best friend).

The excerpt shows an Inner Code Mixing with Word Insertion because Minangese words are inserted in an Indonesian utterance. There are four factors that influence the speaker’s choice of code, they are Setting and Scene (S), Participants (P), Ends (E), and Key (K).

The Setting and Scene (S) refers to the places, occasions, or natural situations that can influence people in choosing a code. In the excerpt

above it is *Amak* talks to her son (Alif) at the front porch in a casual and friendly manner. The author mixes *Amak*'s language in the conversation to show the speaker's identity as a Minangese and to project her background as an old-fashioned villager with lower social. Besides, she has low educational background.

The people involved in the communication or the Participant (P) here is her son. Thus, she uses the term *buyuang* to address her son in order to show her affection as a mother towards him. She also uses the word *waang* to indicate that her son has to respect her. The twist between showing affection and gaining respect here makes a reference to the rule that a mother should not be rude to her son, and vice versa for the son, he should respect his mother in any circumstances.

The End (E) which explains about the goals or purposes that a speaker wishes to reach here is persuasive goal. *Amak* persuades her son in a gentle tone and good words so that Alif will feel comfortable and not afraid of her. The goal of these persuasive utterances is to change Alif's decision on choosing his school. *Amak* wants Alif to choose the Islamic school instead of the public school.

The Key (K) concerns the manner, spirit, and feeling of the message wished to be captured within the conversation. In this case, *Amak* wants to show her deep affection and big hope towards her first and only son. She talks carefully so that Alif will not feel irritated by her words. She wants Alif to understand that she wants the best for him.

2. Outer code mixing is come from foreign language i.e. the elements of Holland code switching inserted in Indonesian language. Code mixing with the English language can be given the impression that the speaker is education prestige and have a good relationship of society. Code mixing with the element of Arabic impressed that they are Islamic, obedient, devout person, or master term of address for Islamic.⁸

Outer Code Mixing occurs if the speakers insert an element of a foreign language (English, Arabic) in an utterance when they mostly speak with whether their first language or second language.

*“Sebagai tempat yang mementingkan ilmu, kami punya perpustakaan yang lengkap. Koleksi ribuan buku berbahasa Inggris dan Arab kami pusatkan di perpustakaan yang kami sebut **maktabah** atau **library**,” kata Burhan sambil menunjuk ke bangunan antic berbentuk rumah Jawa.*

(“As a place that appreciates the science, we have a complete library. Thousands of English and Arabic book collection is centered in the library that we called *maktabah* or library,” Burhan said while he spotted an antique building shaped like Javanese house.)

The utterance above is spoken by Burhan, one of *Pondok Madani*'s students. It takes place in *Pondok Madani*, an Islamic boarding school located in East Java, when Burhan gives a group of new students and

⁸ Suwito, *Sosiolinguistik Pengantar Awal*, (Surakarta: Henary Offset, 1985), P.76-77

their parents a tour. In the utterance, Burhan inserts two foreign languages in a *Bahasa Indonesia* utterance. There are *maktabah* in Arabic, which literally means library, and the English word **library**. The excerpt is included as an Outer Code Mixing with Word Insertion because there are two foreign words inserted in a *Bahasa Indonesia* sentence.

The reason why Burhan mixes his language is that of Setting and Scene (S), Participants (P), Ends (E), and Instrumentalities (I). The Setting and Scene (S) is in *Pondok Madani*, which is known as an Islamic boarding school. In *Pondok Madani* the students speak Arabic and English. Burhan inserts Arabic and English word in his utterance as a brief introduction to that rule.

The Participants (P) of the utterance are a group of *Pondok Madani*'s new students and their parents. Most of the new students are graduated from Islamic schools. They already know Arabic. Besides, they have already learned English too. Thus, Burhan has no hesitation to use Arabic and English word in his utterance. However, Burhan still uses *Bahasa Indonesia* as his main language because the participant is not only the new students but their parents too.

Not all of the parents are understand Arabic or English. The use of *Bahasa Indonesia* is to give clearer information to the parents. The End (E) or goal of the utterance is to show to the new student that as a *Pondok Madani*'s student, Burhan can speak Arabic and English.

Burhan hopes that the new students and their parents will be more excited to be a part of the good school.

The word *maktabah* and library are both written on boards hanged in front of the school library, but there is no Indonesian counterpart of the word “library”. Although *Pondok Madani* is located in Indonesia, they did not use *Bahasa Indonesia* to name the library. This is to teach the students so that they become familiar to Arabic and English. The use of these foreign languages is considered as Instrumentalities (I), functioning as register. Register is a variety of language used in a specific social setting. In this case, the setting is in *Pondok Madani* in which the students should be able to speak several foreign languages.

One of the characteristics of code mixing that occur in an informal situation, is caused by the speakers habit only, in relax situation, some usually mix his or her language. In Indonesia code mixing often occurs when the people mix BI (Bahasa Indonesia) with their native language according to their tribe such as: Batak Language, Javanese, etc.

3. The Forms of Code Mixing

code mixing into six kinds according to the linguistic elements that involved in code mixing as follows:

a. The insertion of words

The insertion of words here means the language unit that stands on its own, it consist of free morpheme sand bound morphemes. One common definition of a word is the following “a

word is any unit of language that in writing, appears between spaces or between a space and a hyphen". Words do not always constitute the smallest meaningful units in a language. Instead words are sometimes constructed of smaller parts. These parts are called morphemes.⁹

b. The insertion of phrases

A phrase is a group of two or more related words that does not function both as subject and a predicate.

c. The insertion of hybrids

Hornby states that hybrid is the composed part of words it is a combination of word pieces, the combination pieces of Indonesian word and English word¹⁰.

d. The insertion of word reduplication

Word reduplication is the repetition of some parts of the base (which maybe the entire base) more than one word. Reduplication is a morphological process by which the root or stem of a word, or part of it is repeated. Reduplication is used in inflections to convey a grammatical function, such as plurality and intensification. Reduplication is found in a wide range of languages and language groups, though its level of linguistic productivity varies.

e. The insertions of idioms

Idioms are an expression which has a meaning different from that, of the individual meaning of each of its component parts. The

⁹ Muysken, *Bilingual speech: typologi of code mixing*, (Cambridge: Cambridge University Press, 2000), P. 78

¹⁰ *Ibid.*, P.80

idiom cannot be translated literally from one language into another without some change in its meaning or connotation by Dixon. Idiom is a phrase or sentence whose meaning is not clear from the meaning of its individual's words and which must be learnt as a whole unit. It means that idiom creates new meaning that is different from the real meaning of each word.

f. The insertion of clause

Tri wiratno stated clause is the part of sentence that consists of subject and finite/predicate but has not expressed the complete idea. Clause is a group of word having a subject and predicate some clause are independents, so they can stand themselves as sentences or may appear within sentences as grammatically complete statement. Other clauses are dependent (subordinate) they cannot stand themselves and therefore the meaning upon the reminders of the sentences in which they appear¹¹.

4. Purpose of Using Code Mixing

a. Need Feeling Motive

According to Ohoiwutun need filling-motive happens because of technology need filling, speaker use it as if they could not find words that have similar meaning in the language they speak. The reason is in order they are able to speak simpler and clear to make

¹¹ *Ibid.*, P. 88

their partners understand the message conveyed easily, certain bilingual would use certain word to express their feeling.¹²

b. Prestige Feeling Motive

According to Ohoiwatun prestige feeling motive choose by the writer to appear their educational status.¹³

3. Asserting Status, Pride And Power

As Holmes opinion the purpose usually triggers a writer to switch or mix codes which are more prestigious, in which he cannot obtain when using his previous code. The mixing word usually is not related specifically to the topic and there is always a word substitute the first language.

4. Being More Informative

This purpose occurs when a code mixing is conducted since the speaker is message-oriented. For instance it happens because his occupation and education use the codes often. Holmes says that people may select a particular variety or code because it makes it easier to discuss a particular topic regardless of where they are speaking. It can also be done by quoting and important recitation. In this case, the speaker wishes to be accurate the exact words are important.¹⁴

¹² Paul Ohoiwatun, *Sosiolinguistik: Memahami Bahasa dalam Konteks Masyarakat dan kebudayaan*, (Jakarta: Kesaint Blanc, 1992), P.71

¹³ *Ibid.*

¹⁴ Janet Holmes, *An Introduction to Sociolinguistics*, (London and New York: Routledge, 1992), P. 29

5. Making Jokes

The purpose occurs when a code mixing is conducted to set a humorous effect. This purpose also indicates the formality of conversation, an example Paraguay shows that Guarani, the low variety is considered more appropriate for joking and humorous anecdotes.¹⁵

6. Expressing Self-Emotion

This purpose occurs when a code mixing is concluded to express a writer self-emotion, such as sadness and happiness. Yet, sometimes a speaker can even switch in the opposite direction. From the high variety is often to express disapproval, so a person may switch language because they are angry. But a writer usually uses regional dialects to express sadness and happiness.

¹⁵ *Ibid.*, P. 46-47

CHAPTER III

RESEARCH METHOD

A. The Characteristics and Types of the Research

Research method is very important to do a research, the researchers need to apply the right method. Research method is needed by the researcher and it plays significant role. Related to this research, the writer uses descriptive qualitative method in which this method is to describe what actually happen to procedures about method which are useful in research. In this chapter, the writer would like to explain the methodology of this research. It consists of research approach, type of the research, object of the study, source of the data, data collection method and technique of data.¹⁶

Descriptive qualitative approach does not apply the detail arithmetic calculation or statistic contains sentences or description of the objects.¹⁷ Bogdan and Taylor in Moleong affirm that qualitative research that result the descriptive data, the written and oral words from observing people or behavior. The aim of descriptive qualitative method is to describe a place, fact and characteristic of population systematically, factually and accurately. Descriptive qualitative method employs technique of seeking, collecting and analyzing data. Collecting, analyzing and interpreting data

149 ¹⁶ Moleong, Lexy J. *Metode Penelitian Kualitatif*, (Bandung: Remaja Rosdakarya, 2011), P.

¹⁷ *Ibid.*, P. 11

and finally drawing a conclusion only applies the collected data not for a generalization.¹⁸

The type of the research is a case study. According to Creswell, a case study means that the cases when some various data collection procedures are gathered to gain detail information in bounded of time and activity (Stake, 1995).¹⁹ So the researcher concludes that case study helps us to understand a complex issue or object that can extend research.

B. Source of Data

In order to make the analysis easier the researcher needs to use the source of data. The source of data is E-Diaryharian.wordpress.com. The unit analysis of the research is Indonesian-English code mixing in the forms of words, phrases, idioms, clauses and word reduplication which are found in E-Diaryharian.wordpress.com.

In this research, writer take 6 authors e dhiary from 14 member. the researcher divides the sources into two items, primary and secondary sources. In this research, the primary source is the article in e-diary. Furthermore, the secondary sources are handbooks, encyclopedias, and select journals that summarize research.

¹⁸ *Ibid.*, P. 4

¹⁹John W. Creswell, *Research Design Qualitative, Quantitative and Mixed Methods Approaches*, Third Edition (California: Sage Publication, Inc., 2003), p. 262

C. Data Collection Tehnique

There are many ways to collect the data such as: study document, observation, test, interview and questionnaire. In this case the writer uses study document as the way to collect the data. According to Arikunto, study document is getting the data about case or variable as note, transcripts, book, magazine, etc.²⁰ The writer analysis E-Diaryharian.wordpress.com to collect the data which related with this research. For collect the data, the writer runs observation through these steps as follows:

1. Read the E-Diaryharian.wordpress.com.
2. Select the Indonesian-English code mixing.
3. Write down the data.
4. Arrange data into several parts based on classification.

1. Observations

In this research, the writer takes notes of the field on a blog E-Diaryharian.wordpress.com specifically for students of English Study Program. to retrieve a data source, using the blog as one of them to write their personal experiences.

2. Documents

The writer conducted a research using a blog where the blog is the blog of the students of English study program. In this affection, such as blog authors document. So, the document itself became one of this research. Leaflet was authorized because it is one of the media to

²⁰ Arikunto Suharsimi, *Dasar-Dasar Evaluasi Pendidikan*, (Jakarta: Bumi Aksara, 1990), P.321

transmit personal experience or hobby of writing and sharing of information is one of the students' English language media on campus, in this case, researchers decided to collect and analyze writing 5 students English study program in the blog.

D. Data Analysis Tehnique

The process of data analysis can make sense out text and image data. The writer would apply Miles and Huberman model to analyze this data. The components of this analysis model are pictured by this figure.

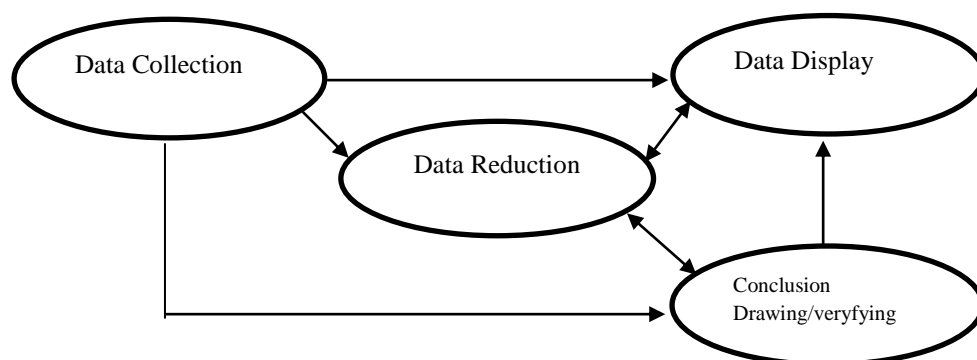


Figure 1. *analysis components of Miles and Huberman Models*

Data Analysis by Miles and Huberman model conducts the following steps:

1. Data collection is the step when the writer gather all data which are used to complete the research.
2. The writer reduces the data that had gotten by summarizing and choosing specific things.
3. To display the data, the writer usually uses graphics, figures, or charts. The display should be able to describe the content entire the data.

4. Lastly, the writer verifies his research by making conclusion of data findings.

E. Research Approach

Case study is the method that the writer will apply in this research. In this research, the writer wants to analyze students' error the use of code mixing in the E-Diaryharian.wordpress.com. several procedures are available for conducting a case study. The writer adopts the procedures generally as follows:

1. Determine the case of the study
2. Identify the type of the case
3. Collecting the data.

The writer collects the data taken from E-Diaryharian.wordpress.com.

4. Analyzing the data.

The writer will analyze the data that has been taken from E-diaryharian.wordpress.com

5. Interpreting phase.

The writer report the meaning of the case

CHAPTER IV

RESULT OF THE RESEARCH

A. Description of data

1. The Historical background of IAIN Metro

The forerunner to the establishment of IAIN Metro can not be separated from the history of IAIN Raden Intan standing in Bandar Lampung. This is another because the establishment of IAIN Raden Intan Bandar Lampung itself is the result of efforts of religious leaders and community leaders who are incorporated in the Foundation of Muslim Welfare Lampung (YKIL), established in 1961 chaired by RD. Muhammad Sayyid. From the result of the meeting, it was decided to establish two faculties, namely Faculty of Tarbiyah and Faculty of Shari'ah whose position in Tanjung Karang is under the Foundation's fund. In 1964 precisely dated 13 October 1964 based on the Decree of the Minister of Religious Affairs No. 86/1964 changed the status of the Faculty of Tarbiyah YKIL from private to the country, but not stand alone but the branch of the Faculty Tabiyah IAIN Raden Fatah Palembang. In 1967 at the request of the Metro community to YKIL to open the Faculty Tabiyah and Faculty of Shari'ah in Metro with the approval of the Dean of Faculty Tabiyah IAIN Raden Fatah Palembang. Prior to 1965, Ushuludin Faculty was established based on Tanjung Karang by observing Presidential Decree No. 27 of 1963 because the provision to establish a stand-

alone university (al-jami'ah) should have three faculties in preparation for the establishment of the State Islamic Institute (IAIN) Lampung. In addition to YKIL in 1965 also established Foundation of Islamic College Lampung (Yaperti) led by KH. Zakaria Nawawi. Although the foundation began running since August 27, 1966, the foundation is striving to spearhead the faculties and try to change the status of the faculty into a private sari segeri. After IAIN Raden Intan Lampung was officially opened, the Faculty of Tarbiyah, which was originally subdued to IAIN Raden Fatah Palembang, was designated as a faculty of stand-alone Faculty, as IAIN Raden Intan Lampung Metro Faculty by Decree of Minister of Religious Affairs No. Ri. 188 Year 1966. Shortly after the change of name IAIN Raden Intan Tanjung Karang manjadi Raden Intan Bandar Lampung following the change of the name of the capital city of Lampung to Bandar Lampung published Circular No. Bimas Islam. E.III.OT / OO / AZ / 1804/1996, On 23 August 1996 on Institutional Arrangement of Faculty of IAIN outside of Induk became State Islamic High School. As a continuation, on 23-25 April 1997, there was a working meeting of the rector and the dean of the faculty outside the parent. On this occasion also set changes and endorsement of faculty outside the parent manjadi Sekolah Tinggi Agama Islam Negeri (STAIN) based on Presidential Decree No.11 of 1997. In line with the status change, Drs. Zakaria Zakir who currently serves as the Dean of Faculty Tarbiyah

filed five names STAIN Metro namely, STAIN Raden Imba Kusuma, STAIN Lampung, STAIN Jurai Siwo, STAIN A. Yasin, and STAIN Sosrodarmo. Based on the suggestion of the Regent (then Drs Herman Sanusi), the name of STAIN Metro is STAIN Jurai Siwo Metro since this STAIN is located in Central Lampung which has tradition and culture "Nine Mrga Penyibang". As a follow up of Keppres 1997 above, then on 30 June 1997 simultaneously inaugurated 33 STAIN and chairman is held by the Dean respectively as Acting Chairman

The arrangements for institutional arrangement within STAIN Jurai Siwo Metro are increasingly being improved. In line with the dynamics of college life since 1997 also opened a new department of Shariah Department which saas only one prodi that is Ahwalusy Syakhsiyyah. New in 1999. This period is known as passing out because since 1997 STAIN Metro is not under IAIN Raden Intan anymore. In 1998, the idea to give birth to a degree in Islamic Banking Economics that has a characteristic for the management of Islamic Banking Institutions, was initiated by Prof. Dr. Ir. Bahri Ghozali (currently serving as Chairman of STAIN Metro Period 1998 - 2002) by opening the Islamic Banking Economics Study Program (EBI). This idea then became an embryo for the development of Islamic economic studies programs throughout the College of Religion in Indonesia. Although at that time had become a polemic for many circles, but a historical record that Islamic Economy starts from

STAIN Jurai Siwo Metro At the acceptance of New Students of the academic year 2006-2007, English D3 program and new Prodi S1 English and D4. strived in the coming 2007 accreditation process of these two study programs can be realized. Until 2006 STAIN Metro sudah graduate students as many as 1369 people. Most of its alumni become civil servants, private bank employees (syari'ah) and self-employed.

STAIN Jurai Siwo Metro Campus has made significant progress. The only public campus in Metro City is an Islamic campus that attracts prospective students from various regions, both from Lampung and outside. Since led by Prof. Dr. Syaripudin, M.Ag, from 2007 until now, STAIN became a growing campus and gave birth to a graduate of Islamic scholars who are ready to compete in all fields. Compared to previous periods, the name STAIN Jurai Siwo Metro is now known in various walks of life. This is evidenced by the increase of prospective students who enroll in STAIN every year. Recorded more than 1880 prospective students who enroll in STAIN Metro. While that will be accepted only about 800 students. That is, there are 1080 prospective students who must be legawa because it is not accepted in STAIN Metro whose limited capacity. With only 800 students expected to netted students who have better quality. STAIN achievement can also be relied upon as a campus that is able to build student competence. Evidently, many students who won in every

competition between campus. In the field of education, this campus also pay attention to the mastery of English and Arabic as well as competence in the field of interest as well as other talents such as sports, arts, culture, journalism, and others. To build student competence, STAIN has three majors, namely Tarbiyah, Syariah, and Islamic Economics which consists of Islamic Religious Education (PAI), Arabic Language Education (PBA), Madrasah Ibtidaiyah (PGMI) Teacher Education, Ahwalus Syahsiyah / Hukum Islam , Sharia Economics, and Diploma Three (D-3) of Sharia Banking. STAIN also began to open the Postgraduate program (S-2) for Islamic Education and Islamic Law. The activities of student organizations become a very important part for the progress of this STAIN. Both internal and external campus organizations. Organizational activities can provide benefits to students and encourage an active role in reviving the academic culture on STAIN campus. With the organization, students are able to develop themselves in the intellectual, spiritual, and emotional fields.

Academic Introduction Orientation (OPAK) STAIN Metro For New Students, 2010. Internal organizations are commonly called Student Activity Unit (UKM) consisting of Campus Dakwah Institution (LDK), Chronicle Student Press, Nature Student (Mapala), Art Lovers Association (Impas), Sports Lovers Student Association (Impor), Scouting, Regiment Students (Menwa), Jurai Siwo English

Club (JSEC), as well as 2 new SMEs namely Forum of Islamic Economic Studies (FOSSEI) and Jusifa (Jurai Siwo Fikrah Arabia). The number of SMEs that have turned STAIN into a campus that is ready for a new civilization. In addition, STAIN Metro students are also active in extracurricular organizations. With an extra campus organization they not only recognize students at STAIN but also know and discuss regularly with other campus students such as University of Muhammadiyah Metro, Sports High School (STO) Metro, PGSD UNILA Metro Branch, Tarbiyah High School (STIT) Agus Salim , STKIP PGRI Metro, STAI Ma'arif Metro and Wira Buana Midwifery Academy. Active in the campus external organization is expected to open the sensitivity and hone the ability of students in viewing the reality that occurred outside the campus. Because the extra movement is usually closer to the community and its hopes can be a problem solver for people in politics, economics, education, social, and culture. Extra organizations that exist in Metro have Islamic student movement platforms such as Indonesian Muslim Student Action Union (KAMMI), Islamic Student Association (HMI), Indonesian Student Movement (PMII), Muhammadiyah Student Association (IMM). The organizations turned on the STAIN campus and became a student opposition movement to the local government. The role of organization extra campus quite influential in coloring the paradigm of thinking STAIN Metro students who have brought Islamic labels in

the campus curriculum. Even in the campus democracy the extra campus movement is very contributing to the enforcement of student democracy as a place to forge students in leadership. Campus democracy provides an interesting lesson for all students as one of voters education for students or as a civic education (civic education.) On the executive level, at the level of the study program there is a bupati who leads the Student Executive Board (BEM) study program. At the department level, there are governors who lead BEM majors and at high school level there is a student president and his deputy who leads BEM ST. Then at the legislative level, STAIN students have Student Legislative Council (DLM), DLM majors and DLM high school which become the control institution at the executive level. In addition, the campus press becomes a pillar of democracy that also plays an active role in providing checks and balances against the BEM government even STAIN institutions.

STAIN Metro Language Center Building. STAIN Campus also develops and implements campus bilingual programs. Namely the application of two language communication such as Arabic and English. Improving the quality of lecturers and students is continuously conducted by conducting seminars, Islamic studies, and providing facilities for lecturers who want to continue their education to S-2 and S-3 both at home and abroad. STAIN is able to provide good for progress in all areas in Lampung and especially in Kota

Metro which is a city of education. Various efforts continue to be done STAIN to provide comfortable facilities to students. Such as access to information with free hotspot in the area STAIN, a fairly complete library, daily newspapers and in cooperation with several social institutions, legal institutions and economics.

2010 is the year of preparation for STAIN status to IAIN. Currently the civitas academic STAIN Jurai Siwo Metro with various attempts to become a leading college and leading in the assessment and development of science, art and Islamic culture.

STAIN Metro Laboratory Building As proof of the effort, STAIN Jurai Siwo Metro which in recent years, experienced a significant new student enrollment development with annual percentage increase of about 75%. Likewise with the adjustment of the field of physical development, the development of information technology and learning systems in the network. Another development with an increase of approximately 3.5 ha of land is planned for the development of ma'had and Campus II STAIN Metro. The acceleration of the physical construction of the building is an effort and also the preparation of STAIN to switch status to IAIN Jurai Siwo Metro which is the center of development of education, technology, art and culture of Islam. In 2011, the physical construction of the building included lecture hall, rectorate building, library rehabilitation, local addition and computer lab, multimedia class of Graduate

Program and cyber campus development planning. In addition, the establishment of the Graduate Program is expected to strengthen the data supporting the process of transferring the status of STAIN Metro to IAIN Metro, because in the provisions of legislation, that the College should only have one professional department. Currently, STAIN Metro already has 2 Departments (Tarbiyah and Syari'ah) with 8 Study Programs and Postgraduate Program (S2) with 2 Study Programs. Currently the STAIN Jurai Siwo Metro continues to try and hope to obtain funding sources from the Government of Lampung Province. Because the construction of campus II STAIN Jurai Siwo Metro Seberang was estimated to swallow the budget of 750 billion rupiah. Even the STAIN Jurai Siwo Metro with the Governor of Lampung Province has met the Minister of Religion of RI to discuss the opportunity of the construction of Campus II and transfer status STAIN Jurai Siwo Metro to IAIN Jurai Siwo Metro, Lampung. The status of STAIN Jurai Siwo Metro to IAIN Jurai Siwo Metro has been proposed since 2010 and is planned to be realized in 2012 next year. Alumni deliberation also became one of the administrative requirement of STAIN status to IAIN. This has long been done during the leadership of Prof. Dr. Syaripudin, M.Ag. by inviting all the alumni of all generations in the grand reunion event on Saturday, July 28, 2010 last. The change of status to IAIN will also encourage the

formation of faculties which is a combination of 2 majors with 9 courses.

The year 2016 is the transition year of STAIN to IAIN. This status change is contained in Presidential Regulation No.71 dated August 1, 2016, according to the Presidential Regulation, the establishment of IAIN Metro is a change of form from the State Islamic High School (STAIN) Jurai Siwo Metro. In relation to the amendment, all the assets, employees, rights and obligations of each STAIN are transferred to the IAIN's assets, employees, rights and obligations respectively. Similarly, all of these STAIN college students become IAIN students. The change of status to IAIN will also encourage the formation of new faculties which will be born in accordance with the needs of the community for education, as well as the development of facilities and infrastructure more adequate to make IAIN Metro better.

2. the condition of lecturer and official employees in IAIN Metro

the number of lecturer and official employees in IAIN Metro in academic year 2015/2016 are 152. In addition, there are 32 lecturers non PNS and 19 honorary workers. Therefore, the whole staff of IAIN Metro in academic year 2015/2016 is 203

3. Students in IAIN Metro

Total of Student in IAIN Metro is 13442 Students.

Table 2
Total of students in IAIN Metro

No	Academic year	Students
1	2011	1205
2	2012	1509
3	2013	1146
4	2014	1143
5	2015	999
6	2016	
7	2017	7440
Total		13442

4. the facilities in IAIN Metro

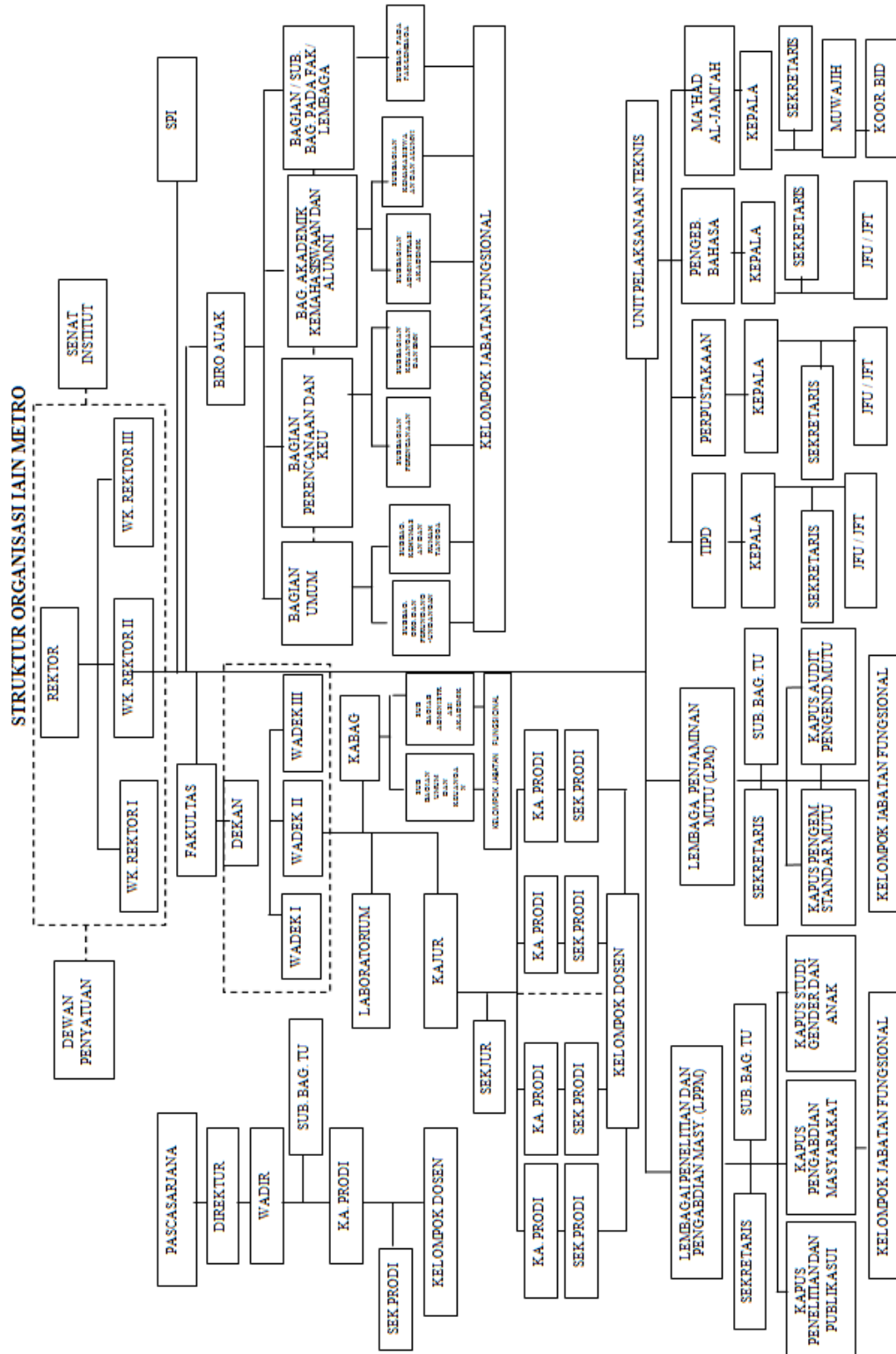
To support lecturers and students, there are several facilities in IAIN Metro namely; Lecturer's room, computer laboratory unit & baitul mal wa tamwil, library unit, language laboratory unit, micro-teaching laboratory, Islamic development unit, classroom, masque, futsal field, tennis field, auditorium, students activities unit (UKM) room, students committee office, for getting the details of facilities, it can be shown in the table below:

table 3
facilities in IAIN Metro

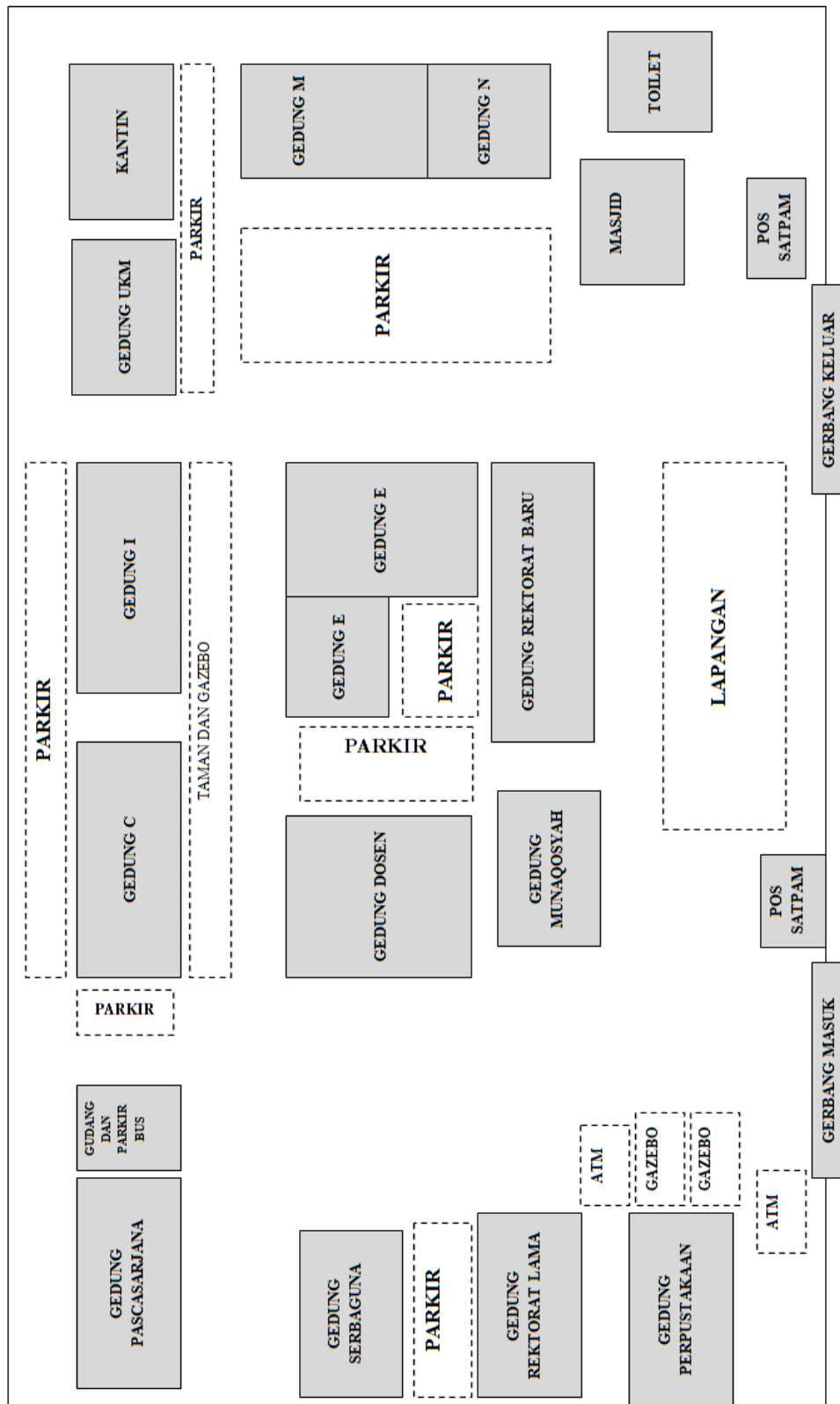
No	Facilities	Total of unit	Language
1	Lecturer's room	1	556
2	Computer laboratory room	1	1000
3	Library unit	1	1000
4	Language laboratory unit	1	180
5	Micro-teaching laboratory	1	106,8
6	Islamic development unit	1	30
7	Classroom	16	1248
8	Masque	1	1000
9	Futsal field	1	510
10	Basketball field	1	-
11	Wall climbing field	1	92
12	Volley field	1	-
13	Tennis field	1	650
14	Auditorium	1	-
15	Students activities unite	1	-
16	Students communicattee office	1	-

5. Organization structure of IAIN Metro

The organization structure of IAIN Metro in academy year 2015/2016 as follow :



6. location sketch of IAIN Metro



7. The Profile of English education Study program

English education study program (TBI) Strata 1 (S1) in IAIN Metro was established in 2007. It included Tarbiyah Faculty in IAIN Metro. Historically, Strata 1 (S1) of English Education Study Program came from diploma 3 (D3) English Education That was opened in 2002 based on the decree No.DJ.1/220.C/2007 on May 28, 2007.

In implementing education, English Education Study program stands on its vision, as follows: the establishment of professional student in the English Education who can integrate the Islamic values and academic dimensions. So the students have a high bargaining.

Furthermore, the vision than is enlarged in some missions, as follows:

- 1) Developing the students privacy through Knowledge, reinforcement, and actualization toward religious, national and civil life in the Islamic culture values.
- 2) Building and developing an atmosphere of the academic which is humanist, democratic and modern.
- 3) Growing the professionalism ethic through theoretical knowledge basic.
- 4) Providing qualified education service to produce the candidate of educator which is smart skill full who have good attitude.

5) Applying integrated education system which is able to give a significant input to development of education.

Those are the vision and mission which include all of the students in English education study program in IAIN Metro. Furthermore, based on the vision and missions above, it is formulated be three purposes of English education study program, as follows:

- 1) To prepare the students not only to be English teacher who can actualize the society benefit values, science, Technology and art but also be able to be agents of change in the society.
- 2) To prepare the students be professional English teachers which can imply, develop and enlarge English education with spirit of English-islamic.

In line with the above statement, English study program always tries to develop the quality in the teaching and learning process. Indeed, it will be a dynamic, open, and polite relationship among the stakeholders in TBI IAIN metro, and total students from 2011-2015 of PBI are 1059 students.

Table 4
Total Students From TBI 2011-2015

Semester	Jumlah
I	193
III	142
V	201
VII	139
IX	182
XI	44
XIII	14
XV	2
Total	917

Source: Observation of IAIN Metro in Academic year 2016/2017.

B. The Historical background of E-Diaryharian.Wordpress.com

E-Diaryharian.wordpress.com is a blog originating from the four-semester student at the time it was collected by Mr. Dedi Irwansyah to learn together every week in which student group study consists of twelve people who then they are given the duty by Mr. Dedi Irwansyah for being able to write in every week, the original writings of the study groups is only

distributed to the members of the study. But then Mr. Dedi Irwansyah initiative to deploy to many people through blog and forming study groups/community writing. Which was later renamed E-Diary (Internet Diary). E-Diary of his own establishment in November 2014. Which of the twelve that divided the two men as patrons, namely Mr. Dedi Irwansyah and Mr. Ahmad Madkur, Feri Anga Saputra as the chairman, Dani Ferdiyansah as deputy, Khusnul Khotimah as treasurer, Mutia Retno Mahati as a secretary and Eka Yulitami, Lulu Atul Azizah, Dea Nanda Tantia, Citra Nilasandi, Fenti Saputri and Lukmanul Hakim is as Member E-Diary. And up to this day a total of 133 posts that already exists.

C. General Description of The Research Data

The objective this research was to analyze the use of code mixing in E-Diaryharian.wordpress.com. this research was conducted at students of English Education Study Program in IAIN Metro as Writer in E-Diaryharian.wordpress.com. In this research, researchers took three writers from thirteen authors active in E-Dirayharian.wordpress.com which is considered by the researchers is sufficient to represent the other writers that are contained in the blog. In writing that they do not many of them are actually already know about code mixing itself, so that in the writing that was done many an error occurred. Researchers did several interviews regarding code mixing against author.

Table 5
Table of Research Data

No	Name	Number Of Code mixing	Number of Error	Kind of Error	Cause of Error
1	Lulu Atun Azizah	51	11	<p>-Tanpa ada hal-hal yang anti-mainstream</p> <p>-Terlalu asik dengan semua joke-mu dan tak sengaja menyakiti aku</p> <p>-Tak pernah ter-expose keberadaanya</p> <p>-Untuk ber-texting ria sampai jam dua atau tiga</p> <p>-<i>But</i> aku sering merubah settingan</p> <p>-Sekedar untuk merefresh otak</p> <p>-saya sedang senang-senangnya mengupload foto</p> <p>-ada juga yang suka mengupload makanan</p> <p>-Menurutnya saat dia mem-posting kutipan atau membacanya</p> <p>-Tidak se-suck yang ada disetiap kepala pembencinya</p> <p>-Aku melaminatingnya membuatnya lebih terjga</p>	<p>-Combain two language in one word not one sentence</p> <p>-Using suffix -mu in the word of joke(English)</p> <p>-Using prefix ter- in the word of expose (English)</p> <p>-Using prefix ber- in the word of texting (English)</p> <p>-Using suffix -an in the word of setting (English)</p> <p>-Using prefix meng- in the word of upload (English)</p> <p>-Using prefix meng- in the word of upload (English)</p> <p>-Using prefix mem- in the word of posting (English)</p> <p>-Using prefix se- in the word of suck (English)</p> <p>-Using prefix me- in and suffix -nya the word of laminating (English)</p>
2	Feri Angga Saputra	44	1	<p>-Karena untuk mendownload ebook ataupun jurnal</p>	<p>-Using prefix menn- in the word of download (English)</p>

3	Lukmanul Hakim	42	1	-Aku termasuk anak yang belum bisa menstabilkan <i>mood-ku</i> sendiri	-Using suffix -ku in the word of mood (English)

Question interview :

1. Why an error occurred writing in code mixing ?
2. What causes a write error in code mixing ?
3. How to a correct writing in code mixing ?
4. Is there any error in using code mixing ?

Answer Lulu Atun Azizah :

1. Because everyone in world has a primary language or mother language, so a writer only can focus in a language. Although a writer can speak more than a language, a habit of using his own primary language can influence his own text, so if an English writer would write a French, he needs France because there are a different structure in English and French.
2. It is caused by differences structure in a language, code mixing is mix one language by other language, so the differences will meet in a text. Because every language has different structure, the error often seen in text that use code mixing.

3. Correct writing in code mixing is by using native from language that the writer want to use. For example English teacher will write Arabic, he need Arabian, although the English can speak Arabic.
4. of course there is, but not many people know that mixing code that they use are wrong, because most of them know only about the General course of the use of code mixing that is simply mixing the two languages in one sentence. but other than just mixing it, they must understand and the layout of the words they use.

Answer Feri Angga Saputra :

1. Because in writing code mixing not many people understand about code mixing in detail. I mean is not many people know about types and phrases
2. Error writing in code mixing because in the placement between the mixture of English and Indonesian language is still much confusion
3. The right to write in code mixing, we need to know what code mixing itself, outside of the one that we should. Also know about type and form of code mixing to avoid error in the lay out code mixing
4. People generally don't know if code mixing they write is wrong. Because generally people only know that code mixing that is just mixing to language of England and Indonesian language. But they didn't know about they type in the sentence that is good and right

Answer Lukmanul Hakim:

1. Because every person is different, whether the language of the country or region. Usually wrong using code mixing that occurs because of an accent or language diversity of each region. Then it anyway that makes opponents communication sometimes difficult to understand the language of code mixing used.
2. Because in the use of code mixing can not impose then that in it there is a lot of variety of a language also as an a correct. So sometimes your friends communication lacking understanding of that later become the intend by the caller.
3. To write code mixing right of course that person should know about code mixing. That code mixing it is not only mixing of two languages in one sentence. But in code mixing itself there are variety of types an includes how to put correct in the code mixing
4. Error writing in using code mixing a lot. This is because they don't know code mixing in detail.

D. Discussion

this research was conducted in the writers of E-Diaryharian.wordpress.com in 2014-2016. In means that the result of this research was defined and limited only on participant in the place and kind in other word, the result might be different when it was conducted in the different place, time and participant even thought it had the same matter in

E-diaryharian.wordpress.com there are 13 writers who used code mixing in their writing but the researcher only chose three of them to be observed.

For further information about using code mixing in E-Diaryharian.wordpress.com, the researcher conducted observation to three of 12 writers they are Feri Angga Saputra, Mr. Lulu atun azizah, Bro Madzkur. At December 29, 2017. In the writing the writers actually used Indonesian and mixing with English.

Example of code mixing E-Diaryharian.wordpress.com by lulu atun azizah:

KEGAGALAN

Kamu tahu rasanya gagal? Mencintai seseorang lalu bertepuk sebelah tangan kau sebut kegagalan? Sulit untuk memasukkan benang ke lubang jarum yang kecil, kamu sebut kegagalan juga? Menendang bola dan meleset dari gawang, apakah bagian dari kegagalan? Aku setuju, semua yang tidak sesuai target dan meleset dari yang diharapkan itu adalah sebuah kegagalan. Rasanya? Pahit, sakit, ngeri. Hehe. Kegagalanku? Tak seberapa, hanya ditolak di beberapa Universitas, lho? Cerita ini dianggap sebagian orang memalukan, aku? Pasti selalu bangga menceritakannya. Sebelum bersekolah di salah satu sekolah tinggi di Metro Lampung, aku pernah beberapa kali mendaftar perguruan tinggi di Indonesia, beberapa dari mereka adalah jalur beasiswa yang banyak sekali peminatnya. Sempat takut dan cemas membayangkan hasilnya. Seleksi pertama aku jalani saat teman-temanku lainnya masih fokus mempersiapkan diri untuk menghadapi ujian ujian yang

ada, TO, UTS, UN. Aku rasa seleksi itu diadakan sekitar pertengahan semester ku di kelas XII. Aku tak sendiri, tetapi menggandeng 2 (dua) teman-teman hebat ku, kami satu sekolah dan satu organisasi. Menyenangkan melangkah bersama rasanya, tapi ternyata langkah dua diantara kita harus terhenti di titik sebelum akhir, salah satunya aku. Mendapati kegagalan pertama aku tak ambil pusing, beasiswa yang satu ini tak begitu aku harapkan memang, karena program studi yang aku ambil bukan atas dasar keinginan ku, itu ibu. Yaaah, tapi tetap akan sangat lebih baik kalau bisa diterima, haha. Langkah ku yang kedua dalam mencari sebuah universitas yang mau menerimaku ternyata diikuti langkah-langkah selanjutnya, aku memilih yang ada di Jakarta dan Jogja karena saat itu aku bersekolah di Jogja, hingga nyaris semua teman-teman sudah mendapatkan tempat mereka, aku toh masih dalam perjalananku menemukan tempat yang “pas”, sebanyak lima kali mengikuti tes dan mencantumkan lima nama perguruan tinggi di dalamnya, ternyata tak satu pun dari mereka bisa aku jebol tembok tingginya, seperti pecundang ya? Nyaris putus asa saat aku sadar ada satu universitas lainnya yang belum sempat aku ikuti ujian dan segala tetek bengek nya. Belum sempat kaki melangkah, aku harus benar benar memendam semuanya. Salah satu kakak ku yang bertugas menemani ibu di rumah ternyata memutuskan untuk mutasi ke kota lain bersama keluarga kecil nya dan mengharuskanku untuk pulang menggantikan perannya. Mereka semua menyarankan ku untuk melanjutkan pendidikan di kota kelahiranku, ah! Bukan menyarankan, tepatnya mereka memaksa. *The*

beginning is always the harder. Sulit bisa menerimanya, mereka seperti telah mematahkan tonggak-tonggak kekuatan, memupuskan semua harapan yang tertata, dan memudarkan asa yang sudah ku gambar samar. Aku tak siap berada di sini kala itu, bukan, bukan karena gengsi, aku lebih memikirkan batu-batu loncatanku di sini, bisakah? Adakah? Mungkinkah? Pertanyaan-pertanyaan semacam itu yang pertama kali tergambar. Aku tidak pernah membuang kartu-kartu tes yang aku lalui saat aku ditolak di universitas-universitas itu, aku *melaminating-nya*, membuat nya menjadi lebih terjaga dan menempelkannya di satu sudut kamar kecilku. “suatu hari nanti, aku akan buat kalian menyesal karena menolakku” kata-kata semacam itu yang aku katakan setiap kali berdiri di depannya. Hahaa (aku akan membuktikannya di hari mendatang), Pelan-pelan aku tata hatiku disini. Mendaftar disalah satu sekolah tinggi disini, dan untuk pertama kalinya aku berharap sekolah tinggi ini melakukan hal yang sama seperti yang sudah sudah, apalagi kalau bukan menolakku? Haha, sayang, Tuhan lebih tau aku memang pantas dan sangat “pas” berada disini. AKU DITERIMA.

From the example above it can be seen that the writing mixing with English for the example:

1. Salah satu kakak ku yang bertugas menemani ibu di rumah ternyata memutuskan untuk mutasi ke kota lain bersama keluarga kecil nya dan mengharuskanku untuk pulang menggantikan perannya. Mereka semua menyarankan ku untuk melanjutkan pendidikan di kota kelahiranku, ah!

Bukan menyarankan, tepatnya mereka memaksa. *The beginning is always the harder.*

2. Aku tidak pernah membuang kartu-kartu tes yang aku lalui saat aku ditolak di universitas-universitas itu, aku **melaminating-nya**,

From the example above the sentence “*The beginning is always the harder*” Is correct because in a grammatical and code mixing is suitable.

And the word “*Melaminating-Nya*” is error because in English there are not prefix “me-” and suffix “-Nya”. In grammatical is wrong.

Following are the results of the analysis of the writings of Lulu Atul Azizah's inside E-Diary :

Table 6

No	Title	The correct use of code mixing	The Error use of code mixing
1	My Holiday Has Not Started Yet!	1. <i>Anyway</i> , aku di part yang “merasa bosan” nys 2. Aku drop yang berujung pada “ <i>bad rest</i> ”, meskipun gak total 3. Maklum lah, pekerja <i>part time</i> dihitung perjam 4. Aku memutuskan mampir ke kampus dan menengok <i>basecamp</i> salah satu organisasi 5. <i>It my sound strange, but</i> aku masih belum berubah 6. <i>Very recommended</i> buat kalian yang lagi bosan 7. <i>Finally</i> , diakhir liburan kali ini 8. Tapi <i>list</i> destinasi sudah padat merayap	- Tanpa ada hal-hal yang <u>anti-mainstream</u>
2	SPACES	1. <i>Look at the way</i> ketika aku takt ahu bagaimana	- Terlalu asik dengan semua <u>joke-mu</u> dan

		<p>meng-harokati tulisan-tulisan arab</p> <p>2. <i>That's the reason</i> aku memilih eskul</p> <p>3. Kamu selalu melontarkan <i>joke</i> kecil disetiap percakapan kita</p> <p>4. <i>But really!</i> Kamu kembali membuka pandanganku</p>	<p>tak sengaja menyakiti aku</p>
3.	That song, something explains you	<p>1. <i>You may not believe it, but</i> tak jarang kami sama-sama terserang insomnia</p> <p>2. <i>Actually</i>, dia tipikal orang yang tak teratur waktu tidurnya</p> <p>3. Sampai cerita yang mengesankan orang-orang <i>special</i> di hidup kami</p> <p>4. The <i>main thing</i> is cara dia memandangkku</p> <p>5. <i>I'd like to know</i> genre musik kesukaan kalian?</p> <p>6. Lagu <i>favorite</i> kamu apa lulu?</p> <p>7. Tak punya lagu <i>favorite special</i></p> <p>8. Dia butuh <i>mood booster</i> katanya</p> <p>9. <i>Finally</i> aku membalas pesannya</p>	<p>- Tak pernah <u>ter-expose</u> keberadaanya</p> <p>- Untuk <u>ber-texting</u> ria sampai jam dua atau tiga</p> <p>- <i>But</i> aku sering merubah <u>settingan</u></p>
4.	Do's and don'ts for mahasiswa tingkat akhir	<p>1. Ini hidup rasanya <i>flat</i> abis</p> <p>2. <i>Well</i>, ada beberapa hal yang bisa disimpulkan</p> <p>3. Pembimbingmu <i>hobby</i> gonta ganti kendaraan</p> <p>4. Mereka juga butuh bimbingan <i>anyway</i></p> <p>5. Sedang dalam <i>mood</i> yang tidak baik?</p> <p>6. Buku <i>favorite</i> selama sisa semester ini</p>	<p>- Sekedar untuk <u>merefresh</u> otak</p>
5.	Behind those quotes	-	<p>- saya sedang senang-senangnya <u>mengupload</u> foto</p>

			<ul style="list-style-type: none"> - ada juga yang suka <u>mengupload</u> makanan - Menurutnya saat dia <u>mem-posting</u> kutipan atau membacanya
6.	Asyik, meng-asyikan	<ol style="list-style-type: none"> 1. Manusia memang <i>complicated</i> 2. <i>Now</i>, zaman sudah semakin canggih 3. <i>Social media</i> yang bisa <i>online</i> setiap hari 4. <i>Not only that, but</i> Ernest Hemingway juga mengatakan “<i>there is no friend as loyal as a book</i>” 	<ul style="list-style-type: none"> - Tidak <u>se-suck</u> yang ada disetiap kepala pembencinya
7.	The friendship of the great is fraternity with lions	<ol style="list-style-type: none"> 1. Menyesali hidup karena melenceng dari <i>life plan</i> 2. <i>Anyway</i>, aku sedang tak berniat menggurui kalian 3. Seragam <i>orange</i> khas seorang tukang sapu di jalan kota 4. <i>Surprise!</i> Tanpa kusangka ia membelokan motornya 5. Ada <i>job description</i> didalamnya 6. Ternyata masing-masing <i>job</i> sudah ada 7. <i>What I mean is</i> persahabatan itu tentang toleransi 	
8.	Aku yang A-K-U	<ol style="list-style-type: none"> 1. Aku hidup mengandalkan alam, “<i>let it flow</i>” Bahasa kerennya. 2. Orang dengan <i>battery</i> yang <i>full</i> dan tak pernah <i>lowbet</i> katanya 	<ul style="list-style-type: none"> - Aku <u>melaminatingnya</u> membuatnya lebih terjga

in the table the error use of code mixing in the sentence there are words that are bolded and underlined. It shows the location of the error in the use of code mixing. because as explained in example sebelumnya, are not

allowed in the English words there is a suffix or prefix in English, and could not say the words as well as code mixing.

Other example of code mixing E-Diaryharian.wordpress.com by Feri Angga Saputra.

MAHASISWA DAN INTERNET

Hari-hari seorang mahasiswa “tua” tak luput dari tugas dan nestapa, melihat rangkaian kegiatan kampus yang sudah di depan mata, ditambah dengan pencarian sumber pustaka secara membabi buta. Tak heran jika kemudian medsos menjadi sasaran, status Facebook, PM BBM, hingga cuitan Twitter yang bunyinya “ potel pallaaa Barbie, potel pallllaaa susan, hingga akhirnya potel pallla saya”. Hmm... oasome. Menelisik lebih jauh tentang hal tersebut hati ini pun bertanya-tanya, apakah kita patut untuk memusingkan hal tersebut. Pusing di mata mereka namun sebenarnya ada banyak hal yang seharusnya mereka syukuri dibandingkan senantiasa menuliskan tulisan negatif yang malah dapat mematahkan semangat mereka. I remember some words:

“ Arah hidupmu tergantung dengan semua hal yang dirimu pikirkan, jika pikiranmu senantiasa memikirkan hal-hal yang positif maka begitupun dengan hidupmu, namun jika pikiranmu hanya untuk hal-hal negatif dan juga kecurigaan begitu pulalah nantinya jalan hidupmu” {KH. Duri Ashari} Pernahkah terpikir dalam benak sahabat, jika kita meneriakkan banyak tugas hampir kebanyakan dari kita hanyalah ucapan semu belaka. Otak kita mungkin hanya bekerja sekian persen karna adanya Internet.

Tanpa kita sadari Internet telah menggantikan sebagian fungsi otak dari seorang mahasiswa, sebuah pemandangan yang lazim saat ini jika banyak mahasiswa yang betah di kampus hanya karna untuk mendownload ebook ataupun journal dari internet, bahkan lebih dari itu. Unik memang, mungkin jika Bung Haji Rhoma Irama berdendang dengan “Hidup tanpa cinta bagai taman tak berbunga”. Mungkin syair yang tepat untuk menggambarkan perasaan mahasiswa adalah “Hidup tanpa Internet bagaikan nonton pasar malam tapi lupa bawa dompet”. Lalu saya membayangkan jika tidak ada Internet di dunia ini, atau minimal sangat sulit untuk anda *access*. Tak berkulit, mati gaya, atau gelisah, gundah dan gulana. Mungkin kata-kata itulah yang akan muncul di berbagai social media. Lalu bagaimanakah dengan mahasiswa yang belajar pada generasi terdahulu, bagaimanakah mereka mengerjakan tugas mereka, darimana mereka mendapatkan banyak sumber pustaka, dan dimanakah mereka menumpahkan isi hati mereka ketika mendapat banyak tugas?. Itulah yang masih saya bayangkan.

From the example above the sentence “**minimal sangat sulit untuk anda access**”. Is correct because in a grammatical and code mixing is suitable. And the word “**Men-Download**” is error because in English there are not prefix “me-“. In grammatical is wrong.

Following are the results of the analysis of the writings of Feri Angga Saputra's inside E-Diary :

Table 7

No	Title	The correct use of code mixing	The error use of code mixing
1	Skripsi asam manis guyur bumbu balado	<ol style="list-style-type: none"> 1. <i>My ghost</i> ternyata nama itu yang muncul 2. Namun apa yang saya dapat, <i>surprise</i> 3. Sebuah <i>shock therapy</i> untuk seorang anak bawang 	
2	Buku pengantar doktrin ayahku	<ol style="list-style-type: none"> 1. Hmm... <i>although</i> banyak orang memilih untuk melupakan masa lalu 2. <i>After that</i>, si bocah kecil dipanggil oleh sang ayah 3. Hari itu sedikit <i>special</i> 4. Buku dengan <i>cover</i> berwarna hijau 	
3	Hilangnya hari libur buat si imoet	<ol style="list-style-type: none"> 1. <i>Meeting</i> terakhir yang kita lakukan di eureka 2. Dua faktor yang dapat mempengaruhi kesuksesan manusia yaitu <i>skill</i> dan <i>opportunity</i> 3. <i>Then</i>, dengan sedikit mengesampingkan <i>skill</i> 4. Namun <i>opportunity</i> itu datang dengan begitu menggoda 5. <i>Although</i> mengajar bukanlah hal baru bagi diriku 6. <i>But new environment</i> dan padatnya jadwal kegiatan 7. Dua hari berselang, <i>opportunity</i> itu seakan gak ada matinya 8. Hari pertama masuk Mts, semua terasa biasa saja, <i>nothing special</i> 9. <i>Next</i>, mari kita menuju 	

		<p>MAN 1 METRO</p> <p>10. <i>One week later</i>, saya menemukan amplop putih dimeja saya</p> <p>11. <i>Shock</i> terapi itu pun datang ketika saya bertemu dengan mantan guru saya ketika saya masih menjadi seorang murid</p>	
4	<p>Pohon mangga pembawa mimpi (Answer Fenti's Question)</p>	<ol style="list-style-type: none"> 1. Membicarakan tentang <i>friendship</i> memang tidak ada habisnya <i>guyysss</i>. 2. <i>But</i>, mentari pagi seolah berontak 3. <i>Then</i>, saya memacu motor saya dengan begitu kencangnya 4. <i>This is the signal</i>, jam pelajaran sudah dimulai 5. <i>In this situation</i>, saya memilih kabur 6. Dari pada mendapat hukuman dari si killer 7. Akupun bahagia karena ternyata saya punya follower 8. <i>A few minutes later</i> pasukan 'uye" yaitu gembus, bleder, dan bluduk terdengar cekakan 9. dari membicarakan si killer 10. <i>The first</i>, namanya Nur Arifin 11. <i>The second</i>, namanya Irawan Sutiono alias Gembus 12. <i>The third</i>, namaya Oka Apriyanto 13. <i>The fourth</i>, namanya M. Ma'ruf alias M'e 14. <i>The fifth</i>, namanya Dadang Setiawan alias Bleder 	

		<p>15. <i>The sixth</i>, namanya Yan fajar Koesbianto alias Buluk</p> <p>16. <i>The seventh</i>, namanya Ardi Saputra alias Barjo</p> <p>17. <i>The eight</i>, namanya Dayat Rivai alias Blawong</p> <p>18. <i>The ninth</i>, namanya Arif Sudibyo alias Uyenk</p> <p>19. <i>The last</i>, tentunya saya sendiri Feri Angga Saputa atau teman-teman saya lebih akrab memanggil saya tewel</p> <p>20. <i>Finally</i>, seperti halnya yang dikemukakan oleh Dedi Corbuzier.</p>	
5	Skripsi dan pendidikan terakhir	<p>1. Melihat <i>update</i> teman-teman</p> <p>2. Hatipun mulai bertanya-tanya, <i>what's wrong with me</i></p> <p>3. <i>Actually</i> rasa pusing itu tetap ada</p>	
6	Mahasiswa dan internet	<p>1. Sangat sulit untuk anda <i>access</i></p>	<p>2. Karena untuk <i>mendownload ebook</i> ataupun <i>journal</i></p>
7	Seuntai mimpi	<p>1. <i>But actually</i> dibalik semua itu desa</p>	

from the results of the analysis conducted by the researcher, the researcher did find errors in writing code that uses the mixing example unless already written above.

And the last example taken researcher about error using code mixing in E-Diaryharian.wordpress.com by Lukmanul Hakim.

A PIECE STORY OF MINE

7 November 2014

Oleh: Lukmanul Hakim

Hai pals...long time no see you .

This is my diary. Aku akan bercerita tentang apa yang aku rasakan, bayangkan dan yang aku lalui selama aku di STAIN. Actually, aku berharap aku akan menjadi seorang psikolog, masuk dunia hukum, *entrepreneur*, atau yang berhubungan dengan politik, yang artinya, semua itu tidak berhubungan dengan “keguruan”, tapi semua itu menjadi mimpi yang lalu setelah keadaan membuat semua itu terasa jauh. Akhirnya aku memutuskan untuk kuliah di STAIN Metro. Terkadang terfikir olehku “entah hal apa yang membawaku ke sini dan menempuh jalur Pendidikan Bahasa Inggris”, padahal aku sendiri tidak menginginkannya. Namun, seperti inilah Sudah lama aku mengenal Bahasa Inggris dan itu bukan sesuatu yang asing lagi untukku, tidak terlalu buruk dan aku menyukainya, namun bukan untuk menjadi seorang guru seperti itu. Dalam bayanganku selama ini, Bahasa Inggris hanyalah sebuah enrichment pengetahuanku saja. Tidak pernah terbayang dalam benakku untuk menjadi seorang guru. Ketika aku diterima di STAIN aku tidak terlalu bahagia, bahkan aku semakin tidak yakin. Aku tidak terlalu semangat, tapi aku takut akan memalukan jika aku malah bermalas-malasan. Semakin banyak orang yang yakin jika aku bisa menjadi guru Bahasa Inggris yang baik, semakin membuatku bingung antara perasaanku yang tidak sepenuhnya menerima untuk kuliah jurusan Pendidikan dan otakku yang tidak ingin mengecewakan orang yang menilaiku. Dapat diibaratkan posisiku sekarang itu, belum mulai berperang aku sudah mau menyerah saja. Dalam kondisi yang masih kurang bersemangat, dengan sigap bundaku memberikan motivasi yang besar, “Kalo *gak* pengen jadi guru, kamu kan bisa jadi dosen” kata bundaku. Orang tua memang begitu sensitif terhadap kondisi anak-anaknya. Bundaku memang orang paling kuat yang ada di muka bumi ini, tidak pernah menyerah, selalu dan selalu memberikan motivasi kepada anaknya. Sebenarnya bunda mengetahui jika aku ingin menjadi seseorang yang sesuai dengan cita-citaku. Setelah mendengarkan banyak masukan dari bunda, hatiku merasa lebih tenang, lebih mantap untuk menjalani semuanya. “Bunda yang sudah berumur saja tidak pernah mengeluarkan keluhan dan selalu berfikir positif” kataku dalam hati. Aku harus bisa menjadi seperti Hari pertama masuk kuliah aku masih semangat menjalaninya, aku berfikir

aku pasti bisa untuk benar-benar memantapkan hati. Alih-alih lebih semangat dan mantap setelah setengah semester, aku tambah males dan males. Aku tidak mengerti ini memang sifatku yang pemalas atau karena *environment* yang aku dapat tidak sesuai dengan apa yang aku bayangkan. Dalam benakku kata mahasiswa dan kuliah itu berhubungan erat dengan hal-hal seperti; mahasiswa yang berpandangan luas, mereka mempertahankan *argument* mereka dengan bahasa tingkat tinggi, melakukan sesuatu yang lebih wah dibandingkan dengan masa SMA, dosen yang akan membuatku benar-benar tercengang dengan kehebatannya dan bla bla lainnya sesuai dengan namanya UNIVERSITAS, seperti yang sering aku tonton di film-film barat. Hal itu dikarenakan asalku dari desa yang *notabene* masyarakatnya melihat seorang mahasiswa adalah sosok yang “lebih” dibanding dengan yang lain. Tapi ternyata semua itu hanya bayangan yang berlebihan saja dibanding dengan kenyataan yang ada. Aku semakin tidak begitu tertarik, *I feel flat*, tapi aku tidak menyalahkan keadaan. Aku hanya perlu melakukan sedikit perubahan dalam diriku dan cara pandangku, lagian tidak ada yang akan setuju dengan alasanku di atas karena semua orang pasti akan mengatakan hal yang sama “semua itu tergantung pada diri kita masing-masing”. Teori-teori seperti itu memang lebih gampang untuk diucapkan dari pada dijalankan. Namun aku ingin memberikan analogi seperti ini, ketika ada orang seperti diriku, sebut saja dia si A yang tidak mendapatkan apa yang diinginkan, kemudian ada saja alasan untuk menutupi kelemahannya dan menyalahkan sana-sini, lalu si A bercerita kepada si B, menuangkan isi hatinya kepada si B (orang yang tidak merasakan hal yang sama), kemudian si A mendapatkan jawaban dari si B “yang bisa membuat bahagia, indah, asyik itu kamu, kamu harus menciptakan suasana itu sendiri”. Kira-kira apa respon si A atas jawaban tersebut?. Ya benar sekali, setidaknya si A akan lebih lega dengan mengeluarkan unek-unek hatinya. Lalu bagaimana menurut teman-teman? Menurutku, aku juga sangat mengerti akan hal itu, namun nyatanya tetap saja aku tidak bisa membuat suasana yang sesuai dengan diriku. Baiklah-Setelah semester satu telah usai dilalui, aku sempat berfikir untuk pindah atau melakukan konversi ke jurusan syariah, namun di saat seperti itu lagi-lagi ada hal seperti “penerang” yang membuat aku kuat bertahan dan bangkit lagi. EUREKA! Eureka adalah sebuah tempat les Bahasa Inggris yang mampu begitu menarik perhatianku ketika mereka melakukan promosi. Aku tertarik dengan Bro Madkur dan kawan-kawannya, menurutku mereka luar biasa. Selain itu, aku lebih suka belajar bersama dengan orang yang lebih pintar dari aku, dengan begitu aku bisa mendapatkan ilmu yang lebih. Aku berfikir “Ini perlu dicoba!”. Perlu kalian ketahui I’m really impressed dengan orang-orang yang mempunyai Aku mencari-cari partner yang pas untuk membentuk group belajar di EUREKA, mungkin anak-anak akan memandangkanku sebagai orang yang pemilih dan kurang menghormati teman-teman yang lain, tapi biarkanlah mereka yang menilai, karena yang terpenting sekarang adalah membuatku nyaman dengan apa yang aku lakukan nanti. Setelah banyak teman yang mengajakku

untuk les di EUREKA dan banyak pula yang aku jawab dengan permintaan maaf, akhirnya aku menemukan “dia” dan aku yakin ini akan cocok dan bertambah menarik. Aku belajar dengan senang, dengan semangat, dengan tanpa memikirkan bakal jadi apa nantinya aku. Aku memang pandai dan aku bisa mengimbangi mereka yang pandai, jika aku ingin serius belajar. Namun, aku perlu kekuatan, perlu *treatment* yang pas untuk menjadikanku. Aku akan memberi tahu hal-hal apa saja yang akan membuatku semangat. Inilah beberapa keadaan yang membuat semangatku bangkit, sebuah kekuatan ketika aku memikirkannya atau mendapatkannya. *Pertama*, saat aku mengingat orang tuaku, karena aku sangat ingin membanggakan mereka dengan caraku sendiri. Walaupun mereka tidak pernah menuntut ataupun mengatur hal-hal yang membuat anaknya tidak nyaman, secara otomatis aku akan bangun dari kemalasanku, baik ketika aku ingat mereka atau saat mereka ada di sampingku. Bagaimanapun aku tidak boleh memikirkan tentang diriku saja. *Kedua*, saat aku berada di sekitar orang-orang yang memiliki budaya-budaya hidup yang menurutku unik, (sulit sekali untuk menggambarkan hal-hal tersebut dalam tulisan) mungkin seperti ini mereka cerdas, berpengetahuan luas, tidak monoton, aktif, *inspirative*, dan yang terpenting mereka mempunyai energi positif yang dapat membawaku ke jalan yang seharusnya aku tempuh. *Ketiga*, berlomba dalam prestasi. Aku punya semangat bersaing, semangat yang akan terbakar ketika ada mahasiswa yang mendapatkan bintang dalam hal Bahasa Inggris, sedang aku kurang atau belum menguasai apa yang mahasiswa tersebut kuasai, maka aku akan terpacu untuk mencoba dan mencoba sampai bisa seperti dia, meski tidak sempurna dia. Aku punya teman bernama Mutia, aku merasa tergelitik ketika aku tidak menyadarinya kalau dia salah satu mahasiswa yang begitu berbakat. Kebiasaanku ketika dalam suatu kelompok baru aku akan mencari-cari anak yang mempunyai kemampuan di atas rata-rata. Namun, saat semester satu aku tidak mengetahui keberadaannya, tidak terlalu memperhatikan tingkahnya, karena dia belum menampakan keasliannya. Dia memang sedikit pendiam. Aku baru sadar setelah pertengahan semester dua dan waaww dia memang *remarkable*. Begitu lembut, sederhana, rendah hati, cerdas (mungkin seperti itulah kata untuk menggambarkan Mutia). Aku terpacu ketika aku mengingat kemampuannya, aku sering bertanya kepada Mutia tentang masalah-masalah yang aku hadapi di beberapa mata kuliah Bahasa Inggris. Aku sangat kagum kepada dia, dia memahami setiap inci masalah dalam Bahasa Inggris. Aku penasaran bagaimana dia belajar sampai dia bisa begitu menguasai Bahasa Inggris, dan benar saja pekerjaan dia memang benar-benar seorang mahasiswa. Belajar, belajar, membaca dan membaca lagi. Sesuatu yang sangat jarang aku lakukan, dia melakukannya setiap saat. *Keempat*, keberadaan dosen. Aku termasuk anak yang belum bisa menstabilkan *mood*-ku sendiri, aku begitu tergantung dengan keadaan sekitar. Jujur saja kepergian salah seorang dosen terbaik yang dimiliki STAIN, Mr. Dedi Irwansyah, berpengaruh juga kepadaku. Mr. Dedi mempunyai cara yang berbeda dari dosen yang lain, beliau bisa membuat

kelas tidak membosankan. Enggak ada matinya dehh! Entah kenapa menurutku banyak dosen yang tidak bisa memberikan energi positif untukku seperti halnya beliau. Aku tidak menyalahkan dosen lainnya, tapi aku mengharapkannya. Mungkin akulah yang tidak bisa menangkap energi-Dedi, Bro Madkur juga menawarkan belajar yang asik namun tetap mengena ke sasaran. Mengajar dengan cara-cara yang unik dan menyenangkan. Beliau-beliau tersebutlah di antara dosen yang aku senangi. Aku tidak melebihkan hal-hal tersebut tapi aku akan setuju jika tingkat keberhasilan pembelajaran tidak hanya tergantung pada mahasiswa saja tetapi juga keahlian pendidik dalam mengolah semua itu. Aku pasti masih terlalu kekanak-kanakan dan berfikir ini seperti anak SMA saja. Eureka adalah tempat belajarku saat itu karena aku tidak pernah belajar sendiri di rumah. Namun, aku hanya les di Eureka untuk beberapa semester saja. Kemudian aku mendengar ternyata ada kelas khusus Mr. Dedi. Fenti, Citra dan Dea yang aku tau dalam kelas itu, aku saat itu berharap untuk bisa bergabung dengan mereka. Keinginanku terkabul dan dengan semangat aku menerima tawaran dari mereka. Memang terdengar aneh, ketika aku yang malas belajar, begitu semangat jika belajar kelompok. Alasannya sudah aku beberkan di atas dan ini lebih menyenangkan karena aku bersama Mr. Dedi. Aku memang tidak sependai murid Mr.Dedi lainnya, tapi aku tidak merasa malu ketika bersama mereka untuk belajar bersama. Menurutku ini adalah sebuah cara yang efektif. Walau sebenarnya setelah kelas Mr.Dediselesai, saat di rumah aku tidak langsung menjadi mahasiswa yang rajin. Ternyata ilmu yang diberikan Mr.Dedi itu membekas di otak. Di sisi lain Mr.Dedi tahu bagaimana cara membuat anak-anaknya belajar, termasuk aku. Mr.Dedi memberikan tugas-tugas rumah yang tidak berkaitan langsung dengan Bahasa Inggris, itulah yang membuatku tidak terlalu Begitulah ceritaku selama aku berada di STAIN, hidupku tidak terlalu berwarna. Kadang aku merasa begitu bosan. Aku hanya “kupu-kupu” kuliah pulang-kuliah pulang. Aku masih mencari jati diriku. Aku masih memaksa diriku agar nyaman di sini. Tidak ada pilihan yang lain karena aku sudah semester lima, tapi aku masih belum berubah, aku masih malas saja. Hanya ilmu-ilmu yang pernah ku dengar di perkuliahan dan di grup belajarlaha yang ada di otakku, tidak lebih. Hidupku hanya seperti air mengalir saja, tidak seperti ikan salmon yang berenang menuju hulu sungai. Sejujurnya, aku tidak pernah bercerita seperti ini, mengeluarkan unek-unek isi hati, semua aku simpan sebagai cerita pribadi saja. Aku bahkan bingung harus bercerita tentang apa. Hanya sedikit saja yang ternyata aku bisa ceritakan kepada kalian. Mungkin ceritanya sedikit berantakan, tidak karuan. Seperti itulah. Hidup memang terkadang lucu, siapa yang tidak bisa menikmatinya maka dia akan terkatung-katung seperti diriku. Penting untuk mendengarkan masukan-masukan orang lain, tapi aku sadar aku tidak bisa berubah se gampang itu. Tidak banyak orang yang bisa benar-benar merubahku. Itulah kelemahanku, aku hanya akan berubah ketika memang ada kemauan dalam hatiku. Lebih rumit dari penilaian orang-orang yang menilaiku. Akupun tidak sepenuhnya mampu mengendalikan hatiku dan diriku. Tidak

jarang pula aku selalu kalah ketika melawan diriku. Terkadang saat kita mampu mengerti kelemahan dan kelebihan diri kita, kita masih bisa terjebak di dalamnya. Aku tidak terlalu menginginkan orang lain mengerti akan diriku, namun sebenarnya aku membutuhkannya. Dalam hal tersebut aku sangat sulit untuk mendapatkan teman curhat, aku memilih jika sudah masuk ke dalam urusan hati. Aku harus harus menemukan *mood booster* yang pas dengan hatiku. Setiap orang pasti mempunyai teman curhat, demikian pula diriku. Salah satu dari teman kuliah menjadi langganan curhatku. Mungkin dia mengerti, mungkin saja tidak, tapi yang terpenting saat aku bercerita dengan “dia”, aku merasa lebih baik. “Dia” memang pandai membuat orang tersenyum. Sejujurnya, aku masih tidak tahu aku harus bagaimana, saat kalian membaca ceritaku mungkin isinya hanya keluhan saja. Oleh sebab itu, aku mengharapkan solusi dari teman-teman, berikan aku kata-kata yang tepat, sehingga aku dapat mempertimbangkannya. Dengan begitu aku akan menjadi pemenang. Pemenang dalam hal ini, maupun hal lain. Aku hanya perlu sebuah dorongan, dorongan agar aku bisa menjadi seekor ikan salmon yang akan menatap keindahan dunia dari tempat yang paling indah. Aku yakin banyak dari kalian yang menguasai hal-hal kecil seperti ini. Demikianlah ceritaku, terima kasih sudah membaca dari awal sampai akhir. Aku merasa lega setelah membaginya dengan antum. Aku siap menerima semua masukan dan saran dari antum. Mungkinkah jika aku semakin sering mengatakan aku tidak ingin, semakin aku tidak bisa mendapatkan sesuatu dari yang aku jalankan? Aku melihat teman-teman yang begitu semangat berkuliah. Aku ingin seperti mereka. Bagaimana caranya memunculkan *inner power* dalam diriku?

From the example above the sentence “*Actually*, aku berharap aku akan menjadi seorang psikolog”. Is correct because in a grammatical and code mixing is suitable. And the word “**Mood-ku**” is error because in English there are not suffix “-ku“. In grammatical is wrong.

following are the results of the analysis undertaken researchers against the writings Lukmanul Hakim in E-Diaryharian.wordpress.com:

Table 8

No	Title	The correct use of code mixing	The error use of code mixing
1	What is your	<ol style="list-style-type: none"> 1. Kata orang-orang sih gitu <i>guys</i> 2. <i>But</i> ungkapan itu memang cucok 	-

	community	<p>digunakan</p> <ol style="list-style-type: none"> 3. Jenisnya juga macam-macam <i>guys</i> 4. <i>By the way</i> mungkin batu akik merupakan satu fenomena 5. <i>But, in my opinion</i> itu belum seberapa 6. <i>But, the surprising thing is naturisme</i> sudah mulai masuk kedalam negeri 	
2	Seize your dream!	<ol style="list-style-type: none"> 1. <i>But don't worry about that</i> karena bukan hanya mimpi 2. Membuat kita pantas disebut <i>the real man/woman</i> 3. <i>So</i>, kata ibuku, kita jangan pernah putus asa 4. <i>Moment</i> dimana kami merasa sangat mampu 5. Setidaknya kita harus tetap semangat <i>and do the best</i> 	
3	Oleh-oleh dari kebumen	<ol style="list-style-type: none"> 1. Bagiku kata "<i>HOLIDAY</i>" sama indahnya dengan <i>if you figure out something you lost for ages, you must be so glad!</i> Lebay dikit guys. Terpisahny jarak <i>my hometown</i> dengan Metro 	
4	Layang-layang cinta	<ol style="list-style-type: none"> 1. Hai <i>diary lover</i> 2. Ungkapan hati <i>just between you and me..</i> ya seperti yang kita tau 3. <i>It may sound strange, but NOT!</i> Karena diujung tali itu ada sebuah layang-layang besar 4. <i>Anyway</i> ini bukan soal paradoks! 5. <i>The truth of the matter</i> 	

		<p><i>is</i> terkadang cinta itu tak ada logika, pals, bodoh.</p>	
5	Belum ada judul	<ol style="list-style-type: none"> 1. <i>I'd like to know</i> kenapa anak-anak yang lain tidak kemasjid? 2. <i>Well, um</i> anak-anak yang selalu merepotkan <i>ustadz</i> dari sore sampai malam tadi 3. <i>Many people think that</i> huru-hara seperti ini tidak ada gunanya 4. <i>But acctually</i>, kami hanya ingin santai sejenak dan membuat sedikit kenangan yang tak biasa 5. <i>But the points is</i> kami masih bisa berbagi ilmu 	
6	A piece story of mine	<ol style="list-style-type: none"> 1. <i>Actually</i>, aku berharap aku akan menjadi seorang psikolog 2. Bahasa Inggris hanyalah sebuah <i>enrichment</i> pengetahuan saja 3. Karena <i>environment</i> yang aku dapat tidak sesuai dengan apa yang aku bayangkan 4. Mereka mempunyai <i>ability</i> yang tinggi, cukup untuk saling mempertahankan <i>argument</i> mereka 5. <i>I feel flat</i>, tapi aku tidak menyalahkan keadaan 6. <i>I'm really impressed</i> dengan orang-orang yang mempunyai kecerdasan 7. Perlu <i>treatment</i> yang pas untk menjadikanku seperti itu 	Aku termasuk anak yang belum bisa menstabilkan <i>mood-ku</i> sendiri

		<p>8. Aktif, <i>inspirative</i>, dan yang terpenting mereka mempunyai energi positif</p> <p>9. Dia memang <i>remarkable</i></p> <p>10. Aku harus menemukan <i>mood booster</i> yang pas dengan hatiku</p> <p>11. Bagaimana caranya memunculkan <i>inner power</i> dalam diriku?</p>	
7	Terpopuler	<p>1. <i>By the way</i> basa-basi diatas ialah mengenai berita harian yang kerap aku baca</p> <p>2. <i>Believe it or not</i> yang menarik adalah banyak sekali berita tentang konflik antar suku</p> <p>3. <i>Unfortunately</i>, berita-berita harian</p>	
8	Malam ini bulan atak sendirian	<p>1. <i>But the surprising thing is</i> meskipun kontras dan berbeda namun semuanya terlihat sempurna sebagai pasangan</p> <p>2. <i>Anyway</i>, ngomongin soal perbedaan dan persahabatan</p> <p>3. <i>Important thing is</i> persahabatan ini</p> <p>4. So, bagaimana cara kita menilai <i>something, it depends on your eye!</i></p> <p>5. So, jangan menilai tentang bagaimana cara seseorang memilih sahabat</p> <p>6. <i>Trust me it works!</i> Saat tulisan ini disematkandalam <i>e-diary</i> tercinta kita.</p>	

from the results of the analysis conducted by the researcher, the researcher did find errors in writing code that uses the mixing example unless already written above.

CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

Base on the research that had been conducted by the researcher.

The researcher concluded that :

1. This research was conducted in E-Diaryharian.wordpress.com by Mr. Dedi Irwansyah at all.
2. Base on the observation that had been conducted by the researcher, the researcher concluded that the writers always use code mixing in their writing.
3. on the result of the interview, the author is just know the general definition of codemixing. But the author does not know the type, form and purpose.
4. based on the results of research conducted by the researchers, researchers concluded there is still much his fault the use of mix languages do writer.
5. The average error of the use of code mixing is done by the writer is a combination of two words in one Language between English and Indonesian Language which the Indonesian Language is a prefix me-, mem-, meng-, se-, ber-, ter-, and suffix -an, -mu, -ku.

B. Suggestion

Base on the research that the researcher conducted, the researcher highly recommends:

1. The researcher suggest that the writers must keep writing well in E-Diaryharian.wordpress.com. with the writers know about code mixing in detail like a types, form and purpose of code missing. but the writers also interest about code mixing and must be carefully to use it.
2. The researcher suggest that the writers must understand about the type, form and purpose to support good writing in code mixing and the researcher hope. With this thesis can help to writers to do that.

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KEMENTERIAN AGAMA
INSTITUT AGAMA ISLAM NEGERI (IAIN) METRO LAMPUNG
FAKULTAS TARBIYAH DAN ILMU KEGURUAN

Jl. Ki. Hajar Dewantara Kampus 15 A Iringmulyo Metro Timur Kota Metro Lampung 34111
Telp. (0725) 41507 Fax. (0725) 47296 Website: www.metrouniv.ac.id, e-mail: iain@metrouniv.ac.id

Nomor : B-2782/In.28.1/J/TL.00/11/2017
Lamp : -
Hal : **BIMBINGAN SKRIPSI**

24 November 2017

Kepada Yth:

1. Drs. Kuryani Utih, M.Pd.
2. Ahmad Subhan Roza, M.Pd.

Dosen Pembimbing Skripsi

Di -

Tempat

Assalamu'alaikum Wr. Wb.

Dalam rangka menyelesaikan studinya di Institut Agama Islam Negeri (IAIN) Metro, maka mahasiswa diwajibkan menyusun skripsi, untuk itu kami mengharapkan kesediaan Bapak/Ibu untuk membimbing mahasiswa tersebut dibawah ini:

Nama : Ronal Arsiwan Cahyadi
NPM : 1293357
Fakultas/Jurusan : Tarbiyah dan Ilmu Keguruan/TBI

Dengan ketentuan sebagai berikut:

1. Dosen Pembimbing, membimbing mahasiswa dari proposal sampai dengan penulisan skripsi, termasuk penelitian.
 - a. Dosen pembimbing I bertugas mengarahkan judul, outline, alat pengumpul data (APD) dan koreksi akhir.
 - b. Dosen Pembimbing II bertugas melaksanakan sepenuhnya bimbingan sampai selesai.
2. Waktu menyelesaikan skripsi:
 - a. Maksimal 4 (empat) semester sejak mahasiswa yang bersangkutan lulus komprehensif.
 - b. Waktu menyelesaikan skripsi 2 (dua) bulan sejak mahasiswa yang bersangkutan menyelesaikan konsep skripsinya sampai BAB II (pendahuluan + Konsep Teoritis).
3. Diwajibkan mengikuti pedoman penulisan skripsi yang dikeluarkan oleh IAIN Metro.
4. Banyaknya antara 40 s.d 60 halaman bagi yang menggunakan Bahasa Inggris dengan:
 - a. Pendahuluan \pm 1/6 bagian
 - b. Isi \pm 2/3 bagian
 - c. Penutup \pm 1/6 bagian

Demikian disampaikan untuk dimaklumi dan atas kesediaan saudara kami ucapkan terima kasih.

Wassalamu'alaikum Wr. Wb.



Ketua Jurusan TBI,

Ahmad Subhan Roza, M.Pd.

NIP. 197506102008011014



KEMENTERIAN AGAMA REPUBLIK INDONESIA
INSTITUT AGAMA ISLAM NEGERI METRO No Agenda :5645
Jalan Ki. Hajar Dewantara Kampus 15 A Iringmulyo Metro Timur Kota Metro Lampung 34111

LEMBAR DISPOSISI

IA

Indeks berkas :	Pendidikan Dan Pengajaran	Kode :	PP.00.9
Tanggal/Nomor :	2017-11-29 / B-2907/In:28/D:1/TL:00/11/2017		
Asal :	Ronal Ariswan Cahyadi		
Isi Ringkas :	Permohonan pra-survay		
Diterima Tanggal :	2017-12-11		
Tanggal penyelesaian			
Isi disposisi :	<p>Agus D. Gani</p> <p>Agus & buatkan ms 13/12/17</p> <p>Diteruskan kepada : 11/12/2017</p> <p>1. WA. 17/12</p> <p>2. Widy. Alid</p> <p>3. Ksb. Adh Alid</p> <p>12/17</p>		
Sesudah digunakan harap dikembalikan :			
Kepada :		
Tanggal :		

34111
i.ain@metrouniv.ac.id

REKORD SURAT MASUK
Tgl : 11-12-17
Agenda : 5645

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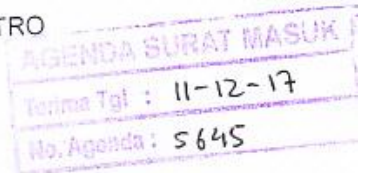


KEMENTERIAN AGAMA REPUBLIK INDONESIA
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Nomor : B-2907/In.28/D.1/TL.00/11/2017
 Lampiran : -
 Perihal : IZIN RESEARCH

Kepada Yth.,
 REKTOR IAIN METRO
 di-
 Tempat



Assalamu'alaikum Wr. Wb.

Sehubungan dengan Surat Tugas Nomor: B-2906/In.28/D.1/TL.01/11/2017,
 tanggal 29 November 2017 atas nama saudara:

Nama : RONAL ARISWAN CAHYADI
 NPM : 1293357
 Semester : 11 (Sebelas)
 Jurusan : Pendidikan Bahasa Inggris

Maka dengan ini kami sampaikan kepada saudara bahwa Mahasiswa tersebut di atas akan mengadakan research/survey di IAIN METRO, dalam rangka menyelesaikan Tugas Akhir/Skripsi mahasiswa yang bersangkutan dengan judul "AN ANALYSIS OF USING CODE MIXING IN E-DIARHARIAN WORDPRESS. COM ENGLISH STUDY PROGRAM OF IAIN METRO".

Kami mengharapkan fasilitas dan bantuan Saudara untuk terselenggaranya tugas tersebut, atas fasilitas dan bantuannya kami ucapkan terima kasih.

Wassalamu'alaikum Wr. Wb.

Metro, 29 November 2017
 Wakil Dekan I,

 Dra. Isti Fatonah MA
 NIP. 19670531 199303 2 003





**KEMENTERIAN AGAMA REPUBLIK INDONESIA
INSTITUT AGAMA ISLAM NEGERI METRO
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SURAT TUGAS

Nomor: B-2906/In.28/D.1/TL.01/11/2017

Wakil Dekan I Fakultas Tarbiyah dan Ilmu Keguruan Institut Agama Islam Negeri Metro,
menugaskan kepada saudara:

Nama : RONAL ARISWAN CAHYADI
NPM : 1293357
Semester : 11 (Sebelas)
Jurusan : Pendidikan Bahasa Inggris

- Untuk :
1. Mengadakan observasi/survey di IAIN METRO, guna mengumpulkan data (bahan-bahan) dalam rangka menyelesaikan penulisan Tugas Akhir/Skripsi mahasiswa yang bersangkutan dengan judul "AN ANALYSIS OF USING CODE MIXING IN E-DIARHARIAN WORDPRESS. COM ENGLISH STUDY PROGRAM OF IAIN METRO".
 2. Waktu yang diberikan mulai tanggal dikeluarkan Surat Tugas ini sampai dengan selesai.

Kepada Pejabat yang berwenang di daerah/instansi tersebut di atas dan masyarakat setempat mohon bantuannya untuk kelancaran mahasiswa yang bersangkutan, terima kasih.

Dikeluarkan di : Metro
Pada Tanggal : 29 November 2017

Mengetahui,
Pejabat Setempat



Wakil Dekan I,

Isti Fatonah
Dra. Isti Fatonah MA
NIP. 19670531 199303 2 003



**KEMENTERIAN AGAMA REPUBLIK INDONESIA
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Nomor : B- 5253 /In.28/B.3/TL.00/12/2017
Lampiran : 1 (satu) bundel
Perihal : Balasan Permohonan Data Penelitian

14 Desember 2017

Kepada Yth.
Ronal Ariswan Cahyadi
Di
Tempat

Assalamu'alaikum Wr. Wb.

Menindaklanjuti surat Saudara tanggal 13 Desember 2017 perihal permohonan data penelitian, maka dengan ini kami memberikan data penelitian terlampir kepada:

Nama : RONAL ARISWAN CAHYADI
NPM : 1293357
Jurusan : Tadris Bahasa Inggris (TBI)
Judul Skripsi : An Analysis of Using Code Mixing in E-Diariharaan
Wordpress.com English Study Program of IAIN Metro

Demikian surat ini kami sampaikan, agar dipergunakan sebagaimana mestinya.

Wassalamu'alaikum Wr. Wb.

Kabag Akademik dan Kemahasiswaan,



Tri Pramasetia, SE
NIP. 196711271998031002



**KEMENTERIAN AGAMA REPUBLIK INDONESIA
INSTITUT AGAMA ISLAM NEGERI METRO
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M E T R O Telp (0725) 41507; Faks (0725) 47296; Website: digilib.metrouniv.ac.id; pustaka.iain@metrouniv.ac.id

**SURAT KETERANGAN BEBAS PUSTAKA
Nomor : P-0223/In.28/S/OT.01/02/2018**

Yang bertandatangan di bawah ini, Kepala Perpustakaan Institut Agama Islam Negeri (IAIN) Metro Lampung menerangkan bahwa :

Nama : RONAL ARISWAN CAHYADI
NPM : 1293357
Fakultas / Jurusan : Tarbiyah dan Ilmu Keguruan / Tadris Bahasa Inggris

Adalah anggota Perpustakaan Institut Agama Islam Negeri (IAIN) Metro Lampung Tahun Akademik 2017 / 2018 dengan nomor anggota 1293357.

Menurut data yang ada pada kami, nama tersebut di atas dinyatakan bebas dari pinjaman buku Perpustakaan dan telah memberi sumbangan kepada Perpustakaan dalam rangka penambahan koleksi buku-buku Perpustakaan Institut Agama Islam Negeri (IAIN) Metro Lampung.

Demikian Surat Keterangan ini dibuat, agar dapat dipergunakan seperlunya.



Metro, 05 Februari 2018
Kepala Perpustakaan,

Drs. Mokhtardi Sudin, M.Pd.
NIP. 195806311981031001

SURAT KETERANGAN

Ketua Jurusan Tadris Bahasa Inggris, menerangkan bahwa:

Nama : *Ronal Ariswan Cahyadi*
 NPM : *1203357*
 Fakultas : *Tarbiyah*
 Jurusan : *Tadris Bahasa Inggris*
 Angkatan : *2012*

Telah menyerahkan buku berjudul *Sociolinguistic Variation*



Metro,
Ketua Jurusan TBI

Ahmad Subhan Roza, M.Pd
NIP. 19750610 200801 1 014

SURAT KETERANGAN

Ketua Jurusan Tadris Bahasa Inggris, menerangkan bahwa:

Nama :
 NPM :
 Fakultas :
 Jurusan :
 Angkatan :

Telah menyerahkan buku berjudul _____

Metro,
Ketua Jurusan TBI

Ahmad Subhan Roza, M.Pd
NIP. 19750610 200801 1 014

RESEARCH INSTRUMENT

AN ANALYSIS OF USING CODE MIXING IN E- DIARYHARIAN.WORDPRESS.COM ENGLISH STUDY OF IAIN METRO

INTERVIEW GUIDELINES

1. Why an error occurred writing in code mixing?
2. What causes a write error in code mixing?
3. How a correct writing in code mixing?
4. Is there any error in using code mixing?

DOCUMENTATION OF GUIDANCE

1. A profile of IAIN Metro
2. A brief history of E-Diaryharian.wordpress.com
3. Author bios E-Diaryharian.wordpress.com
4. The existing article at E-Diaryharian.wordpress.com

THE HISTORICAL BACKGROUND OF IAIN METRO

The forerunner to the establishment of IAIN Metro can not be separated from the history of IAIN Raden Intan standing in Bandar Lampung. This is another because the establishment of IAIN Raden Intan Bandar Lampung itself is the result of efforts of religious leaders and community leaders who are incorporated in the Foundation of Muslim Welfare Lampung (YKIL), established in 1961 chaired by RD. Muhammad Sayyid. From the result of the meeting, it was decided to establish two faculties, namely Faculty of Tarbiyah and Faculty of Shari'ah whose position in Tanjung Karang is under the Foundation's fund. In 1964 precisely dated 13 October 1964 based on the Decree of the Minister of Religious Affairs No. 86/1964 changed the status of the Faculty of Tarbiyah YKIL from private to the country, but not stand alone but the branch of the Faculty Tabiyah IAIN Raden Fatah Palembang. In 1967 at the request of the Metro community to YKIL to open the Faculty Tabiyah and Faculty of Shari'ah in Metro with the approval of the Dean of Faculty Tabiyah IAIN Raden Fatah Palembang. Prior to 1965, Ushuludin Faculty was established based on Tanjung Karang by observing Presidential Decree No. 27 of 1963 because the provision to establish a stand-alone university (al-jami'ah) should have three faculties in preparation for the establishment of the State Islamic Institute (IAIN) Lampung. In addition to YKIL in 1965 also established Foundation of Islamic College Lampung (Yaperti) led by KH. Zakaria Nawawi. Although the foundation began running since August 27, 1966, the foundation is striving to spearhead the faculties and try to change the status of the faculty into a private sari segeri. After IAIN Raden Intan Lampung was officially opened, the Faculty of Tarbiyah, which was originally subdued to IAIN Raden Fatah Palembang, was designated as a faculty of stand-alone Faculty, as IAIN Raden Intan Lampung Metro Faculty by Decree of Minister of Religious Affairs No. Ri. 188 Year 1966. Shortly after the change of name IAIN Raden Intan Tanjung Karang menjadi Raden Intan Bandar Lampung following the change of the name of the capital city of Lampung to Bandar Lampung published Circular No. Bimas Islam. E.III.OT / OO / AZ / 1804/1996, On 23 August 1996 on Institutional Arrangement of Faculty of IAIN outside of Induk became State Islamic High School. As a continuation, on 23-25 April 1997, there was a working meeting of the rector and the dean of the faculty outside the parent. On this occasion also set changes and endorsement of faculty outside the parent menjadi Sekolah Tinggi Agama Islam Negeri (STAIN) based on Presidential Decree No.11 of 1997. In line with the status change, Drs. Zakaria Zakir who currently serves as the Dean of Faculty Tarbiyah filed five names STAIN Metro namely, STAIN Raden Imba Kusuma, STAIN Lampung, STAIN Jurai Siwo, STAIN A. Yasin, and STAIN Sosrodarmo. Based on the suggestion of the Regent (then Drs Herman Sanusi), the name of STAIN Metro is STAIN Jurai Siwo Metro since this STAIN is located in Central Lampung which has tradition and culture "Nine Mrga Penyibang". As a follow up of Keppres 1997 above, then on 30 June 1997 simultaneously inaugurated 33 STAIN and chairman is held by the Dean respectively as Acting Chairman

The arrangements for institutional arrangement within STAIN Jurai Siwo Metro are increasingly being improved. In line with the dynamics of college life since 1997 also opened a new department of Shariah Department which saas only

one prodi that is Ahwalusy Syakhsyiyah. New in 1999. This period is known as passing out because since 1997 STAIN Metro is not under IAIN Raden Intan anymore. In 1998, the idea to give birth to a degree in Islamic Banking Economics that has a characteristic for the management of Islamic Banking Institutions, was initiated by Prof. Dr. Ir. Bahri Ghozali (currently serving as Chairman of STAIN Metro Period 1998 - 2002) by opening the Islamic Banking Economics Study Program (EBI). This idea then became an embryo for the development of Islamic economic studies programs throughout the College of Religion in Indonesia. Although at that time had become a polemic for many circles, but a historical record that Islamic Economy starts from STAIN Jurai Siwo Metro. At the acceptance of New Students of the academic year 2006-2007, English D3 program and new Prodi S1 English and D4. strived in the coming 2007 accreditation process of these two study programs can be realized. Until 2006 STAIN Metro sudah graduate students as many as 1369 people. Most of its alumni become civil servants, private bank employees (syari'ah) and self-employed.

STAIN Jurai Siwo Metro Campus has made significant progress. The only public campus in Metro City is an Islamic campus that attracts prospective students from various regions, both from Lampung and outside. Since led by Prof. Dr. Syaripudin, M.Ag, from 2007 until now, STAIN became a growing campus and gave birth to a graduate of Islamic scholars who are ready to compete in all fields. Compared to previous periods, the name STAIN Jurai Siwo Metro is now known in various walks of life. This is evidenced by the increase of prospective students who enroll in STAIN every year. Recorded more than 1880 prospective students who enroll in STAIN Metro. While that will be accepted only about 800 students. That is, there are 1080 prospective students who must be legawa because it is not accepted in STAIN Metro whose limited capacity. With only 800 students expected to netted students who have better quality. STAIN achievement can also be relied upon as a campus that is able to build student competence. Evidently, many students who won in every competition between campus. In the field of education, this campus also pay attention to the mastery of English and Arabic as well as competence in the field of interest as well as other talents such as sports, arts, culture, journalism, and others. To build student competence, STAIN has three majors, namely Tarbiyah, Syariah, and Islamic Economics which consists of Islamic Religious Education (PAI), Arabic Language Education (PBA), Madrasah Ibtidaiyah (PGMI) Teacher Education, Ahwalus Syahsiyah / Hukum Islam, Sharia Economics, and Diploma Three (D-3) of Sharia Banking. STAIN also began to open the Postgraduate program (S-2) for Islamic Education and Islamic Law. The activities of student organizations become a very important part for the progress of this STAIN. Both internal and external campus organizations. Organizational activities can provide benefits to students and encourage an active role in reviving the academic culture on STAIN campus. With the organization, students are able to develop themselves in the intellectual, spiritual, and emotional fields.

Academic Introduction Orientation (OPAK) STAIN Metro For New Students, 2010. Internal organizations are commonly called Student Activity Unit (UKM) consisting of Campus Dakwah Institution (LDK), Chronicle Student Press, Nature Student (Mapala), Art Lovers Association (Impas), Sports Lovers Student

Association (Impor), Scouting, Regiment Students (Menwa), Jurai Siwo English Club (JSEC), as well as 2 new SMEs namely Forum of Islamic Economic Studies (FOSSEI) and Jusifa (Jurai Siwo Fikrah Arabia). The number of SMEs that have turned STAIN into a campus that is ready for a new civilization. In addition, STAIN Metro students are also active in extracurricular organizations. With an extra campus organization they not only recognize students at STAIN but also know and discuss regularly with other campus students such as University of Muhammadiyah Metro, Sports High School (STO) Metro, PGSD UNILA Metro Branch, Tarbiyah High School (STIT) Agus Salim, STKIP PGRI Metro, STAI Ma'arif Metro and Wira Buana Midwifery Academy. Active in the campus external organization is expected to open the sensitivity and hone the ability of students in viewing the reality that occurred outside the campus. Because the extra movement is usually closer to the community and its hopes can be a problem solver for people in politics, economics, education, social, and culture. Extra organizations that exist in Metro have Islamic student movement platforms such as Indonesian Muslim Student Action Union (KAMMI), Islamic Student Association (HMI), Indonesian Student Movement (PMII), Muhammadiyah Student Association (IMM). The organizations turned on the STAIN campus and became a student opposition movement to the local government. The role of organization extra campus quite influential in coloring the paradigm of thinking STAIN Metro students who have brought Islamic labels in the campus curriculum. Even in the campus democracy the extra campus movement is very contributing to the enforcement of student democracy as a place to forge students in leadership. Campus democracy provides an interesting lesson for all students as one of voters education for students or as a civic education (civic education.) On the executive level, at the level of the study program there is a bupati who leads the Student Executive Board (BEM) study program. At the department level, there are governors who lead BEM majors and at high school level there is a student president and his deputy who leads BEM ST. Then at the legislative level, STAIN students have Student Legislative Council (DLM), DLM majors and DLM high school which become the control institution at the executive level. In addition, the campus press becomes a pillar of democracy that also plays an active role in providing checks and balances against the BEM government even STAIN institutions.

STAIN Metro Language Center Building. STAIN Campus also develops and implements campus bilingual programs. Namely the application of two language communication such as Arabic and English. Improving the quality of lecturers and students is continuously conducted by conducting seminars, Islamic studies, and providing facilities for lecturers who want to continue their education to S-2 and S-3 both at home and abroad. STAIN is able to provide good for progress in all areas in Lampung and especially in Kota Metro which is a city of education. Various efforts continue to be done STAIN to provide comfortable facilities to students. Such as access to information with free hotspot in the area STAIN, a fairly complete library, daily newspapers and in cooperation with several social institutions, legal institutions and economics.

2010 is the year of preparation for STAIN status to IAIN. Currently the civitas academic STAIN Jurai Siwo Metro with various attempts to become a leading

college and leading in the assessment and development of science, art and Islamic culture.

STAIN Metro Laboratory Building As proof of the effort, STAIN Jurai Siwo Metro which in recent years, experienced a significant new student enrollment development with annual percentage increase of about 75%. Likewise with the adjustment of the field of physical development, the development of information technology and learning systems in the network. Another development with an increase of approximately 3.5 ha of land is planned for the development of ma'had and Campus II STAIN Metro. The acceleration of the physical construction of the building is an effort and also the preparation of STAIN to switch status to IAIN Jurai Siwo Metro which is the center of development of education, technology, art and culture of Islam. In 2011, the physical construction of the building included lecture hall, rectorate building, library rehabilitation, local addition and computer lab, multimedia class of Graduate Program and cyber campus development planning. In addition, the establishment of the Graduate Program is expected to strengthen the data supporting the process of transferring the status of STAIN Metro to IAIN Metro, because in the provisions of legislation, that the College should only have one professional department. Currently, STAIN Metro already has 2 Departments (Tarbiyah and Syari'ah) with 8 Study Programs and Postgraduate Program (S2) with 2 Study Programs. Currently the STAIN Jurai Siwo Metro continues to try and hope to obtain funding sources from the Government of Lampung Province. Because the construction of campus II STAIN Jurai Siwo Metro Seberang was estimated to swallow the budget of 750 billion rupiah. Even the STAIN Jurai Siwo Metro with the Governor of Lampung Province has met the Minister of Religion of RI to discuss the opportunity of the construction of Campus II and transfer status STAIN Jurai Siwo Metro to IAIN Jurai Siwo Metro, Lampung. The status of STAIN Jurai Siwo Metro to IAIN Jurai Siwo Metro has been proposed since 2010 and is planned to be realized in 2012 next year. Alumni deliberation also became one of the administrative requirement of STAIN status to IAIN. This has long been done during the leadership of Prof. Dr. Syaripudin, M.Ag. by inviting all the alumni of all generations in the grand reunion event on Saturday, July 28, 2010 last. The change of status to IAIN will also encourage the formation of faculties which is a combination of 2 majors with 9 courses.

The year 2016 is the transition year of STAIN to IAIN. This status change is contained in Presidential Regulation No.71 dated August 1, 2016, according to the Presidential Regulation, the establishment of IAIN Metro is a change of form from the State Islamic High School (STAIN) Jurai Siwo Metro. In relation to the amendment, all the assets, employees, rights and obligations of each STAIN are transferred to the IAIN's assets, employees, rights and obligations respectively. Similarly, all of these STAIN college students become IAIN students. The change of status to IAIN will also encourage the formation of new faculties which will be born in accordance with the needs of the community for education, as well as the development of facilities and infrastructure more adequate to make IAIN Metro better.

THE HISTORICAL BACKGROUND OF E-DIARYHARIAN.WORDPRESS.COM

E-Diaryharian.wordpress.com is a blog originating from the four-semester student at the time it was collected by Mr. Dedi Irwansyah to learn together every week in which student group study consists of twelve people who then they are given the duty by Mr. Dedi Irwansyah for being able to write in every week, the original writings of the study groups is only distributed to the members of the study. But then Mr. Dedi Irwansyah initiative to deploy to many people through blog and forming study groups/community writing. Which was later renamed E-Diary (Internet Diary). E-Diary of his own establishment in November 2014. Which of the twelve that divided the two men as patrons, namely Mr. Dedi Irwansyah and Mr. Ahmad Madkur, Feri Anga Saputra as the chairman, Dani Ferdiyansah as deputy, Khusnul Khotimah as treasurer, Mutia Retno Mahati as a secretary and Eka Yulitami, Lulu Atul Azizah, Dea Nanda Tantia, Citra Nilasandi, Fenti Saputri and Lukmanul Hakim is as Member E-Diary. And up to this day a total of 133 posts that already exists.

NAME: FERI ANGGA SAPUTRA

INTERVIEW GUIDELINES

Questions :

1. Why an error occurred writing in code mixing?
2. What causes a write error in code mixing?
3. How a correct writing in code mixing?
4. Is there any error in using cod mixing?

Answer :

1. Because in Writing Code mixing not many People understand about code mixing in detail. I mean is not many People know about type and Phrase.
2. Error Writing in Code mixing because in The Placement between the mixture of English and Indonesian language is still much Confussion
3. The Right to write in code mixing, we need to know what code mixing it outside of the one that we should, also know about type and form of c mixing to avoid error in the layout code mixing.
4. People generally don't know if code mixing they write is wrong. Because generally People only know that code mixing that is just mixing to langu of england and Indonesian language. but they didnt know about the type in the sentence that is good and right.

Respondent

(Feri Angga :S.)

NAME : LULU ATUN AZIZAH

INTERVIEW GUIDELINES

Questions :

1. Why an error occurred writing in code mixing?
2. What causes a write error in code mixing?
3. How a correct writing in code mixing?
4. Is there any error in using cod mixing?

Answer :

1. Because everyone in world has a Primary language or mother language, so writer only can focus in a language. Although a writer can speak more than a language, a habit of using his own primary language can influence his own text. So if an English writer would write a french, he needs France because there is a different structure in English and french.
2. It caused by different structure in a language. Code mixing is mix one language by other language, so the difference will meet in a text. Because every language has different structure, the error often seen in text that use code mixing.
3. Correct writing in code mixing is by using native from language that they want to use. For example English teacher will write Arab.C, he need Arab although the English can speak Arabic.
4. Of course there is, but not many people know that mixing code that they are wrong, because most of them know only about the general course of the use of code mixing that is simply mixing the two languages in sentence, but other than just mixing it, they must understand and layout of the words they use.

Respondent

(LULU ATUN AZIZAH)

NAME: LUKMANUL HAKIM

INTERVIEW GUIDELINES

Questions :

1. Why an error occurred writing in code mixing?
2. What causes a write error in code mixing?
3. How a correct writing in code mixing?
4. Is there any error in using cod mixing?

Answer :

1. Because every Person is different, whether the language of the Country or region. usually wrong Code mixing that occurs because of an accent & language diversity of each region. Then it anyway that makes people communication sometimes difficult to understand to understand the language of Code mixing used.
2. Because in the use of Code mixing cannot impose then that in it there is a lot of variety of a language also as an accent. so sometimes your friend communication lacking understanding of that later became the intent of the caller.
3. To write Code mixing is right of course that Person should know about Code mixing. That Code mixing it not only mixing of two languages in one sentence but in Code mixing itself there are a variety of types and include how to put code in the correct mixing.
4. Error in using or writing Code mixing a lot. This is because they don't know Code mixing in detail.

Respondent

(LUKMANUL HAKIM)



**KEMENTERIAN AGAMA
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**FORMULIR KONSULTASI BIMBINGAN SKRIPSI MAHASISWA
FAKULTAS TARBIYAH DAN ILMU KEGURUAN
IAIN METRO**

Nama : Ronal Ariswan Cahyadi
NPM : 1293357

Jurusan : TBI
Semester : XII

No	Hari/Tanggal	Pembimbing		Materi yang dikonsultasikan	Tanda Tangan Mahasiswa
		I	II		
1.	12/2018. /01		✓	Revisi chapter IX.	
2.	16/2018. /01		✓	Revisi chapter X	
3	29/2018 /01		✓	ke pengantar	

Mengetahui,
Ketua Jurusan TBI

Ahmad Subhan Roza, M.Pd
NIP. 19750610200801 1 014

Dosen Pembimbing II

Ahmad Subhan Roza, M.Pd
NIP. 19750610200801 1 014



**KEMENTERIAN AGAMA
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**FORMULIR KONSULTASI BIMBINGAN SKRIPSI MAHASISWA
FAKULTAS TARBIYAH DAN ILMU KEGURUAN
IAIN METRO**

Nama : Ronal Ariswan Cahyadi
NPM : 1293357

Jurusan : TBI
Semester : XII

No	Hari/Tanggal	Pembimbing		Materi yang dikonsultasikan	Tanda Tangan Mahasiswa
		I	II		
1	01/02 2018	✓		✓ Dokumen penelitian. (photo, audio, WA & Respon/Email Arta). ✓ Hasil Pengamatan terd. Code mixup Blog Arta.	
2	02/02 2018	✓		Revisi Chapter NLU base in notis @. ACC Menegkeph.	

Mengetahui,
Ketua Jurusan TBI

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Dosen Pembimbing I

Drs. Kuryani Utih, M.Pd
NIP. 19620215 199503 1 001

CURRICULUM VITAE



March 30, 1994 was the writer's birth day. He was born in Kasui, Kab. Way Kanan. He is the first child of two sons of Bapak Zainal Abidin and Ibu Siti Romlah.

He firstly went to school at Madrasah Ibtidaiyah Mambaul Ulum (MIMU) Sumberjo (2000-2006). After finishing his study at the school, he continued to study at Junior High School 1 Way Jepara (2006-2009). And Senior High School 1 Rebang Tangkas (2009-2012). In the school, he frequently took a part in some academic and non academic competition. Because of his loving English, since 2012 until now he has been studying at English Education department of State Institute for Islamic Studies of Metro. He was a student who dislikes to study in class only. He, consequently, joined UKM KSR-PMI IAIN Metro as the head of the field Pendidikan dan Latihan (2013-2014).