

AN UNDERGRADUATE THESIS

AN ANALYSIS OF THE USE CODE MIXING

ON INSTAGRAM'S CAPTION

USED BY THE MEMBER OF 'KAMPUNG BAHASA PAYUNGI' METRO

By:

KHOIRROTUN NISSA

Student Number: 1701070180



TARBIYAH AND TEACHER TRAINING FACULTY

ENGLISH EDUCATION DEPARTMENT

STATE INSTITUTE FOR ISLAMIC STUDIES OF METRO

1443 H/ 2021 M

AN UNDERGRADUATE THESIS

AN ANALYSIS OF THE USE CODE MIXING

ON INSTAGRAM'S CAPTION

USED BY THE MEMBER OF 'KAMPUNG BAHASA PAYUNGI' METRO

Presented as a Partial Fulfillment of the Requirements

for the Degree of Sarjana Pendidikan (S.Pd)

in English Education Department

By:

KHOIRROTUN NISSA

Student Number: 1701070180

Tarbiyah and Teacher Training Faculty

English Education Department

Sponsor : Dr. Ahmad Subhan Roza, M.Pd.

STATE INSTITUTE FOR ISLAMIC STUDIES OF METRO

1443 H/ 2021 M



**KEMENTERIAN AGAMA
INSTITUT AGAMA ISLAM NEGERI METRO
FAKULTAS TARBIYAH DAN ILMU
KEGURUAN**

Jalan Ki. Hajar Dewantara Kampus 15A Iringmulyo Metro Timur Kota Metro Lampung 34111

NOTIFICATION LETTER

Number :
Appendix :-
Matter : **In order to hold the munaqosyah of Khoirrotun Nissa**

To:
The Honorable the Head of Tarbiyah Department
of State Institute For Islamic Studies of Metro

Assalamu'alaikum, Wr. Wb

We have given guidance and enough improvement to research thesis script which is written by:

Name : Khoirrotun Nissa
Students Number : 1701070180
Faculty : Tarbiyah and Teacher Training Faculty
Department : English Education
Title : AN ANALYSIS OF CODE MIXING ON INSTAGRAM'S
CAPTION USED BY THE MEMBER OF KAMPUNG BAHASA
PAYUNGI AT METRO

It has been agreed so it can be continued to the Faculty of Tarbiyah and Teachers Training in order to be discussed on the munaqosyah. Thank you very much.

Wassalmu'alaikumWr. Wb

Sponsor,

Dr. Ahmad Subhan Roza M.Pd.
NIP. 197506102008011014

Metro, 29 October 2021
The Head of English Education
Department,

Andianto. M.Pd.
NIP. 198711022015031004



**KEMENTERIAN AGAMA
INSTITUT AGAMA ISLAM NEGERI METRO
FAKULTAS TARBIYAH DAN ILMU
KEGURUAN**

Jalan Ki. Hajar Dewantara Kampus 15A Iringmulyo Metro Timur Kota Metro Lampung 34111

NOTA DINAS

Nomor :
Lampiran :-
Perihal : **Mohon di munaqosahkan
Khoirrotun Nissa**

Kepada Yth,
Dekan Fakultas Tarbiyah dan Ilmu Keguruan
Institut Agama Islam Negeri (IAIN) Metro

Assalamualaikum Wr. Wb.

Setelah membaca dan mengadakan bimbingan serta perbaikan seperlunya maka skripsi yang disusun oleh:

Nama : Khoirrotun Nissa
NPM : 1701070180
Jurusan : Tadris Bahasa Inggris (TBI)
Fakultas : Tarbiyah dan Ilmu Keguruan (FTIK)
Judul Skripsi : AN ANALYSIS OF CODE MIXING ON INSTAGRAM'S
CAPTION USED BY THE MEMBER OF KAMPUNG BAHASA
PAYUNGI AT METRO

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

Wassalmu'alaikum Wr. Wb

Sponsor,

Dr. Ahmad Subhan Roza M.Pd.
NIP. 197506102008011014

Metro, 29 October 2021
The Head of English Education
Department,

Andianto. M.Pd.
NIP. 198711022015031004



KEMENTERIAN AGAMA
INSTITUT AGAMA ISLAM NEGERI METRO
FAKULTAS TARBIYAH DAN ILMUKEGURUAN
Jalan Ki. HajarDewantaraKampus 15A Iringmulyo Metro Timur Kota Metro Lampung34111

APPROVAL PAGE

Title : AN ANALYSIS OF CODE MIXING ON INSTAGRAM'S CAPTION
USED BY THE MEMBER OF KAMPUNG BAHASA PAYUNGI AT
METRO

Name : Khoirrotun Nissa

StudentsNumber : 1701070108

Department : EnglishEducation

Faculty : Tarbiyah and TeacherTraining

APPROVED BY:

**To be examined munaqosyah in Tarbiyah Faculty and Teachers Training of State
Institute of Islamic Studies (IAIN) of Metro.**

Sponsor,

Dr. Ahmad Subhan Roza M.Pd.
NIP. 197506101008011014

Metro, 29 October 2021
The Head of English Education
Department,

Andjanto M.Pd.
NIP. 198711022015031004



**KEMENTERIAN AGAMA REPUBLIK INDONESIA
INSTITUT AGAMA ISLAM NEGERI METRO
FAKULTAS TARBİYAH DAN ILMU KEGURUAN**

Jalan Ki. Hajar Dewantara Kampus 15A Iringmulyo Metro Timur Kota Metro Lampung 34111

Telp. (0726) 41507; Faksimili (0725) 47296; Website: www.metrouniv.ac.id E-mail: ainmetro@metrouniv.ac.id

RATIFICATION PAGE

No. B-5524/119-28-1/D/PP.00-g/12/2021

An Undergraduate thesis entitled: AN ANALYSIS OF THE USE CODE MIXING ON INSTAGRAM'S CAPTION USED BY THE MEMBER OF 'KAMPUNG BAHASA PAYUNGI' METRO. Written by: Khoirrotun Nissa, Student Number 1701070180, English Education Department, had been examined (Munaqosyah) in Tarbiyah and Teacher Training Faculty on Friday, 03 December 2021 at 13:00– 15:00 p.m.

BOARD OF EXAMINERS:

Chairperson	: Dr.Ahmad Subhan Roza, M.Pd.)
Examiner I	: Dr. Umi Yawisah, M.Hum.)
Examiner II	: Trisna Dinillah Harya, M.Pd.)
Secretary	: Yeasy Agustina Sari, M.Pd.)



(Handwritten signatures of the board members)

The Dean of Tarbiyah and Teacher Training Faculty



(Handwritten signature of Dr. Zuhairi, M.Pd.)

NIP. 19620612 198103 1 006

**AN ANALYSIS OF THE USE CODE MIXING
ON INSTAGRAM'S CAPTION
USED BY THE MEMBER OF 'KAMPUNG BAHASA PAYUNGI' METRO**

ABSTRACT

By:

Khoirrotun Nissa

This research discusses about code mixing used by the member of Kampung Bahasa Payungi at Metro. This research aimed to find out the types and reason of code mixing, this study employed content analysis which focused on analyzing the types of code mixing which defined by Hoffman and the reason of code mixing the result of interviewing the researcher connected all of the answers with the Hoffman's theory.

The research was descriptive qualitative method and the human research is the main instrument of this research. This research used observation, documentation, and interview to find out the valid data.

The findings showed that there were 108 data of code-mixing from the instagram's caption used by the four members. The researcher concluded that there were three types of code-mixing used by the member of Kampung Bahasa Payungi they were *Intra Sentential Code-Mixing*, *Intra Lexcial of code mixing*, and *involving change a pronunciation*, the dominant type that the member used was *Intra Sentential Code-Mixing*. While there were the reason of using code-mixing were *Talking About Particular Topic*, *Being Emphatic About Something*, *Because of Real Lexical Need*, and *To Exclude Other People When a Comment is Intended for Only a Limited Audience*.

Keywords: *Code Mixing, Qualitative Method, Instagram, Kampung Bahasa Payungi*

**ANALISIS PENGGUNAAN *CODE MIXING*
DI CAPTION INSTAGRAM
PARA ANGGOTA KAMPUNG BAHASA “PAYUNGI” METRO**

ABSTRAK

Oleh:

Khoirrotun Nissa

Penelitian ini membahas tentang *code mixing* yang digunakan oleh anggota Kampung Bahasa Payungi di Metro. Penelitian ini bertujuan untuk mengetahui jenis dan alasan terjadinya *code mixing*. Penelitian ini juga menggunakan analisis isi yang difokuskan pada analisis jenis-jenis *code mixing* yang dikemukakan oleh Hoffman dan alasan terjadinya *code mixing*. Selain itu peneliti mewawancarai anggota Kampung Bahasa Payungi dan mengaitkannya dengan teory Hoffman.

Penelitian ini adalah penelitian kualitatif deskriptif dan manusia merupakan instrumen utama penelitian ini. Penelitian ini menggunakan observasi, dokumentasi, dan wawancara dalam pengumpulan datanya.

Temuan menunjukkan bahwa terdapat 108 data *code mixing* dari caption instagram empat anggota. Peneliti menyimpulkan bahwa ada tiga jenis *code mixing* yang digunakan oleh anggota Kampung Bahasa Payungi di Metro yaitu *code mixing Intra Sentential*, *Intra Lexcial of code mixing*, dan *Involving Change a Pronounciation*, jenis yang dominan digunakan anggota adalah *Intra Sentential code mixing*. Sedangkan alasan penggunaan *code mixing* adalah untuk membicarakan topik tertentu, bersikap tegas tentang sesuatu, karena kebutuhan leksikal yang nyata, dan untuk mengecualikan orang lain ketika komentar ditujukan hanya untuk orang terbatas.

Kata kunci: *code mixing, metode kualitatif, instagram, kampung bahasa payungi*

STATEMENT OF RESEARCH ORIGINALITY

The Undersigned

Name : KHOIRROTUN NISSA
St. Number : 1701070180
Department : English Education
Faculty : Tarbiyah and Teacher Training

States that the undergraduate thesis is originally the result of the researcher's researcher, in exception of certain parts which are excerpted from the bibliography mentioned.

Metro, December 3rd 2021
The Researcher



Khoirrotun Nissa
St.Number 1701070180

PERNYATAAN ORISINALITAS PENELITI

Yang bertanda tangan di bawah ini:

Nama : KHOIRROTUN NISSA
NPM : 1701070180
Jurusan : Tadris Bahasa Inggris
Fakultas : Tarbiyah dan Ilmu Keguruan

Menyatakan bahwa skripsi ini secara keseluruhan adalah asli hasil penelitian sang penulis, kecuali bagian-bagian tertentu yang dirujuk dari sumbernya dan disebutkan tentang daftar pustaka.

Metro, 3 Desember 2021
Peneliti



Khoirrotun Nissa
NPM 1701070180

MOTTO

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

“Allah does not change a soul except with that within its capacity”

(Q.S. Al-Baqarah: 286)

DEDICATION PAGE

This piece of work is dedicated to:

*My beloved parents Mr. Muhammad Kadim and Mrs. Sarinah
who always support, spirit, prayers, motivation, and do
everything for me.*

*My beloved sisters Sriyati, Tri Nur Hidayah, and my
brother Sujarwanto who always support me.*

My sponsor Dr. Ahmad Subhan Roza, M.Pd.

*All my beloved friends and lecturers in State Institute For
Islamic Study of Metro, thankyou.*

ACKNOWLEDGMENT

Alhamdulillah Rabbil ‘alamiin, praise be to Allah SWT who has given me remarkable blessing and strength so that I could finish this a undergraduate thesis. The title of this undergraduate thesis is “AN ANALYSIS OF CODE MIXING ON INSTAGRAM’S CAPTION USED BY THE MEMBER OF ‘KAMPUNG BAHASA PAYUNG’ METRO”. Realizing that this a undergraduate thesis would not be able accomplished without any helps and supports. In this lovely chance, the writer would like to sincerely acknowledgement the gratitude.

Regarding the undergraduate thesis, the researcher offer big thanks to Rector of IAIN Metro, Dr. Hj. Siti Nurjanah, M.Ag.,PIA, Dean of Tarbiyah and Teacher Training Faculty, Dr. Zuhairi, M.Pd, Head of English Education Department, Andianto, M.Pd. May Allah SWT give them His better reward for their spending time to support and guide during the writing process. My deepest gratitude will be addressed to my beloved parents who always give the highly motivation. The greatest gratitude will be addressed to my sponsor Dr. Ahmad Subhan Roza, M.Pd. who have sincerely guided writer to accomplish the undergraduate thesis. Thanks to Kampung Bahasa Payungi Metro for the kindness and warmth for becoming subject of this research. The researcher hopes that this undergraduate thesis will be useful for the readers. However, the researcher realizes that this undergraduate thesis is far from being perfect. The researcher do apologizes for all mistakes she has made in writing.

Metro, December 3, 2021

The writer



Khoirrotun Nissa
St. ID 1701070180

TABLE OF CONTENTS

COVER	i
TITLE.....	ii
NOTIFICATION LETTER	iv
ABSTRACT	vi
APPROVAL PAGE	vii
RATIFICATION PAGE.....	viii
STATEMENT OF RESEARCH ORIGINALITY	x
MOTTO	xi
DEDICATION PAGE.....	xii
ACKNOWLEDGMENT.....	xiii
TABLE OF CONTENTS.....	xiv
LIST OF TABLES	xvi
LIST OF APPENDIXES.....	xviii
CHAPTER I INTRODUCTION.....	1
A. Background of the Study	1
B. Research Question.....	5
C. Objective and Benefit of the Study	6
D. Prior Research	7
CHAPTER II THEORETICAL REVIEW.....	10
A. The Concept of Linguistics	10
B. The Concept of Sociolinguistics	11
C. The Concept of Bilingualism	12
D. The Concept of Code	13
E. The Concept of Instagram.....	31
F. About Kampung Bahasa Payungi	34
CHAPTER III RESEARCH METHOD	36
A. Types and Characteristics of the Research.....	34
B. Data Source	35
C. Data Collecting Technique.....	36
D. Data Analysis Technique... ..	38
CHAPTER IV FINDING AND DISCUSSION	44
A. Finding Research.....	44
1. The Types of Code Mixing	44
2. The Reasons of Code Mixing.....	58
B. Discussion	58
1. The Types of Code Mixing	59
2. Reasons of Code Mixing.....	68

CHAPTER V CONCLUSION AND SUGGESTION	71
A. Conclusion.....	71
B. Suggestion.....	72

BIBLIOGRAPHY
APPENDIXES
CURRICULUM VITAE

LIST OF TABLES

Table 1. The Example of Code Mixing on Instagram Caption	5
Table 2. The Instrument of Types of Code Mixing	39
Table 3. The Types of Code Mixing	42
Table 4. The percentage of The Types of Code Mixing on Instagram	47

LIST OF APPENDIXES

Appendix 1 Data Source	78
Appendix 2 Observation Sheet.....	79
Appendix 3 Data Collection.....	80
Appendix 4 Research Documentation.....	98

CHAPTER I

INTRODUCTION

A. Background of the Study

Nowadays, in communication relation between language and society cannot be separated. The study is concerned with the relationship between language and the context in which it is used. In the other words, it studies the relationship between language and society. It explains people speak differently in social functions of language and the ways it is used to convey social meaning. All of the topics provides a lot of information about the works, as well as about the social relationship in community, and the way people signal aspects of their language is called sociolinguistic.¹ In everyday life people always use the language for the communication and language as a mean of communication is used by all human to communicate, to share ideas, thoughts, feelings, and emotions with each other.

As language is seen as a tool to accomplish their goals, people nowadays mostly use English as an international language that has been taught around the world and has a special power in communication, especially in interaction basis with others. English is an international language that is used to communicate in the globalization era. English implementation is very beneficial in fulfillment of needs both verbally and in writing in all aspects of

¹ Janet Holmes, *"An Introduction to Sociolinguistics,"* Fourth Edition (New Zealand: Routledge Taylor & Francis Group, 2013), 19.

life which cover the fields of education, economics, politics, social culture, and security.

The importance of learning English could be seen from the fact that most technology tools are set in English and people supposed to understand it. Therefore, in Indonesia, English has introduced earlier in Elementary School and it was learn more completely at Junior High School till to the University Level. In Indonesia English is a foreign language that has not been obtained by Indonesian people since the time of birth. In the daily life, Indonesian people do not intersect with English in their daily communication patterns.

Modern science and technology are strongly related with English because of the influence of both academic and nonacademic environment emerging the use of language variations itself.² In short, English is seen as a language that has complex relation with this globalization era which has their own control with the people who use it. Related to that issue, many people in Indonesia tend to use English to communicate with one another. Although they do not really master English and because of the influence of globalization, people put effort to learn and express themselves by using English.

It can be found this reality to occur around us, starting from real conversation in daily basis or basic conversation in social media. Related with that, here the researcher focused on IndonesiaEnglish mix language that is used by the people on their daily conversation with others since it seems that

² Martin J. Ball et al., "*The Handbook of Clinical Linguistics*," First Edition (Singapore: Blackwell Publishing, 2008), 1 57.

people themselves tend to mix the language between Indonesian and English, especially in nowadays millennial period. In our daily life, we will be confronted with various society who has the diverse language. It makes conceivable to us dealing with the issue of correspondence in various circumstance, and it also takes effect in the social media when peoples used caption to tell about daily life or about them feel.

Sociolinguistic is generally regarded as an interdisciplinary science which is derived from two basic elements, socio and linguistics. Socio basically similar to social, which is related to people in the society. Linguistics can be described as the scientific study of language, especially its basic elements (such as phoneme, morpheme, words, sentences and meaning) and the interrelationship between the elements (structures) including the nature and formation of afore-mentioned.³ So, Sociolinguistic is a study the relationship between language and society.

People are interested in explaining why we speak differently in different social context and they are concerned with identifying the social function of language the ways, it is used to convey social meaning and that two or more languages will be said to be in contact if they are used alternatively by the same person. When a common second language is learned and used by a group of people –whether immigrants or by virtue of the introduction of a new language to a resident population –they often find

³ John Wiley and Sons, "*Applied Linguistics*," First Edition (India: Wiley Blackwell, 2014), 116.

themselves introducing second-language lexical items into conversation with fellow bilinguals in their original first language.

The phenomenon of mixing one language with another language is called as code mixing.⁴ Code mixing is a process of mixing two languages or more which occur without changing the topic. Furthermore, code mixing is an interaction phenomenon by using two languages simultaneously to show that they are moving from a language to another in an utterance.⁵ In brief, code mixing is known as a process of mixing two languages by a speaker in doing communication with others.

Nowadays, the use of code mixing is easily found in the social media, especially in the daily communication even in the Instagram. In cyberspace, based on observations made by researchers at Kampung Bahasa Payungi, members often do code mixing in making Instagram captions

Kampung Bahasa Payungi is one of the places to learn English in Pasar Yosomulyo Pelangi (Payungi) at Yosomulyo Metro. Kampung Bahasa Payungi was initiated by Akhyar Musthofa, he saw that currently there are many bright children in universities who want to continue their studies. In August 2020 Kampung Bahasa Payungi was officially established and currently has 3 units, namely the first English Camp unit, Apple Mango, and then the TOEFL IELTS program.

⁴ Ayu Condro Rini and Andi Rustandi, “Code Mixing Analysis on Teacher’s and Students Classroom Interaction of Ice Breaking Session,” *Jurnal Siliwangi: Seri Pendidikan* 4, no. 2 (2018): 80.

⁵ Dana M. Basnight-Brown and Jeanette Altarriba, “Code-Switching and Code-Mixing in Bilinguals: Cognitive, Developmental, and Empirical Approaches,” State University of New York, 2007, 69.

. The researcher is interesting to research about code mixing because researcher sees that the phenomena of using code mixing in his social environment is often found today.

Table 1
The Example of Code Mixing on Instgaram’s Caption

No.	Data
1.	Aku gatau konsep <i>postingan</i> ini, jangan mual liat <i>slide</i> kedua (caption by @arbytio_)
2.	<i>Review</i> Novel Lebih Senyap dari Bisikan (caption by @ririnervian)
3.	<i>Self healing</i> terbaik adalah alam (caption by @umniyatus)

The researcher chooses the members of Kampung Bahasa Payungi as the object of this research because researcher sees that they often use code mixing in social media and interested in knowing what types and what factors that cause the members use the code mixing in their social media. The title of this research is “An Analysis of The Use Code Mixing on Instagram`s Caption Used by The Member of Kampung Bahasa Payungi Metro”.

B. Research Question

The research questions of this qualitative study is as follows:

1. What are the types of code mixing on instagram’s caption used by the member of Kampung Bahasa Payungi Metro?
2. What do the reasons of the member of Kampung Bahasa Payungi Metro use code mixing on instagram’s caption?

C. Objective and Benefit of the Study

1. The Objective of the Study

The objective of this research are as follows:

- a. To identify the types of code mixing on instagram's caption used by the member of Kampung Bahasa Payungi Metro.
- b. To find out the reason of the members of Kampung Bahasa Payungi Metro use code mixing on instagram's caption.

2. Benefits of the Study

Generally, the result of research about code mixing in instagram's caption theoretically will increase our knowledge about code mixing itself. This research will also contribute to studies and we can also understand the code mixing on instagram's caption used by the member of Kampung Bahasa Payungi at Metro. Specially, it is expected that the result of this research have the benefit as follows:

- a. **For the English students**, hopefully, this research will provide a reference for code mixing.
- b. **For English teachers**, hopefully, this research can be a reference in teaching the code mixing.
- c. **For the next researchers**, the result of this study can increase the knowledge about code mixing and also the result can be used as reference to conduct a further research.

D. Prior Research

This research conducted by considering several prior researches. The first prior research is carried out by Ronal Ariswan Cahyadi with the research is title of *An Error Analysis Of Using Code Mixing In E-Diary Harian.Wordpress.Com English Study Program Of Iain Metro*.⁶ The purpose of the first prior research is find out the error use of code mixing in *Ediaryharian.wordpress.co*, and find out the solution so that the error does not occur in the use of code mixing. The similirity is analyzing code mixing to the objects. The difference between this find out the data in *Ediaryharian.wordpres.co*.

Furthermore, the second prior research was carried out by Agung Sukrisna from English Education of Tarbiyah And Teacher Training Faculty of Raden Intan State Islamic University Lampung entitled “*An Analysis Of Using Code Mixing On Atta Halilintar’s Video Youtube Channel*”.⁷ The method of paragraph research used by the second prior research is qualitative. Type of the second prior research is descriptive qualitative method and the human research is the main instrument of this research. In collecting the data, this research utilized documentation method.

Based on the results of research from the second prior research. In the types of code mixing, the highest type was intra-sentential of code mixing and the lowest type was involving a change of pronunciation. While, in the levels

⁶ Ronal Ariswan Cahyadi, “*An Error Analysis of Using Code Mixing in E-Diary Harian.Wordpress.Com English Study Program of IAIN Metro*,” IAIN Metro, 2018.

⁷ Agung Sukrisna, “*An Analysis of Using Code Mixing on Atta Halilintar’s Video Youtube Channel*,” Raden Intan State Islamic University Lampung, 2019.

of code mixing, the dominant level was word level and the lowest level was repetition word and idiom level. The similarity is analyzing code mixing to the objects. The difference between this find out the data on video youtube channel

Furthermore, the third prior research was carried out by Ihfani Zakia from English Education Program Faculty Of Teacher Training And Education University Of Muhammadiyah Sumatera Utara Medan 2018.⁸ The research method used by the third prior research is qualitative. Based on the results of research from the second prior research, there are four types of code switching and three types of code mixing are realized in this research. The types of code switching namely intrasentential-code switching with 7 items, inre-sentential-code switching with 1 items, tag switching with 4 items and Intra-Word-Switching with 3 item. The types of code mixing namely Intra-Sentential Code Mixing with 15 items, Extra-Sentential Code Mixing 25 items, Inter-Sentential Code Mixing 13.

Settlement with capture or photo the data collection with capture or photo the data which contain indonesia english code switching and code mixing in instagram, looking the data of teenagers user in instagram and saving the data and comple it by using the type code switching and code mixing in instagram.

Actually, the three undergraduate thesis above have similarities and differences, such as both analyzing code mixing but the objects, data analysis

⁸ Ihfani Zakia, "*Code Switching and Code Mixing on Instagram*," University of Muhammadiyah Sumatera Utara Medan, 2018.

techniques and data collection techniques that researchers use are different from the three thesis above. Based on both of the study above, the researcher focuses to Analysis the types and what are the reason of the members of Kampung Bahasa Payungi Metro used code mixing on instagram caption.

CHAPTER II

THEORETICAL REVIEW

A. The Concept of Linguistics

Linguistics or language studies is the disciplines that studying language and public language. It is widely means to have seen all to aspects of the language and language componens. The study of the linguistic meaning of words and sentences; the component of the grammar which specifies these meanings. Studies the structural components of a language.⁹ A social science that shares common ground with other social sciences such as psychology, anthropology, sociology and archaeology; may also influence other disciplines such as English, communication studies, computer science etc.

When we know a language, we can speak and be understood by others who know that language. This means that you have capacity to produce sounds that signify certain meanings and to understand or interpret the sounds produced by others. Our knowledge about language is simply called linguistic knowledge. linguistics is the scientific study of language. Linguistics has also the framework or theoretical methods that could be categorized as the scientific method; in this case scientific method for human and social studies.

The development and innovation of linguistics is particularly seen in its approach to meaning and language use. Linguistics has also drawn on other sciences to form a large number of linguistic subfields, most notably psycholinguistics and sociolinguistics.

⁹ Ralph Fasold and Jeff Connor Linton, *"An Introduction to Language and Linguistics"*, First Edition (United States of America: Cambridge University Press, 2006), 10.

B. The Concept of Sociolinguistics

Sociolinguistics as the discussion about language and society. Sociolinguistics explaining people speak with differently in different social contexts, identifying the ways people used to convey social meaning and the social functions of language, when people use language in different social contexts, they do more so that other's understand about the meaning of the speaker.¹⁰ Therefore, sociolinguistics is concerned with investigating the relationships between language and society with the goal being a better understanding of the structure of language and of how languages function in communication.¹¹

These suggests sociolinguistics is branch of linguistics that studies the relationship between language behavior and social behavior. Society impinges on language, and language impinges on the society. Hence, there must be a relationship existing between language and society. Besides, sociolinguistics as the study of the social uses of language, and the most productive studies in the four decades of sociolinguistic research have emanated from determining the social evaluation of language variants.¹²

Sociolinguistics focuses on language use, that is on what can be said in particular language, by whom to whom, in whose presence, when and where in what manner and under what social circumstances. According to Peter Trudgill, sociolinguistics is that part of linguistics which is concerned with

¹⁰ Janet Holmes, *"An Introduction to Sociolinguistics,"* 1.

¹¹ Ronald Wardhaugh, *"An Introduction to Sociolinguistics,"* Fifth Edition (United Kingdom: Blackwell Publishing, 2006), 13.

¹² J. K. Chambers, Peter Trudgill, and Natalie Schilling-Estes, *"The Handbook of Language Variation and Change,"* First Edition (Australia, 2002), 3.

language as a social and cultural phenomenon. It investigates the field of language and society and has close connections with the social sciences, especially social psychology, anthropology, human geography and sociology.¹³

C. The Concept of Bilingualism

Bilingualism is the use of two or more languages sufficiently to carry on a limited casual conversation.¹⁴ On the basis of Bloomfield, bilingualism is a situation when a speaker can use two languages as well.¹⁵ People have the three reason why someone becomes bilingual, namely membership, administration, and education.¹⁶

The example of membership reason is the use of French by European aristocracy to signal the membership of the elite and next the example of administration reason is the use of English by Indonesians, and education too. Nowadays, many people are applying more than one language when they make conversation with other people. In their burble, have been common to wield two languages and bilingualism has become popular in every country in this world.

According to Richard, bilingual is someone who engages two languages with some degree or proficiency but usually bilingual people have

¹³ Peter Trudgill, *Sociolinguistics: "An Introduction to Language and Society,"* Fourth Edition (England: Penguin Group, 2000), 32.

¹⁴ Carol Myers-Scotton, *"Multiple Voices: An Introduction of Bilingualism,"* First Edition (Australia: Blackwell Publishing, 2006), 44.

¹⁵ Janet Holmes, *"An Introduction to Sociolinguistics,"* 13.

¹⁶ Charlotte Hoffman, *"An Introduction to Billingualism,"* (London: Longman, 1991), 3.

a better knowledge in one language than others.¹⁷ Bilingualism arises because there are several factors that influence. Background of education is one of them. The level of education can give affect to someone to be able to speak more than one language.

D. The Concept of Code

Ronald Wardhaugh says that Code is a speech system in which elements of language are applied that have different characteristics in which these characteristics are in accordance with the background, speaker, and relationship in communicating between the speaker and listener. Code can also called dialect or a particular language used in every opportunity to communicate between two or more parties.¹⁸

Generally, a code used for the conversation it has been generic in bilingual society. People can employ some code in expression, but people will not make use of the second language when other people don't understand about that language the used. Code can be said as the key of someone wants to change from one language to another language that their uses in conversation.

Furthermore, code have two kinds there are code switching and code mixing. The similarity between the two is that they usually occur in multilingual society in using two or more languages.¹⁹ However, the

¹⁷ Jack C. Richards and Richard Schmidt, *Longman Dictionary of Language Teaching & Applied Linguistics*, Third Edition (UK: Pearson Education Limited, 2002), 51.

¹⁸ Ronald Wardhaugh, *An Introduction to Sociolinguistics*, 89.

¹⁹ Zul Astri and Al Fian, "The Sociolinguistics Study On The Use Of Code Mixing In Gita Savitri Devi's Youtube Channel Video," *Scope of English Language Teaching, Literature and Linguistics* 3, no. 2 (2020): 84.

difference among code mixing and code switching is code mixing arise if speakers insert or mix foreign words in the more language used. Then code switching is changing the language used to another code such as create sense of humor, the other person, increase the prestige, the presence of three speakers, and speaker themselves.

1. Code Switching

Code switching happen if a bilingual applies two or more languages during people interaction with another bilingual.²⁰ In daily life, code switching use because someone have the ability more than one language in the communication. Code switching is the third person in communication between two people and it can replacement the language which their use and also it can replacement the topic and situation of the conversation.²¹

Every people have reason when they exchange the language while they are doing communication, it depends to the circumstances. So that, in Nisa's journal she defines that code switching guided by the situation of people if they switch the language in the level of communication.²² As

²⁰ Ary Iswanto Wibowo, Idah Yuniasih, and Fera Nelfianti, "Analysis Of Types Code Switching And Code Mixing By The Sixth President Of Republic Indonesia's Speech At The National Of Independence Day," *Progressive XII*, no. 2 (2017): 14.

²¹ Nana Yuliana, Amelia Rosa Luziana, and Pininto Sarwendah, "Code-Mixing And Code-Switching Of Indonesian Celebrities: A Comparative Study," *Jurnal Lingua Cultura* 4, no. 1 (n.d.): 2.

²² Choerotun Nisa, "An Analysis Of Code Switching In 'Supernova: Ksatria, Putri Dan Bintang Jatuh' Novel By Dewi Lestari," *Jurnal Ilmiah Bahasa Dan Sastra* 1, no. 2 (2014): 199.

Mujiono says that code switching is the strategy of an individual to express social meaning in the communication.²³

a. Types of Code Switching

There are three types of code switching, those are inter-sentential code switching, intra-sentential code switching, and extra-sentential code switching.²⁴ Here is the explanation:

1) Intra-sentential Code Switching

This code switching can occur when there is a change in the language used which is below the sentence limit. The shift appears in the middle of a sentence, with no interruptions, hesitations, or pauses to indicate a shift. The speaker is usually unaware of the shift.

Example:

Gita : An, lusa Saya pergi *holiday* sama saudara Saya.

(An, tomorrow I am going to go holiday with my sister)

Ani : Kemana emangnya Git, kamu gak invite saya gitu?

(Where are you going to go Git, you do not invite me, do you?)

Based on the example above the speaker changes the language in the middle of the sentence. The speaker speaks Indonesian and inserts words in English. the words entered in

²³ Mujiono, "Code Switching in English as Foreign Language Instruction Practiced by the English Lecturers at Universities," *International Journal of Linguistics* 5, no, 2 (2015): 50.

²⁴ Nana Yuliana, Amelia Rosa Luziana, and Pininto Sarwendah, "Code-Mixing And Code-Switching Of Indonesian Celebrities: A Comparative Study," 48.

English are "liburan" and "mengundang". So, the English words are called intra-sentential code switching.

2) Inter-sentential Code Switching

Inter-sentential code switching occurs if the people switch language within sentences or two clauses. It happens in the beginning of a sentence or end of a sentence.²⁵

Example:

Nana : Nov, Kamu tau ngga, if Najwa will come to our school.

(Nov, Do you know, if Najwa will come to our school)

Novita : Ahh seriusan kamu Na, I don't believe it that she will come here.

(Ah, are you serious Na, I don't believe it that she will come here).

From the example above, it can be seen in a conversation, at the end of the sentence they switch language to English. It's possible that the speaker is aware of the language switch, because the first utterance uses Indonesian and suddenly switches to English. So, This event can be called Inter-sentential code switching.

3) Extra-Sentential Code Switching Or Tag Code Switching

²⁵ Ibid, 49.

Extra-sentential code-switching is a stage which concern a situation in which a bilingual attaches a tag from one language to a utterance in another language such as “Sorry, Good, Right”, etc.

Example:

Mitha : Sil, kamu beneran ikut jalan-jalan ke Lombok,
right?

(Sil, you follow trip to Lombok, right?)

Silvi : Sorry Mit, aku sepertinya tidak jadi ikut karena
ada kendala.

(Sorry Mit, I think I do not follow the trip because I
have constraint)

Mitha : Really, kalok gitu Aku juga gak ikutlah.

(Really, if you do not follow the trip, I will not
follow it too)

Silvi : No, kamu harus ikut jangan pedulikan tentangaku.

(No, you have to follow the trip, you do not need to
be care about me)

Based on the example conversation above, it shows that the speakers use tag switching in their utterance such as right, sorry, really, and no. They do tag switching in the beginning of their utterance and in the end of their utterance.

2. Code Mixing

Code mixing is mix two language without changing of the topic and can involve various levels of language such as morphology, grammatical structures or lexical items, phonology.²⁶ Code mixing is the other phenomenon closely related to code switching, code mixing means the lexical items and grammatical features of two languages that exist in the same sentence.²⁷ Code mixing is a term used in bilingualism area.

Wardhaugh in states that code mixing occurs when conversants use both languages together to the extent that they change from one language to the other in the course of a single utterance.²⁸ It is means that the conversants just change some of the elements in their utterance. Code-Mixing is caused by several factors such as: the speaker, the addressee, the setting, the change of situation from formal to informal, and the topic.²⁹ The different from the above standpoint, code mixing is going to be distinguished here from code switching.

a. The Types of Code Mixing

Muysken defines three types of code mixing: insertion, alternation, and congruent lexicalization.³⁰

1) Insertion

²⁷ Pieter Muysken, *Bilingual Speech a Typology of Code Mixing*, First Edition (Cambridge: Cambridge University Press, 2000), 1.

²⁸ Ronald Wardhaugh, *An Introduction to Sociolinguistics*, 8.

²⁹ Sumarsih et al., "Code Switching and Code Mixing in Indonesia: Study in Sociolinguistics," *Canadian Center of Science and Education* 4, no. 1 (2014).

³⁰ Pieter Muysken, *Bilingual Speech a Typology of Code Mixing*, 210.

In his view, insertion occurs when lexical items from one language are incorporated into another.

Example of insertion (Indonesian/English):

A : Tergantung leader, terus juga tergantung situation.

(It depends on the leader and on the situation.)

2) Alternation

Occurs when structures of two languages are alternated indistinctively both at the grammatical and lexical level.

Example of alternation (English/Indonesian)

A : You mean, ganti ke kata laen.

(You mean, change it to another word.)

3) Congruent Lexicalization

The third and last category in code mixing is congruent lexicalization, which refers to the situation where two languages share grammatical structures, which can be filled lexically with elements from either language.

Example of Congruent lexicalization (Indonesian/English)

A : Software gua buat convert file wav jadi mp3 gua uda expired.

(My software for converting wav files to mp3 has expired.)

Hoffman shows that there are three types of code mixing based on syntactical patterns³¹. Those are intra-sentential code mixing, intra-lexical code mixing, and involving a change of pronunciation.

1) Intra-Sentential Code Mixing

This kind of code mixing occurs within a phrase, a clause or a sentence boundary, for example English-Indonesian:

A : Never mind, aku bisa paham kok (Never mind, I understand).

B : Hasilnya tergantung team work dan juga lucky (the result depends on team work and also lucky)

In the example above, the speakers A and B mix the language between Indonesian and English, the mixing is called Intra-Sentential code mixing because they mix the languages in a sentence boundary where the speaker A mix “never mind” in she/he utterance, and speaker B says “team work” and “lucky” in she/he utterance.

2) Intra-Lexical Code Mixing

This kind of code mixing occurs within a word boundary.³²

For example English-Indonesia:

A: Syarat pertama ikut lomba itu ya harus nge-**follow** instagramnya dulu.

³¹ Charlotte Hoffman, *An Introduction to Bilingualism*, 112.

³² Budianto Suhartawan and Muhroji, “Code Mixing Used by English Literature Students of The Seventh Semesters in Dr. Soetomo University,” *Dr. Soetomo University*, n.d., 6.

(the first requirement to join the competition is to follow the instagram first)

B: Kamu harus baca koran setiap hari untuk meng-**update** pengetahuanmu tentang masalah-masalah yang terjadi di negara kita (you have to read the news paper every day to update your knowledge about the problems that happen in our country).

In the example above, the speakers A and B mix the language between English and Indonesian at the level of word, so it is called intra-lexical code mixing.

3) Involving a Change of Pronunciation

This kind of code mixing occurs at the phonological level, as when Indonesian people say an English word, but modify it to Indonesian phonological structure. For instance, the word “telephone” is said “telpon” or the word “television” is said “televisi” in Indonesia.

b. The Form Of Code Mixing

According to Bhatia and Ritchie from their book said: “We use the term code-mixing to refer to the mixing of the various linguistic unit (morphemes, words, modifiers, phrase, clause, and sentence)”.³³ From the statement above the forms of code-mixing could be words, phrases, clauses or sentences.

³³ T.K. Bhatia and Ritchie W.C, "*Social and Psychological Factors in Language Mixing*," In W.C Ritchie and T.K. Bhatia(eds.) (*Handbook of Bilingualism*: Blackwell Publishing, 2004), 337.

In this research, the writer focused on code-mixing that happen in the words phrase, and clause. So the writer used the theory about the forms of codemixing based on the form of the word that called a part of speech. Forms of words or parts of speech are the basic forms in English to build a sentence.

There are eight kinds of parts of speech, those are noun, pronoun, verb, adjective, adverb, preposition, conjunction and the last is interjection.

1) Form of Word

According to Richard “word was the smallest of the linguistics units that occurred on its own in speech or writing”
The forms of the word are:³⁴

a) Noun

Noun is a word which can occur as the subject or object of a verb or the related (complement) of a preposition. Nouns typically refer to people, animals, places, things or abstractions. From this explanation, it has been known if noun is every name of the people, animal, places, things, action and other things that could be a subject or object in the sentence.

b) Adjective

³⁴ Jack C. Richards and Richard Schmidt, "Longman Dictionary of Language Teaching & Applied Linguistics," 311.

Richard stated that Adjective is a word that describes the thing, quality, state, or action which a noun refers to. Adjective is a word that used to explain the character of noun or pronoun. The common adjectives that often used in daily conversation such as good, bad, beautiful, ugly, tall, short, small, old, new, kinds of color, smart, stupid etc.

c) Verb

Richard stated that verb was a word which (a) occurs as part of the predicate of a sentence (b) carries markers of grammatical categories such as tense, aspect, person, number, and (c) refers to an action or state.³⁵

d) Adverb

Richard stated that adverb is “a word that describes or adds to the meaning of a verb, an adjective, another adverb, or a sentence and which answered such as a question as how, where or when. In English, many adverbs have a -ly ending.”³⁶

e) Preposition

Preposition is a word used with Noun, Pronoun and gerund to link the grammatically to other words. Preposition may express such meaning as possession (of), direction (to), place (at), time (before).

³⁵ Ibid, 625.

³⁶ John Wiley and Sons, *Applied Linguistics*, 178.

f) Conjunction

Conjunction also connective. Conjunction is a words, phrase, or clause together, such as but, and, when.

g) Interjection

Interjection is a word such as ugh!, gosh!, wow!, which indicates an emotional state or attitude such as delight, surprise, shock and disgust, but which has no referential meaning. Interjection are often regarded as one of the part of speech.³⁷

2) The Form of Phrase

According to Richard “phrase was a group of the word, which form a grammatical units, a phrase did not contain a finite verb and did not have a subject-predicate structure”.

3) The Form of Clause

A Clause forms a sentence or part of a sentence and often functions as a noun, adjective or adverb. There are two kinds of clauses.³⁸ The first is independent clause and the second dependent clause. Independent clause is complete sentence and contains the main subject and verb of sentence (it is also called a main clause). While the dependent clause is not a complete sentence, it must be connected to an independent clause. A

³⁷ Martin J. Ball et al., *The Handbook of Clinical Linguistics*, 159.

³⁸ Jack Richards and Schmidt, *Longman Dictionary of Applied Linguistics*, 81.

clause is different from a phrase. A phrase does not contain a finite verb and does not have a subject-predicate structure.

Example:

- Ani, What are doing? di panggil dari tadi kok gak nyambung.
- I just want to tell you something. Karena ini penting banget.

c. The Reason Of Using Code Mixing

When code switching or code mixing occurs, the motivation or reasons of the speaker is an important consideration in the process. According to Hoffman, there are number of reasons for bilingual or multilingual person to switch or mix their languages.³⁹ Those are : talking about a particular topic, quoting somebody else, being empathic about something (express solidarity), interjection, repetition used for clarification, intention of clarifying the speech content for interlocutor, expressing group identity

1. Talking about a particular topic

People often prefer to talk about a particular topic in one language rather than in another. Sometimes, the speaker feels free and more comfortable in 16 expressing his/her though and emotional situation by using a language which is not their everyday language

2. Quoting somebody else

³⁹ Charlotte Hoffman, *An Introduction to Bilingualism*, 116.

Code Mixing happens when a speaker switches codes to quote a famous expression, proverb, or saying of some well-known figures. The switch involves just the words that the speaker is claiming the quoted person said.

3. Being emphatic about something (express solidarity)

As usual, when someone who is talking using a language and suddenly wants to be emphatic about something, he either intentionally or unintentionally, will switch one language to another language. Or, on the other hand, he switches from his second language to his first language because he feels more convenient to be emphatic in his second language rather than in his first language.

4. Interjection (inserting sentence fillers or sentence connectors)

Language switching and language mixing among bilingual or multilingual people can sometimes be marked by an interjection or sentence connector. Interjection is words or expressions, which are inserted into a sentence to convey surprise, strong emotion, or to gain attention. Interjection is a short exclamation like: Duh!, Hey!, Oh!, Shit!, etc. Interjection has no grammatical value, but the speaker usually uses them in the conversation.

5. Repetition used for clarification

When a speaker wants to clarify his/her speech so that it will be understood better by the listener, he/she can sometimes use both of the languages (codes) that he/she masters to say the same message. when a bilingual wants to clarify his/her speech so that it will be understood more by the listener, he or she can sometimes use both of the languages that he or she mastered by saying the same utterance (the utterance is said repeatedly). The repetition is not only to clarify the speech but also to emphasize the message.

6. Intention of clarifying the speech content for interlocutor

When a bilingual person talks to another bilingual, there will be lots of code-switching and code-mixing occurs. The speaker will repeat a message in one language to another language with the purpose of making the speech run smoothly or clarifying the ideas to make the conversation more understandable.

7. Expressing group identity

Code switching and code mixing also be used to express group identity. The way of communication of academic people in their disciplinary groupings, are obviously different from the

people who are out of the community. Additional reasons given by Saville-Troike.⁴⁰

- a. To soften or strengthen request or command

Another reason the code mixing happens because one of the functions is to soften a command or strengthen the request in order to sound more polite request or command. However, code mixing and code switching can also strengthen a command since the speaker can feel more powerful than the listener because he/she can use a language that another cannot.

- b. Because of real lexical need

One of the common reasons of bilingual/multilingual person to switch or mix their languages is due to the lack of equivalent lexicon in the languages. When an English-Indonesian bilingual has a word that is lacking in English, he will find it easier to say it in Indonesian. when he has a word that is lacking in Indonesian, he will use the English term.

- c. To exclude other people when a comment is intended for only a limited audience

Sometimes people want to communicate only to certain people or community they belong to. To avoid the other community or interference objected to their

⁴⁰ M Savile-Troike, *"The Ethnography of Communication an Introduction"* (Oxford: Basil Blackwell, 1986), 69.

communication by people, they may try to exclude those people by using the language that no everybody knows.

E. The Concept of Instagram

Nowadays people are getting easier to access internet. Internet can be accessed easily by using mobile phone. Social media becomes one of applications which is mostly accessed by people especially teenagers.⁴¹ The mobile technologies such as smartphones and tablets in this modern era become common to be applied in tertiary education, the applications such as Facebook, Twitter, and Instagram. Instagram is a mobile application which is available via the play store or for iPhone users via apple store.⁴² The use of Instagram social media has become a tool to disseminate information to the outside community quickly.⁴³

Instagram is an American photo and video sharing social networking service owned by Facebook, created by Kevin Systrom and Mike Krieger in San Francisco, California, and originally launched on iOS in October 2010. Instagram has gone through hundreds of change and algorithm updates many of which have been driven by Facebook, after purchasing the network in 2012.

⁴¹ Azizah Maulina Erzad and Suciati, "Social Media for Improving Students' English Quality in Millennial Era," *Jurnal Edulingua* 5, no. 1 (2018): 8.

⁴² Dr. Nafiseh Zarei and Rajeev Rudravarapu, "Using Instagram In English Language Learning," *Research Journal of English Language and Literature (RJELAL)* 7, no. 2 (2019): 329.

⁴³ Silvia Widya Kusumaningtyas and Zon Vanel, "The Role of Instagram as an Information Deliverance to The Citizen by The Public Relations of Salatiga City Government," *Jurnal Ilmu Komunikasi* 2, no. 1 (2019): 112.

In August 2014, Instagram released Hyperlapse.⁴⁴ This new application enables users to create timelapse video.

Using Instagram to improve pupils' writing through photographs and the results of his study demonstrated that the application of photographs in Instagram improved pupils' writing skills in writing descriptive texts. Instagram's caption means text or a piece of writing that a user adds to an image to describe, to explain, or to contextualize the photo or video being uploaded.⁴⁵ Because people can be reflected in writing, first is "caption it".⁴⁶ Instagram can be an inspiration fairy that can serve as prompt for people writing. In this activity, people can post an interesting photo and they write a descriptive caption. The powerful thing of this activity is that the picture or photo can help people in giving ideas about what to write. It will be challenging by asking people to write their caption using specific sentence types, different parts of speech, clauses, prepositional phrase, and their current vocabulary words. . Instagram also promotes socialization in a community via communication beyond classroom context.⁴⁷

⁴⁴ Inês Amaral, *The SAGE Encyclopedia of Economics and Society Instagram* (Thousand Oaks: SAGE Publications, 2015), 1.

⁴⁵ Tri Septa Nurhantoro and Novi Wulandari, "Exploring The Use Of English In Instagram And Its Influence On The User's Identity," *Journal of English Language and Education* 3, no. 2 (2017): 39.

⁴⁶ Ari Hilman, "The Effectiveness of Using Instagram in Developing Students' Descriptive Text Writing," *Journal of Applied Linguistics and Literacy* 3, no. 1 (2019): 35.

⁴⁷ Siti Sarah Shazali, Zati Hanani Shamsudin, and Melor Md. Yunus, "Instagram: A Platform to Develop Student's Writing Ability," *International Journal of Academic Research in Business and Social Sciences* 9, no. 1 (2019): 91.

Hence, it becomes a useful social networking platform instantly to individuals and companies.⁴⁸ In a more recent estimation, it is reported that around 75 million people are using Instagram on a daily basis, and approximately 16 billion photos are uploaded and shared with other users. Instagram is estimated to have 1.074 billion users worldwide in 2021. That's big milestone for the photo-sharing network. Incidentally, instagram also registered a big 22.9 percent increase in the number of user in 2020.⁴⁹

Instagram is also one of the social media that is known well by the youth and adult.⁵⁰ Instagram allow to send quick and easy updtaes to families and outside stakeholders. It is common for the students to have an account on their Instagram and update every moment on their life such as sharing picture and video. Their followers may like and also comment on the picture/video.⁵¹ People are already using Instagram anyhow, and tapping into that interest seems to be a fun and creative ways to have them use a tool they already like to think and learn. Instagram is impressive with its amazing features to support people's purposes related to daily needs and education.⁵² Moreover, instagram can be used as learning media due to its supporting features.

⁴⁸ Hiram Ting et al., "*Beliefs about the Use of Instagram: An Exploratory Study*," *International Journal of Business and Innovation* 2, no. 2 (2015): 16.

⁴⁹ Hiram Ting et al., "*Beliefs about the Use of Instagram: An Exploratory Study*," *International Journal of Business and Innovation* 2, no. 2 (2015): 17.

⁵⁰ Nissa Muzzammie Hape, "The Effect of Instagram to Students' Speaking at The Paredise English Course of Kampung Inggris in 2018," *University of Nusantara PGRI Kediri*, 2018, 4.

⁵¹ Fitri Handayani, "Student's Attitudes Toward Using Instagram in Teaching Writing," *Journal of Educational Studies* 2, no. 1 (2017): 24.

⁵² Gisty Listiani, "Writing Compared to Teacher Centered Writing to Teach Recount Text to Students With High and Low Motivation," *Journal of English Language Teaching* 5, no. 1 (2016): 4.

F. About Kampung Bahasa Payungi

Kampung Bahasa Payungi is one of the places to learn English in Pasar Yosomulyo Pelangi (Payungi) at Yosomulyo Metro. Kampung Bahasa Payungi was initiated by Akhyar Musthofa, he saw that currently there are many bright children in universities who want to continue their studies, "And one of the requirements to continue to a higher level is language skills," Akhyar said when researchers met him at the Kampung Bahasa Payungi on Monday, July 5, 2021. Akhyar Musthofa is someone who has been in the Kampung Inggris Pare Kediri for years.

Akhyar also explained why the Kampung Bahasa Payungi was formed into a village to learn English, because learning a language must be supported by an environment that supports 'language is habit'. Kampung Bahasa Payungi has 7 tutors with members who are open to the public and have various learning periods, namely 1 month, 3 months, and 6 months. In August 2020 Kampung Bahasa Payungi was officially established and currently has 3 units, namely the first English Camp unit, Apple Mango, and then the TOEFL IELTS program.

The English Camp unit is where the members stay and have study hours from Monday-Saturday, Monday-Friday learning vocabulary, conversation & reading, grammar & writing, speaking, and study groups from 5.30 AM until 9.30 PM, while on Saturday the activity is TOEFL IELTS scoring. Furthermore, the Apple Mango unit is held every day and is specifically attended by toddlers or pre-school age children who live in the

Payungi area, Apple Mango starts at 7.30 AM until 9.30 AM who learns spelling be, rining, and the like. Finally, there is the TOEFL IELTS unit, which is a unit that facilitates people who want to study TOEFL IELTS so they can get a high score, usually that score is used to apply for scholarships or apply for jobs.

CHAPTER III

RESEARCH METHOD

A. Types and Characteristics of the Research

Research method have two kinds, there are qualitative and quantitative methods. The characteristic of this research is chosen based on its purpose. On the basis of Creswell, qualitative research is most appropriate to address research problems where you do not know the variables and need to be explored.⁵³ It is very different from a quantitative, that is associated with frequency' while qualitative relates to even abstract characteristics. It means that the most appropriate qualitative research that does not know its variables needs to be explored.

Qualitative research is a general term that embraces various interpretive techniques that attempt to represent, decode, translate, and otherwise pertain to the meaning rather than the frequency of the phenomena that occur in the natural social world.⁵⁴ Therefore, in this research, the researcher will use qualitative descriptive research to examine *code mixing on instagram's caption used by the member of Kampung Bahasa Payungi at Metro*.

⁵³ John W. Creswell, "Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research," Fourth Edition (Boston: Pearson, 2012), 16.

⁵⁴ Sharan B. Merriam, "Qualitative Research: A Guide to Design and Implementation," Second Edition (United States of America: Jossey-Bass, 2009), 12.

B. Data Source

For gathering accurate information, the researcher needs accurate data from a qualified source. In conducting this research, the researcher has used the instagram's caption used by the member of Kampung Bahasa Payungi as a source of data. Basically, data sources are divided into two kinds of data: primary and secondary data. In the analysis or documentary history, primary and secondary sources' quality is the primary qualification to be included in the database.⁵⁵ Best on explained by Donald Ary, historians classify the material as a primary and secondary source.

1. Primary sources are original documents (correspondence, journals, reports, etc.), relics, remains, or artifacts. These are the direct result of the events or records of participants. Secondary sources are then the mind of a non-observer between the event and the user of the document.⁵⁶ It means that primary sources and secondary sources are different. In this research, the primary source is a sentence containing code mixing, and the data source is the member of Kampung Bahasa Payungi. This time, the researcher will take four members, that are Arbi @arbityo_, Ririn @ririnervian, Zayn @iamzayn, Umniya @umniyatussselfiyana.
2. Secondary data is the mind of a non-observer also comes between the even and the user of the record, the data which gotten not directly from

⁵⁵ Ibid, 75.

⁵⁶ Donald Ary, Lucy Cheser Jacobs, and Christine K. Sorensen, "*Introduction to Research in Education*," 8th ed (Canada: Wadsworth Cengage Learning, 2010), 467.

the object but from another resources that are closed to the subject and can support primary data, such as textbooks, another undergraduate thesis, and internet sources or in the instagram's caption used by the Member of Kampung Bahasa Payungi and review of research and so on.

C. Data Collecting Technique

According to Creswell, in many qualitative studies, inquiries collect various forms of data and spend significant time in general settings gathering information.⁵⁷ Data collection measures include governing study boundaries, gathering unstructured or semi-structured interviews, and observations, documents, and sets rules for recording information. It means that data collecting for information have interviews, observation, and documentation.

In collecting data, the researcher needs instruments. The instrument to be used by the researcher is its documentation. On the basis of O'Leary, the term 'document' can refer to a more just paper and include photos, television programs, and even artwork.⁵⁸

1. Observation

In order to get the qualified data, the researcher need several processes are required as follows:

- a. The researcher reads the instagram's caption used by the member of Kampung Bahasa Payungi.

⁵⁷ John W. Creswell, "*Research Design*," Third Edition (America: SAGE Publications, 2009), 178.

⁵⁸ Zina O'leary, "*The Essential Guide To Doing Research*," First Edition (London: SAGE Publications, 2004), 177.

- b. The researcher identifies code mixing error used in instagram's caption.
 - c. The researcher marks a phrase or a sentence relating to the code mixing error.
 - d. Capture or photo the data which contain Indonesian English code mixing.
 - e. The researcher collected the data from the caption which followed the types and reason of code-mixing error.
 - f. The researcher put all the data into a data sheet.
 - g. The researcher analysis the collected data.
2. Documentation

Documentation is the science of information in general, covering all academic and professional disciplines that handle recorded information.⁵⁹ It means that documentation is a way used to obtain information from written sources or otherwise. In obtaining data, the researcher has used a documentation method to get detailed data on the code mixing used in *the instagram's caption used by the member of Kampung Bahasa Payungi at Metro*.

3. Interview

In collecting the data from interview, the researcher will do the procedures as follows:

⁵⁹ Sanku Bilas Roy and Moutusi Basak, "Journal of Documentation: A Bibliometric Study," University of Nebraska Lincoln, 2013, 3.

- a. The researcher arranged the schedule of interviewing with the respondents.
- b. The researcher explained about code mixing and make sure that the respondents understand the code mixing as needed.

D. Data Analysis Technique

The data analysis technique that researchers use is recording or coding units. In process of research that involves simultaneous coding and categorizing documents. The researcher uses coding because based on Dr. Klaus and H. Krippendorff recording or coding units is a unit distinguished for separate descriptions, transcriptions, recording, or coding. Thus, information about the recording unit can be distributed to the entire text. After analysis described the recording units, this description, which is then compared to, analyzed, summarized, and uses as the basis for the conclusion intended.

Furthermore, the researcher will do a mark on the code mixing used in the instagram's caption by the member of Kampung Bahasa Payungi. Then, the researcher will categorize each code mixing and put it in a notebook. Dr. Klaus and H. Krippendorff said: categorical distinctions define a portion by its membership or category by having in common.⁶⁰

In analyzing data, the researcher applied procedures as follows:

1. The researcher analyzed the types and reasons of code mixing. In the types of code mixing the Researcher used Hoffman's theory such as intra-sentential code mixing, intra-lexical code mixing, and involving a

⁶⁰ Klaus Krippendorff, "*Content Analysis: An Introduction to Its Methodology*," Second Edition (United States of America: SAGE Publications, 2004), 56.

change of pronunciation. Meanwhile, the researcher analyzed the reason of using code mixing used by the member used Hoffman's theory; talking about particular topic, quoting somebody else, being empathic about something (express solidarity), interjection, repetition used for clarification, intention of clarifying the speech content for interlocutor, expressing group identity and Savile-Troike's theory; to soften and strengthen request or command, because of real lexical need and to exclude other people when a comment is intended for only a limited audience;

2. The researcher made a table to be classified every type of code mixing that appears on the Instagram's caption. But the reason does not use tables, but use narration of interview results.

Table 2

The Instrumen of Types of Code Mixing

No.	Utterences	Types of Code Mixing		
		ISCM	ILCM	ICP
1.				
2.				
3.				

ISCM : Intra-Sentential Code Mixing

ILCM : Intra-Lexical Code Mixing

ICP : Involving Change Pronunciation

3. Next, the Researcher concluded the highest types of code mixing on the Instagram's caption used Bluman's formula to count the number of types and levels of code mixing:⁶¹

$$P = \frac{f}{n} \times 100\%$$

Note:

P= percentage

F=frequency

N=number of cases

4. The researcher explained about the types of code mixing which appear on Instagram's caption.

⁶¹ Allan G Bluman, *Elementary Statistics: A Step by Step Approach* (New York: McGraw Hill, 2004), 74.

CHAPTER IV

FINDING AND DISCUSSION

A. Finding Research

This chapter, the researcher presented findings to answer the research questions about the types, levels, and reason of code mixing which the researcher has obtained data from instagram's caption used by the member of Kampung Bahasa Payungi. The researcher found in its various types, levels and reason.

1. The Types of Code Mixing

The researcher classified the types used Hoffman;s theory which are divided into three, they are: intra-sentential of code mixing, intra-lexical of code mixing, and involving a change of pronunciation. In this research, the researcher made code to easily for analyzing,. The codes are written bellow:

- a. ISCM : Intra-Sentential Code Mixing
- b. ILCM : Intra-Lexical Code Mixing
- c. ICP : Involving Change Pronunciation

The classification the data of the types of code mixing are written in the table bellow:

Table 3
The Types of Code Mixing

No.	Utterences	Types of Code Mixing		
		ISCM	ILCM	ICP
1.	<i>circle of goodness</i> , bersyukur banget	√		
2.	se baik dan se <i>aware</i> itu dengan arby		√	
3.	<i>fyi</i> mereka lebih senior	√		
4.	Aku gatau konsep <i>postingan</i> ini		√	
5.	jangan mual liat <i>slide</i> kedua		√	
6.	<i>Student Of Law</i> . Aku ingat	√		
7.	Padahal <i>values</i> nya bukan		√	
8.	kuyy lah <i>learning together</i> wae	√		
9.	membawakan sebuah <i>talk show</i>	√		
10.	pada <i>topic</i> yang di usung			√
11.	temen <i>audience</i> adalah kunci terbesar	√		
12.	<i>Upload</i> ini bener bener mengandung keberanian	√		
13.	Karena <i>skill</i> membawa acara ku	√		
14.	RAKSI <i>SHARING</i> !!!! Menjadikan diri	√		
15.	<i>Point'</i> penting yang kita sampaikan			√
16.	senjata atau malah <i>Boomerang</i>			√
17.	Tetapi jika dirimu belum memiliki <i>previllage</i>	√		
18.	tidak hanya pada <i>beauty</i> tapi semua kelebihan	√		
19.	<i>Event</i> pertamaku dalam mewakili fakultas			√
20.	Yaitu <i>Behavior</i> Dan <i>Attitude</i> Yang Benar	√		
21.	mereka adalah <i>golden opportunity</i>	√		
22.	ternyata mereka <i>exited</i> banget ! Alhamdulillah	√		
23.	jadi tambah seru <i>sharing</i> -nya !!		√	
24.	Ketiga acara ini di <i>suport</i> langsung	√		
25.	<i>next time</i> kita agendakan lagi yukk	√		
26.	Sukse parah <i>with</i> kak BEKTI	√		

27.	<i>driver</i> pengantar kebobrokan jati diri bangsa !!	√		
28.	tentu akan <i>SAY WAR TO DRAGS</i> !!!!	√		
29.	Eh <i>btw</i> taqobaallahu Minna wamingkum	√		
30.	bukan untuk men- <i>judge</i>		√	
31.	terus semangat <i>grow up</i> !!	√		
32.	<i>CHALLENGE</i> PEMILIHAN DUTA	√		
33.	<i>Thanks</i> ya guys udah ikuti	√		
34.	<i>suport CHALLENGE</i> ini dengan baik	√		
35.	kamu harus punya <i>6 life skill</i>	√		
36.	Keterampilan <i>vocational</i>	√		
37.	Keterampilan menghadapi masalah (<i>adversity skill</i>)	√		
38.	Sedang <i>mental breakdance</i> akan menjauhi seseorang	√		
39.	sebagai rutinitas untuk mem- <i>backup</i> kegiatan		√	
40.	mengisi <i>space</i> Dan banyak juga	√		
41.	pertemanan dari <i>good friend</i> Sampe <i>toxic</i> gitu	√		
42.	Nahh menurutku ini adalah <i>skill</i> berteman	√		
43.	Arby mendapatkan <i>income</i> yang lumayan .	√		
44.	Jaga <i>ATTITUDE</i> naah ini penting banget	√		
45.	generasi emas bisa memiliki <i>personal branding</i> yang cakep	√		
46.	bisa memiliki <i>relationship</i> yang bagus pula .	√		
47.	Kenapa penting membuat <i>dreams list</i>	√		
48.	merencanakan pendidikan adalah <i>important</i>	√		
49.	harus cukup segala aspek dari <i>knowledge</i> dan <i>education</i>	√		
50.	kalo kita tidak memiliki <i>knowledge</i> dalam pendidikan	√		
51.	gerakan nyata yang di lakukan di dunia nyata alias <i>offline</i>	√		
52.	CERITAARBY (<i>sharing education</i>)	√		

53.	caranya pakai <i>hashtag</i> ini #ceritaarby	√		
54.	aku berada di <i>circle updated</i> banget dengan informasi	√		
55.	<i>LEARN WITH @payungikampungbahasa</i> , Sedikit terharu aku	√		
56.	karena dapet beasiswa <i>full</i> untuk <i>improvement</i> bahasa Inggris	√		
57.	Di mulai menulis <i>essay 2 topic</i> , cv dan <i>interview</i> .	√		
58.	hari lainya belajar dan di beri <i>assignment</i> dirumahh	√		
59.	<i>ALIAS ON TIME</i> tidak seperti tempat pembelajaran lainya	√		
60.	Bahkan beliau <i>said</i> : 30% belajar Inggris	√		
61.	<i>Circle</i> pertemanan, Aku bener bener merasakan	√		
62.	masa <i>improvement</i> untuk menghasilkan karya konkret	√		
63.	Ini adalah <i>golden opportunity</i> bagi kita remaja	√		
64.	<i>Getting sick</i> itu wajar, manusiawi dan yaudah	√		
65.	Orang yang setelahnya <i>selow</i> tapi kadang suka ngegass	√		
66.	kalau salah satunya <i>overpower</i>	√		
67.	Bismillah <i>everything gonna be alright..</i>	√		
68.	karena punya sampingan blog dan <i>review</i> buku.	√		
69.	sudah lama pengen belajar <i>urban farming</i>	√		
70.	Salah satunya budidaya <i>microgreen</i> .	√		
71.	sayuran ini biasanya dikonsumsi mentahan sebagai <i>healthy food</i>	√		
72.	jadi pustakawan ditawari lagi <i>double job</i> jadi <i>shadow teacher</i> .	√		
73.	so pasti ya gajinya lebih juga wkwk.	√		
74.	Banyak suka duka, <i>insecure</i> dan lelah pasti.	√		

75.	setelah banyak <i>sharing-sharing</i> soal isu-isu perempuan		√	
76.	<i>Double</i> semangat jadinya, karena merasa berhasil			√
77.	terus dapet <i>achievement</i> yang lumayan tidak disangka-sangka	√		
78.	sudah berusaha menyelesaikan beberapa <i>deadline</i> .	√		
79.	jailin dia dan itu <i>healing</i> banget□	√		
80.	Nyanyi <i>Ost</i> nya Hometown Chachacha	√		
81.	tapi hujan datang aja secara <i>random</i>	√		
82.	Awalnya aku kira karena menjelang <i>on period</i> ,	√		
83.	Aku mulai <i>worry</i> donk□.	√		
84.	Setelah membaca komposisi, <i>claimnya</i> yang <i>alcohol free</i>	√		
85.	Apalagi <i>skin concern-nya</i> , memang untuk kulit kering		√	
86.	Karena <i>ingredients-nya</i> alami, kalian wajib banget cobain		√	
87.	udah mulai <i>campaign</i> isu kekerasan seksual	√		
88.	Entah kenapa skrg rasanya <i>really grateful</i>	√		
89.	<i>So far</i> , skrg hidup jadi terasa tenang	√		
90.	Aamiin. <i>Love you</i> , mbebku	√		
91.	kemarin membagikan rasa syukurnya di <i>questions box</i> aku	√		
92.	<i>Review Novel Lebih Senyap dari Bisikan</i>	√		
93.	kita jadi bertemu dengan <i>event-event online</i> untuk menggantikan semarak perayaan			√
94.	Bisalah jadi tambahan kegiatan untuk <i>healing</i> ditengah kebosanan	√		
95.	bisa ikutan lomba <i>Virtual Race</i> dan <i>Photo Competition</i> dari @kumparancom	√		

96.	yang aku dapatkan dari <i>Body Lotion</i> varian Jolly dari Scarlett	√		
97.	Ditambah ada <i>lock-unlocknya</i> jadi nggak khawatir tumpah		√	
98.	<i>Yes</i> meski kita mencoba yang terbaik. Tapi percayakah kita?	√		
99.	Hal-hal indah sedang menunggu di depan sana. <i>Cheer up!</i>	√		
100.	Setiap lihat <i>postingan</i> orang nikah kok bawaannya pengen nikah		√	
101.	beberapa bulan setelah baru saja mendapat <i>handphone</i> android baru	√		
102.	<i>Anyway</i> , di kebun ini terlihat seperti pada lokasi film Asia	√		
103.	Seorang teman berkata " <i>Being adults is about to endure</i> ".	√		
104.	sesuatu yang pelik bisa diringankan dengan peluk", <i>well I'm hugging myself</i> ,	√		
105.	@fiersabesari <i>says on his song</i> , " Kadang kala tak mengapa untuk tak baik-baik saja	√		
106.	<i>Second antology releas</i> □ Bisa pesan langsung di aku ya	√		
107.	<i>Self healing</i> terbaik adalah alam	√		
108.	tidak sadar betapa berharganya dirinya. <i>love yourself and glow up.</i>	√		

Through the data in the table 5, the researcher counted the data and got the percentage of the data by using Bluman's formula. The percentage of the data based on the types of code mixing

Table 4
The percentage of The Types of Code Mixing on Instagram

NO.	TYPES OF CODE MIXING	FREQUENCY	PERCENTAGE
1.	Intra-Sentential Code Mixing	90	83,3%
2.	Intra-Lexical Code Mixing	12	11,1%
3.	Involving a Change of Pronunciation	6	5,6%
TOTAL		108	100%

From the result of the counting percentage by using formula that proposed by Bluman, the researcher concludes that the most types of code mixing happens in the instagram is intra-sentential of code mixing with 90 cases, the second types is intra-lexical of code mixing with 12 cases and the last percentage is involving a change of pronunciation with 6 cases.

2. The Reasons of Code Mixing

Researcher interview of reasons of using on the instagram's caption by the member. The data about the reason of code mixing used Hoffman's theory and Saville-Troike theory such as Talking about a particular topic, Quoting somebody else, Being emphatic about something (express solidarity), Interjection (inserting sentence fillers or sentence connectors), Repetition used for clarification, Intention of clarifying the speech content for interlocutor, Expressing group identity, To soften or strengthen request or command, Because of real lexical need and To exclude other people when a comment is intended for only a limited audience.

B. Discussion

This part, the reasearcher presented all the data that have been found in the member of Kampung Bahasa Payungi at Metro by using Hoffman;s theory which are divided into three, they are: intra-sentential of code mixing, intra-lexical of code mixing, and involving a change of pronunciation. In this research, the researcher made code to easyly for analyzing. For the levels of code mixing, the researcher employed Suwito's theory which is divided into six levels such as word level, phrase level, baster level, repetition word, idiom level, and the last is clause level.

Meanwhile, for reasons of code mixing used used Hoffman's theory and Saville-Troike theory such as Talking about a particular topic, Quoting somebody else, Being emphatic about something (express solidarity), Interjection (inserting sentence fillers or sentence connectors), Repetition used for clarification, Intention of clarifying the speech content for interlocutor, Expressing group identity, To soften or strengthen request or command, Because of real lexical need and To exclude other people when a comment is intended for only a limited audience. The reasearcher interview the member of Kampung Bahasa Payungi to know their reason used code mixing on Instagram's caption.

The researcher found that ther were 108 code mixing data that occurred on the instagram's four member of Kampung Bahasa Payungi at Metro. The code mixing phenomenon was carried out by four member, that are @arbityo_, @ririnervian, @iamzayn, and @umniyatusselfiyana, from the

108 data researchers conducted research by examining the types, levels, and reason what the member did code mixing in their instagram.

1. The Types of Code Mixing

Base on the data classification in the types of code mixing in the table 5, it can be discussed:

a. Intra-sentential Code Mixing

This kind of code mixing occurs within a phrase, a clause or a sentence boundary, for example English-Indonesian. In this type, the reasearcher found 108 data. Here the researcher took 3 data which are discussed:

- 1) Tidak hanya pada *beauty*, tapi semua kelebihan

“Not only on beauty, but all the superiority”

Based on the caption snippet above that was said by @arbytio_ and is in table 5 number 18, @arbytio_ uses English "beauty" in the middle of the caption, which is dominant in Indonesian and in Indonesian "beauty" means "cantik". Based on the theory about intra-sentential of code mixing, @arbytio_ did code mixing in inter-sentential of code mixing, because he mixed his language in the sentence boundary.

- 2) *Circle of goodness*, bersyukur banget

“Circle of goodness, very grateful”

The utterance above appeared on the caption in table 5 number 1, @arbyti_ entered a foreign language in the fisrt of his

caption he said "circle of goodness" which means "lingkungan yang baik". The mixing is classified as intra-sentential code mixing because the English words in the form of phrase. So, based on the explanation about intra-sentential of code mixing, the mixing above is included in the type of intra-sentential of code mixing.

- 3) Sesuatu yang pelik bisa diringankan dengan peluk, *well I'm hugging myself*.

“Something strange can be lightened with a hug, well I'm hugging myself”

The mixing of the above language is done by @iamzayn, she says "well I'm hugging myself" in her utterance. @iamzayn mixed his official language with foreign language that is English. The code mixing that she did is included in the types of intra-sentential of code mixing, because the language mixing in the form of sentence.

b. Intra-lexical of Code Mixing

This kind of code mixing occurs within a word boundary. For example English-Indonesia. In the types of code mixing which belongs to intra lexical code mixing the researcher found 12 data. Here the researcher took 3 data which are discussed:

- 1) Aku gatau konsep *postingan* ini

“I don’t know the means of this upload”

In the table 5 in number 4 shows that there is a suffix “an” in the word of “postingan”. This is the mixing between an English word with Indonesian affixation which is suffix. The structure is “posting” as word and “an” as suffix becomes intra-lexical of code mixing (unggah-an).

- 2) Se baik dan se-*aware* itu dengan Arby

“Very humble and aware to Arby”

The types of code mixing in the intra-lexical of code mixing based on the utterance above it can be seen that @arbityo_ gave the Indonesian affixation “se” on the word of “aware”. It is included into baster affixation Indonesian prefix. The structure is “se” as prefix and “aware” as word it becomes intra-lexical of code mixing “se-aware”. In Indonesian language, the meaning of “se-aware” is “sepeduli”.

- 3) Karena *ingredients*-nya alami, kalian wajib banget cobain

“Because the ingredients are natural, you really have to try it”

In the table 5 in number 86 shows that there is a suffix “nya” in the word of “ingredients”. This is the mixing between an English word with Indonesian affixation which is suffix. The structure is “ingredients” as word and “nya” as suffix becomes intra-lexical of code mixing (bahan-nya).

c. Involving a Change of Pronunciation

This kind of code mixing occurs at the phonological level, as when Indonesian people say an English word, but modify it to Indonesian phonological structure. In the types of code mixing which belongs to involving a change of code mixing the researcher found 6 data. Here the researcher took 2 data which are discussed:

1) Senjata atau malah *Boomerang*

“Weapons or to be boomerang”

In the table 4 in number 16 shows that there is phonological level “boomerang” and modify to Indonesian as “bumerang”. This is the mixing between an English word with Indonesian, and this phonological level it becomes involving a change of code mixing.

2) Pada *topic* yang di usung

“On the topic carried”

In the table 5 in number 10 shows that there is phonological level “topic” and modify to Indonesian as “topik”. This is the mixing between an English word with Indonesian, and this phonological level it becomes involving a change of code mixing.

2. The Reasons of Code Mixing

There were several reasons why both of the members used code mixing on the Instagram's caption. Based on the result of interviewing the researcher connected all of the answers with the Hoffman's theory about the reason of using code mixing.

a. Talking About Particular Topic

The first member Arbi @arbityo has a reason used code mixing, he feels free and more comfortable in expressing their thoughts and emotional situations by using language that is not their everyday language, they enter into talking about a particular topic, for example is table 7 number 18 **tidak hanya pada beauty tapi semua kelebihan**. Arbi wrote caption by mixing English with Indonesian but more dominantly into Indonesian, such as saying "*beauty*". Based on the explanation of the theory and the result of interviewing the researcher conclude that there are similarity between the Hoffman's Theory with the member's reason, so the researcher conclude that one of the reasons of the teacher to use code mixing is *Talking About Particular Topic*.

b. Being Emphatic About Something

The other reason's Arby @arbityo_ has a reason used code mixing in order table 7 number 28 "**tentu akan Say War To Drags !!!!**" he emphasizes young people to stay away from drugs by using English, to make it easier for listener to accept. Based on the result above the

researcher connect it with Hofmann's theory, one of Hofmann's theory about the reasons of using code mixing is *Being Emphatic About Something*.

c. Because of Real Lexical Need

The second member Ririn @ririnervian has a reason used code mixing in order table 7 number 68 "**karena punya sampingan blog dan review buku**". Because the member sometimes does not find a word that has not representation in another language except from the language itself, it same with the Hoffman's theory called Because of Real Lexical Need, it is due to the lack of equivalent lexicon in the language. When he has a word that is lacking in Indonesian, she will use the English term. Based on explanation above the researcher conclude that one of the teacher's reason to use code mixing is *Because of Real Lexical Need*.

The next member Umni @umnihatusselvyana has a reason sometimes not find a word that representation in another language except from the language itself, for example table 7 number 107 "**self healing terbaik adalah alam**", it same with the Hoffman's theory called Because of Real Lexical Need, it is due to the lack of equivalent lexicon in the language. When he has a word that is lacking in Indonesian, she will use the English term. Based on explanation above the researcher conclude that one of the teacher's reason to use code mixing is *Because of Real Lexical Need*.

d. **To Exclude Other People When a Comment is Intended for Only a Limited Audience**

The last member Zayn @iamzayn used code mixing because to avoid the other community or interference objected to their communication by people, she try to exclude those people by using the language that no everybody knows. For example table 7 number 103 **Seorang teman berkata "*Being adults is about to endure*".** She want to communicate only to certain people or community they belong to. Based on the explanation of the theory and the result of interviewing the researcher conclude that there are similarity between the Hoffman's Theory with the member's reason, so the researcher conclude that one of the reasons of the teacher to use code mixing is ***To Exclude Other People When a Comment is Intended for Only a Limited Audience.***

CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

This study observed the utterance which contain code mixing from The Member of Kampung Bahasa Payungi at Metro. Therefore, there are two objectives of this study. First this study aimed to find the types and levels of code mixing that the member used in his utterances. And for the types of code mixing the researcher used Hoffman's theory while the levels of code mixing the researcher used Suwito's theory. Second, this study is aimed find what are the reason that the member used code mixing in his utterances based on Hoffman's theory and the researcher interview the member to know the reasons. The researcher presents the conclusions of the study as follows:

1. The result in the types of code mixing on the instagram, there are 108 data which had been found by the researcher. The data showed that intra-sentential of code mixing is the most dominant types of code mixing, it is about 83,3%. The next is intra-lexical of code mixing with the percentage 11,1% and the lowest percentage is involving a change of pronunciation 5,6%.
2. The reasons that the member used code mixing in his utterances, the researcher found that four reasons. There are Talking About Particular Topic and Being Emphatic About Something owned by first member, Because of Real Lexical Need owned by second member and fourth

member, next reason is To Exclude Other People When a Comment is Intended for Only a Limited Audience owned by third member.

B. Suggestion

From the conclusion above, the researcher recommends some suggestions. The following suggestion is as follows:

1. The Readers

For readers who want to increase knowledge about code mixing, more precisely the types, levels and reasons of using code mixing, the researchers hope that the results of this study can increase the reader's knowledge about code mixing, but not only the results of this study, there are many books or journals that examine code mixing can also increase the reader's knowledge about the theory of code mixing.

2. The English Teacher

Teachers and educators should give students experience and material about code mixing so that students have a better understanding of code mixing. Because that is not only books or journals can be used as references when teaching, one of which is social media that can be used by English teachers in teaching, there are many benefits that can be obtained such as making teaching more relaxed and increasing vocabulary.

3. The future Researcher

The researcher hopes that the result of this study can be used as a reference to other researchers who want to know about code mixing,

or to investigate code mixing in different object situation for example in daily conversation, in the discussions forum or event in social media.

BIBLIOGRAPHY

- Agung Sukrisna. "An Analysis of Using Code Mixing on Atta Halilintar's Video Youtube Channel." *Raden Intan State Islamic University Lampung*, 2019.
- Allan G Bluman. *Elementary Statistics: A Step by Step Approach*. New York: McGraw Hill, 2004.
- Ary Iswanto Wibowo, Idah Yuniasih, and Fera Nelfianti. "Analysis Of Types Code Switching And Code Mixing By The Sixth President Of Republic Indonesia's Speech At The National Of Independence Day." *Progressive XII*, no. 2 (2017).
- Ayu Condro Rini, and Andi Rustandi. "Code Mixing Analysis on Teacher's and Students Classroom Interaction of Ice Breaking Session." *Jurnal Siliwangi: Seri Pendidikan* 4, no. 2 (2018).
- Carol Myers-Scotton. *Multiple Voices: An Introduction of Bilingualism*. First Edition. Australia: Blackwell Publishing, 2006.
- Charlotte Hoffman. *An Introduction to Bilingualism*. London: Longman, 1991.
- Choirotun Nisa. "An Analysis Of Code Switching In 'Supernova: Ksatria, Putri Dan Bintang Jatuh' Novel By Dewi Lestari." *Jurnal Ilmiah Bahasa Dan Sastra* 1, no. 2 (2014).
- Dana M. Basnight-Brown, and Jeanette Altarriba. "Code-Switching and Code-Mixing in Bilinguals: Cognitive, Developmental, and Empirical Approaches." *State University of New York*, 2007.
- Donald Ary, Lucy Cheser Jacobs, and Christine K. Sorensen. *Introduction to Research in Education*. 8th ed. Canada: Wadsworth Cengage Learning, 2010.
- Dr. Nafiseh Zarei, and Rajeev Rudravarapu. "Using Instagram In English Language Learning." *Research Journal of English Language and Literature (RJELAL)* 7, no. 2 (2019).
- Fasold, Ralph, and Jeff Connor Linton. *An Introduction to Language and Linguistics*. First Edition. United States of America: Cambridge University Press, 2006.
- Handayani, Fitri. "Student's Attitudes Toward Using Instagram in Teaching Writing." *Journal of Educational Studies* 2, no. 1 (2017).

- Hilman, Ari. "The Effectiveness of Using Instagram in Developing Students' Descriptive Text Writing." *Journal of Applied Linguistics and Literacy* 3, no. 1 (2019).
- Hiram Ting, Winnie Wong Poh Ming, Ernest Cyril de Run, and Sally Lau Yin Choo. "Beliefs about the Use of Instagram: An Exploratory Study." *International Journal of Business and Innovation* 2, no. 2 (2015).
- Ihfani Zakia. "Code Switching and Code Mixing on Instagram." *University of Muhammadiyah Sumatera Utara Medan*, 2018.
- Inês Amaral. *The SAGE Encyclopedia of Economics and Society Instagram*. Thousand Oaks: SAGE Publications, 2015.
- J. K. Chambers, Peter Trudgill, and Natalie Schilling-Estes. *The Handbook of Language Variation and Change*. First Edition. Australia, 2002.
- Jack C. Richards, and Richard Schmidt. *Longman Dictionary of Language Teaching & Applied Linguistics*. Third Edition. UK: Pearson Education Limited, 2002.
- Jack Richards, and Schmidt. *Longman Dictionary of Applied Linguistics*. Fourth Edition. London: Longman Group Ltd, 2010.
- Janet Holmes. *An Introduction to Sociolinguistics*. Fourth Edition. New Zealand: Routledge Taylor & Francis Group, 2013.
- John W. Creswell. *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research*. Fourth Edition. Boston: Pearson, 2012.
- . *Research Design*. Third Edition. America: SAGE Publications, 2009.
- John Wiley, and Sons. *Applied Linguistics*. First Edition. India: Wiley Blackwell, 2014.
- Klaus Krippendorff. *Content Analysis: An Introduction to Its Methodology*. Second Edition. United States of America: SAGE Publications, 2004.
- Listiani, Gisty. "Writing Compared to Teacher Centered Writing to Teach Recount Text to Students With High and Low Motivation." *Journal of English Language Teaching* 5, no. 1 (2016).
- M Savile-Troike. *The Ethnography of Communication an Introduction*. Oxford: Basil Blackwell, 1986.

- Martin J. Ball, Michael R. Perkins, Nicole Müller, and Sara Howard. *The Handbook of Clinical Linguistics*. First Edition. Singapore: Blackwell Publishing, 2008.
- Maulina Erzad, Azizah, and Suciati. "Social Media for Improving Students' English Quality in Millennial Era." *Jurnal Edulingua* 5, no. 1 (2018).
- Mujiono. "Code Switching in English as Foreign Language Instruction Practiced by the English Lecturers at Universities." *International Journal of Linguistics* 5, no. 2 (2015).
- Muzzammie Hape, Nissa. "The Effect of Instagram to Students' Speaking at The Paredise English Course of Kampung Inggris in 2018." *University of Nusantara PGRI Kediri*, 2018.
- Nana Yuliana, Amelia Rosa Luziana, and Pininto Sarwendah. "Code-Mixing And Code-Switching Of Indonesian Celebrities: A Comparative Study." *Jurnal Lingua Cultura* 4, no. 1 (n.d.): 2015.
- Peter Trudgill. *Sociolinguistics: An Introduction to Language and Society*. Fourth Edition. England: Penguin Group, 2000.
- Pieter Muysken. *Bilingual Speech a Typology of Code Mixing*. First Edition. Cambridge: Cambridge University Press, 2000.
- Ronal Ariswan Cahyadi. "An Error Analysis of Using Code Mixing in E-Diary Harian.Wordpress.Com English Study Program of IAIN Metro." *IAIN Metro*, 2018.
- Ronald Wardhaugh. *An Introduction to Sociolinguistics*. Fifth Edition. United Kingdom: Blackwell Publishing, 2006.
- Sanku Bilas Roy, and Moutusi Basak. "Journal of Documentation: A Bibliometric Study." *University of Nebraska Lincoln*, 2013.
- Sarah Shazali, Siti, Zati Hanani Shamsudin, and Melor Md. Yunus. "Instagram: A Platform to Develop Student's Writing Ability." *International Journal of Academic Research in Business and Social Sciences* 9, no. 1 (2019).
- Sharan B. Merriam. *Qualitative Research: A Guide to Design and Implementation*. Second Edition. United States of America: Jossey-Bass, 2009.
- Silvia Widya Kusumaningtyas, and Zon Vanel. "The Role of Instagramas an Information Deliverance to The Citizen by The Public Relations of Salatiga City Government." *JurnalIlmuKomunikasi* 2, no. 1 (2019).

- Suhartawan, Budianto, and Muhroji. "Code Mixing Used by English Literature Students of The Seventh Semesters in Dr. Soetomo University." *Dr. Soetomo University*, n.d.
- Sumarsih, Masitowarni Siregar, Syamsul Bahri, and Dedi Sanjaya. "Code Switching and Code Mixing in Indonesia: Study in Sociolinguistics." *Canadian Center of Science and Education* 4, no. 1 (2014).
- T.K. Bhatia, and Ritchie W.C. *Social and Psychological Factors in Language Mixing*. In W.C Ritchie and T.K. Bhatia(eds.). *Handbook of Bilingualism*: Blackwell Publishing, 2004.
- Tri Septa Nurhantoro, and Novi Wulandari. "Exploring The Use Of English In Instagram And Its Influence On The User's Identity." *Journal of English Language and Education* 3, no. 2 (2017).
- Zina O'leary. *The Essential Guide To Doing Research*. First Edition. London: SAGE Publications, 2004.
- Zul Astri, and Al Fian. "The Sociolinguistics Study On The Use Of Code Mixing In Gita Savitri Devi's Youtube Channel Video." *Scope of English Language Teaching, Literature and Linguistics* 3, no. 2 (2020).

APPENDIXES

A. Data Source



**The Title of Program : Instagram's Caption of Kampung Bahasa
Payungi at Metro**

Publish : Kampung Bahasa Payungi at Metrro

B. Observation Sheet

In order to get the qualified data, the researcher utilized the step in doing the observations. The Researcher analyzed the types, levels of code mixing and also the reason why the member of Kampung Bahasa Payungi used code mixing in their utterance. In the types of code mixing the Researcher used Hoffman's theory such as intra-sentential code mixing, intra-lexical code mixing, and involving a change of pronunciation. Meanwhile, in the levels of code mixing, the Researcher used Suwito's theory such as word, phrase, baster, repetition, idiom and clause. Then, the researcher analyzed the reason of using code mixing used by the presenter in their utterance.

The steps are as follows:

1. The researcher reads the instagram's caption used by the member of Kampung Bahasa Payungi.
2. The researcher identifies code mixing used in instagram's caption.
3. The researcher capture or photo the data which contain Indonesian English code mixing.
4. The researcher collected the data from the caption which followed the types and reason of code-mixing.
5. The researcher interview the member about the reasons of the used code mixing.
6. The researcher put all the data into a data sheet.
7. The researcher analysis the collected data.

8. The Researcher explained about the types and the reason of code mixing which appear on instagram's caption.

C. Data Collection

No.	Data Collection
1.	circle of goodness, bersyukur banget banget di kelilingi manusia manusia se baik dan se aware itu dengan arby. fyi mereka lebih senior karena selisih 2 tahun di atas arby semua, tapi di foto aku yang paling tua (caption by @arbytio_)
2.	Aku gatau konsep postingan ini, jangan mual liat slide kedua (caption by @arbytio_)
3.	STUDENT OF LAW. Aku ingat dengan kata kata MB @najwashihab bahwa keunggulan mahasiswa hukum adalah mahasiswa yang tau akan batasan batasan . Terlepas dari perkataan mau jadi apa? Pengacara ? Membela orang yang salah ? Padahal values nya bukan itu dongg. Postingan ini aku buat untuk mengabadikan aja gada maksud lain, Tapi kalo mau berdiskusi kuyy lah learning together wae hahaha (caption by @arbytio_)
4.	Perihal MODERATOR. Punya kesempatan untuk di percayai dalam membawakan sebuah talk show adalah tanggung jawab tersendiri untuk tetap fokus pada topic yang di usung . Kemampuan untuk memberikan ruang fokus kepada temen temen audience adalah kunci terbesar sebuah proses transfer pengetahuan (caption by @arbytio_)
5.	Upload ini bener bener mengandung keberanian tinggi. Karena skill membawa acara ku masih amatiran (caption by @arbytio_)
6.	RAKSI SHARING !!!! Menjadikan diri kita untuk terus berbagi memang adalah hobi yang harus di bangun sejak dini . Point' penting yang kita sampaikan ke masyarakat sembari membagi minum susu ini adalah UNTUK

	TERUSSSS HIDUP SEHAT (caption by @arbytio_)
7.	Keadaan ini bisa menjadi senjata atau malah Boomerang ! Tetapi jika dirimu belum memiliki previllage carilah karena itu bisa membawamu ke masa depan yang cerah. Previllage tidak hanya pada beauty tapi semua kelebihan itu bisa mejadi keistimewaan mu !!!!! (caption by @arbytio_)
8.	{ MANAJEMEN WAKTU } cerita seru banget ini !!!! Ini adalah perlombaan mediasi Tingkat nasional yang di adakan oleh universitas tarumanagara. Event pertamaku dalam mewakili fakultas dalam perlombaan tingkat nasional . Dan aku belajar banyak banget terlepas dari ilmu yang di lombakan . Yaitu BEHAVIOR DAN ATTITUDE YANG BENAR !! Bisa bergabung dengan mereka adalah golden opportunity bagi ku dan mendapatkan banyak ilmu .!!!! (caption by @arbytio_)
9.	RAKSI (remaja beraksi) X @pripmm3m Wowwwww !!! Wow !! Ini acara kece badai GENGGS !!!! Di mulai dari pengenalan mengenai genre kepada temen temen di SMK MUHAMMADIYAH 3 METRO yang merujuk pada pembentukan pik di sekolah mereka dan ternyata mereka exited banget ! Alhamdulillah mereka akan membentuk pik yang akan di dampingi oleh @pikrpilar dalam pembentukan sampai berdiri . Kedua kita berbincang masalah P4GN (PENCEGAHAN , PENYEBARAN , PENGGUNAAN DAN PEREDARAN GELAP NARKOBA) mereka juga sangat antusias banget . Eh fyi mereka itu mayoritas anak kesehatan jurusan perawat, analis dll jadi mereka paham juga masalah NAPZA jadi tambah seru sharing nya !! Ketiga acara ini di suport langsung oleh @admisi_ummetro tentunya tambah seru kita ngobrol masalah masa depan , jenjang pendidikan

	<p>tinggi yang seharusnya mereka dapatkan dan kami juga menawarkan banyak program beasiswa dari @umetro untuk mereka yang semangat melanjutkan pendidikan !!!</p> <p>Karna seseru itu bahkan mereka bilang kurang waktunya pengen nambahhh hehehe next time kita agendakan lagi yukk kak !!</p> <p>Sukse parah with kak BEKTI dan kak FATIA !!! (caption by @arbytio_)</p>
10.	<p>REMAJA GARDA TERDEPAN</p> <p>Sudah ribuan kali BNN menunjukkan data dan angka jumlah pengguna , korban narkoba hingga jumlah kematian akibat narkoba namun seperti angin lewat saja tanpa terbesit untuk menyadarinya. Hal ini wajar dilakukan bagi kamu yang mau memiliki masa depan buram dan tak terarah karena narkoba adalah driver pengantar kebobrokan jati diri bangsa !!</p> <p>Remaja unggul dan remaja yang memiliki remaja tentu tau arah pergerakan. Remaja unggul dan remaja yang memiliki remaja tentu tau arah pergerakan diri untuk masa depan yang tentu akan SAY WAR TO DRAGS !!!!</p> <p>demi siapa ???</p> <p>DEMI REMAJA INDONESIA DAN SELURUHNYA (caption by @arbytio_)</p>
11.	<p>(IED MUBAROK)</p> <p>Senengnya abis Ramadhan di lanjutkan bulan syawall . Eh btw taqobaallahu Minna wamingkum ya guys :) </p> <p>Langsung deh aku mau cerita</p> <p>Kemarin pas ramadhan takut banget nanti pas bulan Syawal di tanyain aneh aneh kan yaa masalah masalah hidup. Gini gini gini, Perhatikan deh pertanyaan mereka itu seputar transisi remaja loh (phbs, pendidikan , ekonomi , keluarga dan sosial/masyarakat) nahn mereka bertanya-tanya dengan hal itu bertujuan untuk memotivasi salah satu tujuannya</p>

	<p>loh , bukan untuk menjudge (ada juga si yang malah nyinyir) tapi mereka peduli. Pun di aspek lainya juga begitu .. malah aku belajar menghargai kalimat kalimat itu untuk mengukur kemampuan diri aku untuk terus semangat grow up !!</p> <p>juga ketika kita berfikir negatif akan lahir kenegatifan" Menjadi remaja di masa ombang ambing jati diri perlu was was akan doktrinasi situasi yang menjadikan diri menjadi kerdil adalah upaya pelemahan sejak dini (caption by @arbytio_)</p>
12.	<p>(7 DAY CHALLENGE PEMILIHAN DUTA GENRE PROVINSI LAMPUNG 2021)</p> <p>Haloo temen temen !!</p> <p>Salam genre !!!!</p> <p>Thanks ya guys udah ikuti dan suport CHALLENGE ini dengan baik . salam genre !!!</p> <p>1. SEHAT</p> <p>tentu untuk bisa belajar dengan baik kita harus sehat dulu dongg . Dengan makan bergizi dan berolahraga</p> <p>2. CERDAS</p> <p>naaah ini nih. Cerdas dalam bertindak dan bijak menggunakan teknologi dan bisa menghadapi situasi</p> <p>3. CERIA</p> <p>Jangan lupa kita selalu ceria dan bahagia Inget temen temen menebar senyuman saja sudah di hitung shodaqoh loo . (caption by @arbytio_)</p>
13.	<p>7 DAY CHALLENGE PEMILIHAN DUTA GENRE PROVINSI LAMPUNG 2021) Haloo temen temen !!</p> <p>Salam genre !!!! Thanks ya guys udah ikuti dan suport CHALLENGE ini dengan baik. Guys setidaknya kamu harus punya 6 life skill ini untuk menjadi remaja yang unggul</p> <p>1 keterampilan fisik</p> <p>2. Keterampilan mental</p>

	<p>3. Keterampilan emosional</p> <p>4. Keterampilan spiritual</p> <p>5. Keterampilan vocational (kejuruan)</p> <p>6. Keterampilan menghadapi masalah (adversity skill)</p> <p>Day 6 tentang HOBI ini seru banget, aku mau bercerita keseharian aku dan hobi hobi aku . Mungkin banyak orang menganggap aku aneh , karena biasanya seseorang ketika dia emosional atau sedang mental breakdance akan menjauhi seseorang , tapi lain banget sama aku yang harus dengan seseorang.</p> <p>Hobi aku yang simpel simpel aja guys</p> <ol style="list-style-type: none"> 1. Baca buku (pagi sama malem sebelum tidur) dan biasanya sering ke perpustakaan juga untuk cari referensi referensi bacaan. 2. Diskusi dengan teman (teknik aku menggali ilmuku dengan berdiskusi yang mengungkapkan pandangan dari masing masing personal dan kita bahas bareng mana yang benar) 3. Memandu jalanya acara atau moderator gitu biasanya kalo ngobrol pun aku yang suruh memulai gitu hahaha <p>Seru banget si menjadikan hobi kita sebagai rutinitas untuk membackup kegiatan yang kosong atau mengisi space Dan banyak juga yang bilang pekerjaan yang paling menyenangkan adalah HOBI YANG DI BAYAR . Aku sudah sedikit merasakan ni teman teman dari aku suka memandu obrolan ternyata bisa juga memandu jalanya acara disini ternyata Arby mendapatkan income yang lumayan . Jadi kamu yang mau penghasilan tambahan yuk kembangkan hobi mu !! (caption by @arbytio_)</p>
14.	<p>7 DAY CHALLENGE PEMILIHAN DUTA GENRE PROVINSI LAMPUNG 2021) Haloo temen temen !! Salam genre !!!!</p> <p>Thanks ya guys udah ikuti dan suport aku dalam CHALLENGE ini dengan luar biasa antusias. Nah seru banget day 5 ini membahas masalah pertemanan . Di #ceritaarby aku sering banget bahas masalah pertemanan dari good friend Sampe toxic gitu . Menjadi diri sendiri dalam berteman itu di bolehkan tetapi menjadi diri sendiri bukan berarti</p>

	<p>tidak bisa mengikuti atau menghargai habit orang lain nii . Contohnya begini siapa yang sering bilang " ya Aku begini, kalo mau berteman sama aku ya gini gak ya sudah"</p> <p>Nah temen temen yuk perbaiki diri kita !!! Sedikit cerita aku sering di juluki muka 99 Karena aku bisa menyesuaikan diri aku dengan siapa berbicara atau berteman.</p> <p>Nahh menurutku ini adalah skill berteman dan berkomunikasi .</p> <p>Tips dari aku nii :</p> <ol style="list-style-type: none"> 1. Dengarkan lawan bicara dengan santun (memperhatikan , merespon dan jangan menyela obrolan) 2. Selalu menghargai apa yang dia lakukan asal tidak merugikan diri kamu dan lingkungan (boleh menegur tapi biasakan jangan di depan umum ya . Ndak sopan begini) 3. Menjadikan diri kamu sebagai gelas kosong (maksudnya adalah jadikan diri kamu yang haus akan ilmu dan siap menerima ilmu dengan siapapun sekalipun mereka yang baru kenal) 4. Jaga ATTITUDE naah ini penting banget kerena sejatinya implementasi sebuah keilmuan di tunjukan dengan perilaku yang baik . 5 . Terapkan ilmu padi ya !! <p>Naah ini tips dari aku untuk kita sebagai generasi emas bisa memiliki personal branding yang cakep dan bisa memiliki relationship yang bagus pula .</p> <p>DEMI APA ????</p> <p>DEMI REMAJA INDONESIA !!!!!!! salam genre (caption by @arbytio_)</p>
15.	<p>(7 DAY CHALLENGE PEMILIHAN DUTA GENRE PROVINSI LAMPUNG 2021)</p> <p>Haloo temen temen !!</p> <p>Salam genre !!!!</p> <p>Aku punya cerita ni guys !!</p> <p>Coba bayangin diri kamu akan menuju sesuatu tempat dan di hadapkan</p>

	<p>2 pilihan antara membawa peta dan tidak membawa peta kira kira akan lebih dulu yang mana ??</p> <p>Yang bawa peta kan !!!</p> <p>Naaah . Cerita ini bisa di analogikan dalam kehidupan kita sebagai remaja yang akan mengarungi kehidupan masa depan. Peta itu di ibratakan sebagai tujuan / arah yang akan kita lalui , salah satunya yaitu dream list. Kenapa penting membuat dreams list yaa salah satunya untuk menentukan arah tujuan kita dan sebagai pengingat untuk terus semangat dan mengejarnya. Saran dari aku yuk buat dreams list kalian sekarang :</p> <ol style="list-style-type: none"> 1. Tempel di tempat yang sering kamu jangkau 2. Bisa kamu tulis sesuai 5 transisi remaja nii <p>A. PHBS : memiliki tujuan hidup yang bersih dan sehat untuk menjalani hidup mendatang contohnya : rajin berolahraga</p> <p>B. PENDIDIKAN : naah merencanakan pendidikan adalah important karena ini adalah langkah strategis untuk langkah selanjutnya contoh : kalo aku mau S2 di Turkey</p> <p>C .PEKERJAN : nah setelah pendidikan selesai pekerjaan harus di pikirkan , kalu aku memiliki cita cita sebagai praktisi atau akademisi hukum mengharuskan aku untuk cukup berpendidikan jadi harus selesai pendidikan baru berkarir contoh : Mau jadi dosen kan harus S2</p> <p>D . KELUARGA : tidak gampang membina dan membangun keluarga apalagi cowok akan menjadi kepala rumah tangga harus cukup segala aspek dari knowledge dan education untuk menjadi keluarga sejahtera bahagia</p> <p>F . MASYARAKAT : bayangin kalo kita tidak memiliki knowledge dalam pendidikan dan pekerjaan mau ngomongin apa di masyarakat (caption by @arbytio_)</p>
16.	<p>HALLOO SOBAT ARBY !!! Pernah denger kan kata kata ini :</p> <p>"Sebaik baiknya manusia adalah berguna untuk orang lain"</p> <p>Nah, Arby berusaha untuk menjadi bermanfaat walupun sekecil itu</p>

	<p>usaha Arby. Tapi gapapa deh hihhi, Kenalin nii 2 program Arby</p> <p>1. RAKSI (remaja beraksi)</p> <p>Fokus pada gerakan nyata yang di lakukan di dunia nyata alias offline</p> <p>2. CERITAARBY (sharing education)</p> <p>Fokus pada dunia virtual untuk sharing education</p> <p>Bantu Arby untuk terus bisa istiqomah ya caranya pakai hastag ini</p> <p>#ceritaarby</p> <p>#raksi</p> <p>Di setiap postingan kalian (caption by @arbytio_)</p>
17.	<p>Memiliki cita cita sebagai pegiat literasi sudah saya rasakan dari awal saya tau bahwa Indonesia menjadi negara rendah literasi .</p> <p>Padahal Indonesia memiliki @perpusnas.go.id yang sangat luar biasa memfasilitasi dan membantu kita untuk semangat berliterasi .</p> <p>Menurutku saat ini tidak ada alasan karena keterbatasan jarak dan waktu semua bisa tembus dengan telunjuk yang manis itu melalui dunia digital ini . Bahwa sepenting itu Bahwa literasi akan membawa kita kepada pandangan baru yang mempercantik paradigma dan logika kita.</p> <p>Fyi : aku bener bener seberuntung itu bisa kenal dengan MB @_akurenci yang luar biasa salah satu pegiat literasi metro yang punya buku diatas guys yang ada tulisannya renci, dan aku di kasih gratis !!!!</p> <p>:) Aaa sekali lagi thanks yaa mb. Buku satunya aku beli di Gramedia dan dapet diskon 50% aku seseneng itu :))))))</p> <p>Kedua aku berada di circle updated banget dengan informasi Informasi apapun yaitu dengan @mahdaafsa @nafiatnh @nadaahnfah_ @dikarhna @ditaroyhn yang bener bener membawa aku untuk terus berliterasi yaitu membaca menulis sampai berdiskusi untuk memahami suatu hal .</p> <p>#perpusnas (caption by @arbytio_)</p>
18.	<p>LEARN WITH @payungikampungbahasa, Sedikit terharu aku menulis cerita ini.</p>

	<p>Awal awal belajar bersama di kampung bahasa PAYUNGI itu karena dapet beasiswa full untuk improvement bahasa Inggris aku. Di mulai menulis essay 2 topic , cv dan interview. Akhirnya lolos , dengan satu satunya mahasiswa semester 1 dan satu satunya mahasiswa dari universitas ku .</p> <p>Mulai pembelajaran seminggu 3 kali yaitu Jumat , Sabtu dan Minggu (hari lainya belajar dan di beri assignment dirumahh)</p> <p>Aku sangat kaget dengan efektifitas belajar di kampung bahasa PAYUNGI ini karena metode pembelajaran sangat relevan dengan kita remaja dan juga kurikulum yang di buat sudah di sesuaikan dengan metode yang sangat tepat .</p> <p>Paling penting disini dan aku sangat kaget adalah TIDAK PERNAH TELAT. ALIAS ON TIME tidak seperti tempat pembelajaran lainya . Tutor disini tidak hanya mengatakan untuk belajar bahasa Inggris namun semua hal . Bahkan beliau said : 30% belajar Inggris 70% belajar semua hal. Jika kalian tau beliau pernah menjadi kepala sekolah 3 tahun di kampung Inggris pare .</p> <p>Circle pertemanan</p> <p>Aku bener bener merasakan pembelajaran bersama orang orang yang memiliki optimisme yang tinggi dan memiliki cita cita yang tergambar jelas . Yang membuatku semakin terpana untuk terus belajar disanaa.</p> <p>Wedewww agak panjang tapi gapapa ya . Hihhi</p> <p>Remaja Indonesia di kenal dengan gagah dan berani. Masa remaja = masa improvement untuk menghasilkan karya konkret di hari nanti. Ini adalah golden opportunity bagi kita remaja untuk menjadi generasi yang terencana. (caption by @arbytio_)</p>
19.	<p>Terlalu basi kalau bilang hidup kadang di atas kadang di bawah. Terlalu naif untuk yakin kalau diri sendiri sudah tidak membandingkan apa-apa dengan orang lain. Getting sick itu wajar, manusiawi dan yaudah memang sudah jatahnya. Tapi dengan kondisi selemah apapun, aku harus bersyukur memilikimu. Orang yang setelahnya selow tapi kadang</p>

	<p>suka ngegass juga. Paling enggak kita sama-sama jadi rem kalau salah satunya overpower.</p> <p>Bismillah everything gonna be alright.. (caption by @ririnervian)</p>
20.	<p>Setelah sekian purnama tidak menginjakkan kaki di kampus. Akhirnya dapat momen ngisi materi teknik menulis berita di UKM yang dulu pernah aku ikuti. Karena merasa sudah lama nggak nulis berita, agak wagu juga apa masih bisa ngasih materi nulis berita. Tapi memang teknik menulis berita bukan hal yang terlampau sulit di bidang kepenulisan.</p> <p>Alhamdulillah lancar dengan variasi kahoot yang bikin adik-adik calon magang di UKM tambah semangat. Kebetulan habis ngisi materi disamperin adek UKM yang udah jadi desmisioner. Jadilah kami berdua diskusi panjang soal dunia blogger. Setelah menjadi alumni kronika dia jadi menyukai blogger sama sepertiku.</p> <p>Kalau sudah begini, rasanya jadi kaya temen sendiri karena punya sampingan blog dan review buku. Aku berharap ke depan makin banyak perempuan-perempuan yang ngeblog khususnya di Kota Metro.</p> <p>.</p> <p>Walaupun blog kesannya udah jadul dibanding tiktok dan reels. Nulis di blog itu rasanya nyaman banget. Kalau nanti banyak yang ketularan ngeblog pengen gitu bikin komunitas blogger perempuan di Kota Metro.</p> <p>.</p> <p>Pelan-pelan nanti juga pasti dipertemukan sama orang-orang yang se frekuensi dan bisa membentuk ekosistem blogger.</p> <p>.</p> <p>Aktif dan konsisten terus ya ngeblognya @my.saa_ kita tulari orang-orang sekitar buat ngeblog juga wkwkw. (caption by @ririnervian)</p>
21.	<p>Sebenarnya sudah lama pengen belajar urban farming. Bahkan dulu selalu nontonin video urban farming hampir setiap hari. Alasannya sih</p>

sederhana, ada rasa bahagia kalau masak sayuran dari metik langsung. Atau ketika sayuran mahal setidaknya bisa memenuhi kebutuhan sayur di rumah. Syukur-syukur bisa menuliri lingkungan sekitar untuk menanam, kan lumayan jadi ada di daerah yang surplus sayuran. Kali ini, tiba saatnya Ligo Literasi WES mengusunh tema urban farming. Ternyata lahan sempit bukanlah alasan untuk tidak menanam. Akan tetap ada celah-celah kalau kita serius untuk menanam. Salah satunya budidaya microgreen. Microgreen adalah sayuran-sayuran kecil yang biasanya ada di salad. Seperti red cabbage, selada, sprout, bok coy, pak coy dan bayam. Aku sendiri belum lihat secara langsung hasil microgreen ini seperti apa. Nanti kalau sudah tumbuh bisa aku bagikan kembali.

Jadi sayuran ini biasanya dikonsumsi mentahan sebagai healthy food tapi harganya memang agak mahal. Sebenarnya aku sendiri juga belum pernah makan, dan belum yakin juga apakah nanti bisa memakannya. Karena selama ini makan sayuran yang sudah melewati proses oseng-oseng maupun godok, bahkan sampai jadi blendrang wkwwk. Mentok makan sayur mentah ya kol, kemangi, dan selada.

Nah tapi ternyata microgreen ini diam-diam punya banyak manfaat. Mungkin sebagian dari kita juga sudah tahu bahwa ada beberapa sayuran yang justru lebih bagus dikonsumsi mentahan.

Microgreen bisa dipanen dalam waktu yang tidak lama diantaranya 7 hingga 20an hari.

Microgreen juga tidak memerlukan lahan yang luas. Bahkan bisa ditanam di dalam nampan berukuran 30cm sekalipun. Microgreen juga mengandung manfaat seperti kaya antioksidan, kaya vitamin dan mineral, mencegah diabetes, menurunkan risiko penyakit jantung dan kanker.

Meskipun sayuran ini masih asing, tidak ada salahnya belajar budidaya microgreen. Siapa tahu dimasa depan kita betul-betul kehilangan banyak lahan karena bonus demografi. Dan berbekal pengalaman

	<p>menanam microgreen akhirnya bisa tetap menanam. (caption by @ririnervian)</p>
22.	<p>Pertama kali datang ke sekolah ini tujuannya penelitian skripsi. Itu juga tidak berencana akan penelitian di sekolah ini. Karena judul penelitiannya tentang pendidikan multikultural, pembimbing minta cari sekolah yang benar-benar multikultur. Kebetulan ada teman yang menyarankan untuk penelitian di sekolah ini.</p> <p>Setelah penelitian rampung, cukup gabut, terus kebetulan sekolah ini rekrutmen. Awalnya aku tidak masuk karena memang ada yang lebih baik. Tapi pihak sekolah menawarkan mau tidak menjadi pustakawan. Wkwkw.</p> <p>Pekerjaan yang tidak pernah aku sangka-sangka. Dulu aja kalau di kampus melihat pustakawan yang di bagian rak skripsi keliatan bosan banget. Tapi karena waktu itu berpikir daripada tidak punya kerjaan akhirnya menerima tawaran itu.</p> <p>Enam bulan jadi pustakawan ditawari lagi double job jadi shadow teacher. Aku tertarik sih karena pasti akan ada pengalaman baru dan so pasti ya gajinya lebih juga wkwk.</p> <p>Sekarang sudah mau dua tahun. Banyak suka duka, insecure dan lelah pasti. Tapi dari sini juga akhirnya banyak belajar keterampilan baru, manajemen waktu, dan berusaha terus semangat ada di dunia pendidikan sesuai jurusan kuliah.</p> <p>Makin senang lagi karena belakangan suka isu perempuan, aku juga bisa menebar kebaikan di sini. Karena mayoritas pengajar dan tenaga kependidikannya adalah perempuan.</p> <p>Baru kemarin, setelah banyak sharing-sharing soal isu-isu perempuan. Akhirnya diminta kepala sekolah untuk jadi pemantik diskusi tentang isu manajemen kebersihan menstruasi di Sekolah.</p> <p>Double semangat jadinya, karena merasa berhasil mempengaruhi lingkungan untuk melek lagi soal menstruasi. Apalagi para guru laki-laki juga disarankan terlibat.</p>

	<p>Dari situ jg mulai terpancing, mereka yang laki-laki mulai berpikir bagaimana menjelaskan mimpi basah yg benar kepada anak-anak agar mereka tidak mendapat informasi yg kentang, yg akhirnya nanti minta penjelasan google.</p> <p>Senang juga bisa mengajak guru-guru perempuan di sekolah mengikis keyakinan soal mitos-mitos menstruasi, seperti tidak boleh keramas, tdk boleh makan daging dan lainnya.</p> <p>Akhirnya hidup dimanapun bukan soal enak tidak enak, tapi bagaimana kita terus menebar kemaslahatan yang luas (caption by @ririnervian)</p>
23.	<p>Mau berterima kasih kepada diri sendiri, karena bulan ini sudah lebih produktif di blog daripada bulan lalu, terus dapet achievement yang lumayan tidak disangka-sangka, juga sudah berusaha menyelesaikan beberapa deadline. Tidak lupa memberi rileksasi dengan drakor dan berusaha mengendalikan emosi belakangan ini.</p> <p>Teruntuk diriku sendiri semangat terus, berjalan dengan lurus dan fokus. Menengok ke belakang, samping kiri dan kanan sembari terus menata langkah dan bersiap berlari. (caption by @ririnervian)</p>
24.	<p>Dulu kalau hujan ingatnya kenangan, bikin puisi galau, agak cuek dikit ingat mie, cabe, dan telur. Sekarang gak jauh beda sih. Kalau hujan ingatnya satu orang, terus kangenin dia habis-habisan, terus nanti kalau udah pulang ke rumah bikin ulah, jailin dia dan itu healing banget □ Ya gitu, hujan selalu punya cara untuk membuat orang sepertiku menyukainya.</p> <p>*Syalalalalala (Nyanyi Ost nya Hometown Chachacha) (caption by @ririnervian)</p>
25.	<p>Belakangan ini cuaca jadi gak menentu banget, belum tiba musim hujan tapi hujan datang aja secara random. Tetiba hari panas betul, sampai itu semua berefek sama kulit. Jujur kulit aku belakangan kering, terus tetiba muncul beberapa jerawat. Awalnya aku kira karena menjelang on period, tapi setelah selesai masih numbu beberapa. Aku mulai worry</p>

	<p>donk☐.</p> <p>Sejurus dengan itu @ebrightskin launching produk terbarunya, yakni pelembab yang diperuntukkan untuk wajah berjerawat dan yang gak berjerawat. Setelah membaca komposisi, claimnya yang alcohol free, no fragrance, not tested on animal, terusssss aman untuk ibu hamil dan menyusui. Apalagi skin concern-nya, memang untuk kulit kering dan kusam. Cocok bet dah ama aku☐</p> <p>Aku putuskan untuk pakai yang Matcha O'cica Soothing Cream, karena aku mau ilangin dulu jerawatku. Kemudian aku lanjutkan pakai Niacinamad 4% Turneric + Propolis Advanced Luminous Cream buat menjaga kulitku agar tetap lembab sampai tua nanti wkwkw.</p> <p>Karena ingredients-nya alami, kalian wajib banget cobain. Apalagi buat kalian yang udah lama berjuang mengatasi kulit kering.</p> <p>Nantikan review lengkapnya di blog aku yaaa ☐ (caption by @ririnervian)</p>
26.	<p>Pada kasus kekerasan seksual, kesaksian korban adalah buktinyaaaa.</p> <p>Thankyou HometownChaChacha yang udah mulai campaign isu kekerasan seksual (caption by @ririnervian)</p>
27.	<p>Entah kenapa skrg rasanya really grateful. Apalagi kalau mengingat kesedihan sebelum menikah. Banyak konflik keluarga. Stress sampai kehilangan berat badan. Keputusan nikah sebenarnya enggak impulsif, tapi entah kenapa walaupun udah banyak bersiap kayaknya tetap ketemu hal-hal baru yang gak terduga.</p> <p>So far, skrg hidup jadi terasa tenang, damai dan lebih semangat. Kadang sampai takut kehilangan ini semua. Tapi, ya harus inget tujuan pernikahan dan 5 pilar pernikahan. Selain sakinah mawadah warrahmah selanjutnya wa mubaadalah. Terus belajar musyawarah, muasarah bil ma'ruf, taradhin, zawaj dan mitsaqan gholizhon. Semoga hal-hal indah ini menjadi titik awal kebermanfaatan yang luas. Aamiin.</p> <p>Love you, mbebku @fergiaan (caption by @ririnervian)</p>

28.	<p>Jangan lupa bersyukur dan terima kasih untuk teman-teman yang kemarin membagikan rasa syukurnya di questions box aku. Semoga bisa menularkan rasa syukur ini. (caption by @ririnervian)</p>
29.	<p>Review Novel Lebih Senyap dari Bisikan (caption by @ririnervian)</p>
30.	<p>Gilaaa rasanya kangen banget sama momen Agustus-an sebelum pandemi. Gatau kenapa dari dulu suka banget perayaan ini. Kayak nonton Marcingband, pengibaran bendera, karnaval dan lomba-lomba di sekitar rumah. Tapi sedihnya udah dua tahun kita gabisa merayakan itu karena pandemi. Tapi jugaa, dengan begitu, kita jadi bertemu dengan event-event online untuk menggantikan semarak perayaan kemerdekaan yang setidaknya dapat menghibur kita dari kerinduan tahun-tahun sebelum pandemi.</p> <p>Di samping karena harus ekstra jaga kesehatan, ternyata olahraga lari ini cukup menyenangkan. Bisalah jadi tambahan kegiatan untuk healing ditengah kebosanan pandemi yang apa-apa serba dibatasi.</p> <p>Serunya lagi, sembari berolahraga juga bisa ikutan lomba Virtual Race dan Photo Competition dari @kumparancom dan @tolaklinuherbal Asiknya dapet, sehatnya dapet, pastinya #AntiPegalPegalClub dan moga hadiahnya juga dapet hehee (caption by @ririnervian)</p>
31.	<p>Percaya tidak salah satu hal mengesankan dari seseorang itu aroma atau wanginya? Nah, itu juga yang aku dapatkan dari Body Lotion varian Jolly dari Scarlett ini. Setelah sebelumnya memakai yang varian freshy. Aku putuskan mencoba varian terbaru mereka yaitu Jolly.</p> <p>Aku beneran jatuh cinta sama wanginya. Enak dan mengesankan seperti Yves Saint Laurent Black Opium Eau De Perfume.</p> <p>Selain itu, yang nggak kalah mengagumkan nya Body Lotion dari Scarlett ini tuh teksturnya yang lembut dan mudah menyerap. Aseli nyaman sekali di kulit.</p> <p>Ditambah ada lock-unlocknya jadi nggak khawatir tumpah ketika dibolak-balik. Cobain deh, biar kita pada jatuh cinta sama-sama</p>

	<p>hiyaaaa~::~</p> <p>Nantikan review lengkapnya di blog aku yaa... (caption by @ririnervian)</p>
32.	<p>Hidup memang nggak mungkin sempurna. Yes meski kita mencoba yang terbaik. Tapi percayakah kita? Bahwa ketika kita selalu mencoba yang terbaik. Ada keping-keping berarti yang selalu bernilai dan niscaya tidak akan pernah kita sesali dalam hidup.</p> <p>Berjuang dulu, baru boleh mengeluh, tapi tetap tidak boleh menyerah. Ya meskipun lagi-lagi kita tahu dan sadar betul. Seberapa keras kita berjuang untuk hidup rasa tidak mengenakan itu pasti datang.</p> <p>Ada sakit yang konon akan menggugurkan dosa-dosa kecil kita, ada air mata agar kita senantiasa mencari tempat pertolongan satu-satunya, tapi juga ada bahagia yang selalu membuat kita takut meninggalkan dunia ini. Iya ternyata hidup terlalu nikmat dengan Bahagia-bahagia itu.</p> <p>Sekarang, mungkin banyak orang yang kebahagiaan nya direnggut, bencana kecewa sedang melanda banyak kepala. Harus kehilangan orang tersayang, harus berjuang untuk orang terkasih atau berjuang untuk kesembuhan sendiri.</p> <p>Dari aku untuk semua yang sedang berjuang. Tetap kuat dan semangat. Harus ingat bahwa Allah sudah mengatakan dalam suratnya yang penuh dengan cinta. Bahwa bersama kesulitan ada kemudahan. Hal-hal indah sedang menunggu di depan sana.</p> <p>Cheer up! (caption by @ririnervian)</p>
33.	<p>Setiap lihat postingan orang nikah kok bawaannya pengen nikah jugaaaaaa. Eh pas lihat galeri baru sadar kalau udah nikah. Duh gusti, kok ya untuk perkara yang sakral masih hamba lupakan.</p> <p>Ya begitulah manusia, lebih suka menilai indah kehidupan orang lain. Padahal hidup dia juga indah dimata orang lain (caption by @ririnervian)</p>
34.	Rumahku Surgaku

	<p>Foto ini saya ambil beberapa bulan setelah baru saja mendapat handphone android baru (bukan baru yang itu). Coba-coba mengambil gambar di kebun karet tempat keluarga bekerja sebagai penoreh sekaligus merangkap sebagai pengumpul getah karet, tempat ini terlihat semakin menarik. Meskipun HP ini biasa saja, dengan kamera yang lumayan jernih tangkapan gambar yang dihasilkan pun jadi terlihat seninya. Tunggu, itu kata saya sendiri.</p> <p>Anyway, di kebun ini terlihat seperti pada lokasi film Asia yang zaman masih suka main perang-perangan di hutan. Angin, pemandangan, rumput paku-pakuan dan sangat terhindar dari terik matahari.</p> <p>Sangat bisa dipastikan nafsu makan bertambah jika ingin sekedar piknik di kebun ini.</p> <p>Kebun ini juga dekat dengan sungai, jauh dari permukiman dan bising kendaraan. Jika boleh dirasa ini cuilan dari surga, mungkin saja benar. Karna syarat bisa ke akhirat kan mati dulu, nah kebetulan sekali kebun ini memiliki jalur yang sama dengan maqam desa kami. Jadi, lebih dekat dengan ingatan akan kematian, semakin religius, tenang bekerja, dan juga ibadahnya □ (caption by @iamzayn05)</p>
35.	<p>Seorang teman berkata "Being adults is about to endure". Yup, siap atau tidak, dewasa selalu akan tiba waktunya memelukmu, tanpa peduli soal persiapanmu. (caption by @iamzayn05)</p>
36.	<p>"Segala sesuatu yang pelik bisa diringankan dengan peluk", well I'm hugging myself, it's a little bit better. @fiersabesari says on his song, "Kadang kala tak mengapa untuk tak baik-baik saja", and yes this kinda self healing for me, listen to music, laying down on my bed then try to understand the situation. We always declare that nobody perfect, but we also forced to be one by ourselves. But sometimes we force someone to be as perfect as we expected to, and it hurts us for no reason. The only reason is because we can't take all the things easily. We could be a cause of venom for ourselves. Try to understand all the things happen,</p>

	everything moves on its way, and we deserve better everyday! (caption by @iamzayn05)
37.	Second anthology releas □ Bisa pesan langsung di aku ya, atau ke @tobuluk (caption by @iamzayn05)
38.	Self healing terbaik adalah alam (caption by @umniyatusefityana)
39.	<p>Cintai Dirimu</p> <p>Jangan terlalu sibuk mengejar pengakuan dan perhatian orang lain, hanya untuk membuktikan bahwa kamu berharga. cintai dirimu dengan cukup, tanpa perlu menjatuhkan harga diri di depan orang lain. salah satu kesalahan saat mencari perhatian orang lain adalah tidak sadar betapa berharganya dirinya.</p> <p>love yourself and glow up. Hargai dirimu dan investasikan waktumu dengan tepat. Buku Teman Berjuang Indra Sugiarto</p> <p>#temanberjuang (caption by @umniyatusefityana)</p>

The Instrument of Types of Code Mixing

No.	Utterences	Types of Code Mixing		
		ISCM	ILCM	ICP
1.				
2.				
3.				
4.				

ISCM : Intra-Sentential Code Mixing

ILCM : Intra-Lexical Code Mixing

ICP : Involving Change Pronunciation

D. Research Documentation

1. The researcher met Akhyar Mustofa or founder of Kampung Bahasa Payungi to wonder about Kampung Bahasa Payungi at Metro



2. Screenshot from instagram's caption used by the member of Kampung Bahasa Payungi at Metro



19.55 📶 📶 📶 📶 📶
menularkan rasa syukur ini.

#janganlupabahagia

Lihat 1 komentar

29 Agustus

 ririnervian



Disukai oleh sugiyati1008 dan 51 lainnya
ririnervian Review Novel Lebih Senyap dari Bisikan

#reviewbuku #bookstagram #bookaesthetic
#bookaddict #booklover #bookreview #books

28 Agustus · Lihat Terjemahan



19.55 📶 📶 📶 📶 📶
119 KB/s

← Postingan

31 Agustus · Lihat Terjemahan

 ririnervian



Disukai oleh linda_psari dan 57 lainnya
ririnervian Jangan lupa bersyukur dan terima kasih untuk teman-teman yang kemarin membagikan rasa syukurnya di questions box aku. Semoga bisa menularkan rasa syukur ini.

#janganlupabahagia





ririnervian



Disukai oleh **fina_puji12** dan **135 lainnya**

ririnervian Entah kenapa skrg rasanya really grateful Apalagi kalau mengingat kesedihan sebelum menikah. Banyak konflik keluarga. Stress sampai kehilangan berat badan.

Keputusan nikah sebenarnya enggak impulsif, tapi entah kenapa walaupun udah banyak bersiap kayaknya tetap ketemu hal-hal baru yang gak terduga

So far, skrg hidup jadi terasa tenang, damai dan lebih semangat. Kadang sampai takut kehilangan ini semua. Tapi, ya harus inget tujuan pernikahan dan 5 pilar pernikahan. Selain sakinah mawadah warrahmah selanjutnya wa mubaadalah.

Terus belajar musyawarah, muasyarah bil ma'ruf, taradhin, zawaj dan mitsaqan gholizhon. Semoga hal-hal indah ini menjadi titik awal kebermanfaatannya yang luas. Aamiin.

Love you, mbekku @fergiaan

*dadegan pulia ini besebbh 🤔🤔



Disukai oleh **umnihatusselmyana** dan **21 lainnya**

ririnervian Pada kasus kekerasan seksual, kesaksi korban adalah buktinyaaaa. Thankyou HometownChaChacha yang udah mulai campaign kekerasan seksual.

#kekerasanseksual #gender #lawankekerasansek



← Postingan



Disukai oleh **sugiyati1008** dan **69 lainnya**

Disukai oleh **sugiyati1008** dan **102 lainnya**

ririnervian Belakangan ini cuaca jadi gak menentu banget, belum tiba musim hujan tapi hujan datang a secara random. Tetiba hari panas betul, sampai itu semua berefek sama kulit.

Dulu kalau hujan ingatnya kenangan, bikin puisi galau, agak cuek dikit ingat mie, cabe, dan telur. Sekarang gak jauh beda sih. Kalau hujan ingatnya satu orang, terus kangenin dia habis-habisan, terus nanti kalau udah pulang ke rumah bikin ulah, jailin dia dan itu healing banget 🥰

Jujur kulit aku belakangan kering, terus tetiba muncul beberapa jerawat. Awalnya aku kira karena menjelang on period, tapi setelah selesai masih numbuh beberapa. Aku mulai worry donk 😞.

Ya gitu, hujan selalu punya cara untuk membuat orang sepertiku menyukainya.

Sejurus dengan itu **@ebrightskin** launching produk terbarunya, yakni pelembab yang diperuntukkan untuk wajah berjerawat dan yang gak berjerawat.

*Syalalalalala (Nyanyi Ost nya Hometown Chachacha)

Lihat semua 2 komentar

Setelah membaca komposisi, claimnya yang alcohol free, no fragrance, not tested on animal, terusssss aman untuk ibu hamil dan menyusui. Apalagi skin concern-nya, memang untuk kulit kering dan kusam. Cocok bet dah ama aku 😊



Aku putuskan untuk pakai yang Matcha O'cica Soothing Cream, karena aku mau ilangin dulu jerawatku. Kemudian aku lanjutkan pakai Niacinama 4% Turneric + Propolis Advanced Luminous Cream buat menjaga kulitku agar tetap lembab sampai tua nanti wkwkw.

Karena ingredients-nya alami, kalian wajib banget cobain. Apalagi buat kalian yang udah lama berjuang mengatasi kulit kering.

← Postingan

 **umniyatusselfiyana**
Pink Sweat\$ • At My Worst (feat. Kehlani)




 Disukai oleh **ririnervian** dan **449 lainnya**
umniyatusselfiyana Self healing terbaik adalah /
feriwnst Bahagianyaa 😊

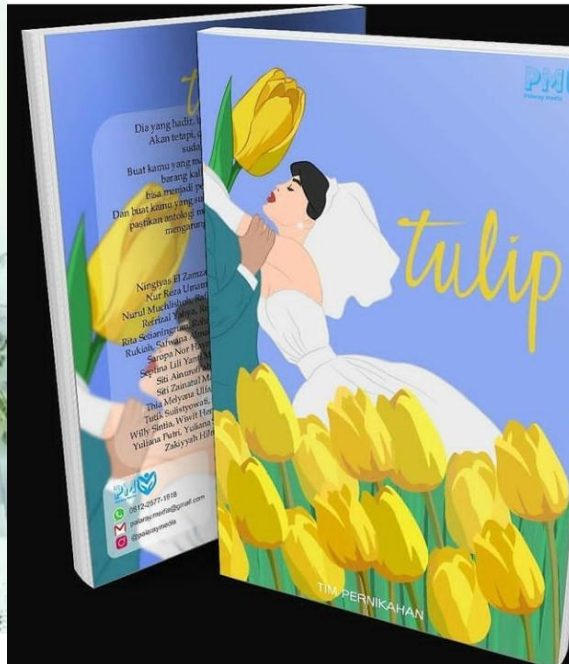
| umniyatusselfiyana @feriwnst meningkatkan



18 suka
iamzayn05 Tree~... lainnya

27 April • Lihat Terjemahan

 **iamzayn05**



Disukai oleh **noviindrias11** dan **17 lainnya**
iamzayn05 Second antology releas 😊

Bisa pesan langsung di aku ya, atau ke @tobulu
🙄



iamzayn05

@iamzayn05

Dearest Me
don't worry, you're
never be alone.
I'm always here
for you, cause we
never apart.

Inner you



13 suka

iamzayn05 "Segala sesuatu yang pelik bisa diringankan dengan peluk", well I'm hugging myself, it's a little bit better. @fiersabesari says on his song, "Kadang kala tak mengapa untuk tak baik-baik saja", and yes this kinda self healing for me, listen to music, laying down on my bed then try to understand the situation. We always declare that nobody perfect, but we also forced to be one by ourselves. But sometimes we force someone to be as perfect as we expected to, and it hurts us for no reason. The only reason is because we can't take all the things easily. We could be a cause of venom for ourselves. Try to understand all the things happen, everything moves on its way, and we deserve better everyday!

1 Juli · Lihat Terjemahan



Postingan

1 Juli · Lihat Terjemahan

iamzayn05
Gallery Payungi Metro



Disukai oleh indah.ayu07 dan 14 lainnya

iamzayn05 Seorang teman berkata "Being adults is about to endure". Yup, siap atau tidak, dewasa selalu akan tiba waktunya memelukmu, tanpa peduli soal persiapanmu.

1 Juli





iamzayn05
Punggur, Lampung, Indonesia



18 suka
iamzayn05 Rumahku Surgaku

Foto ini saya ambil beberapa bulan setelah baru saja mendapat handphone android baru (bukan baru yang itu).

Coba-coba mengambil gambar di kebun karet tempat keluarga bekerja sebagai penoreh sekaligus merangkap sebagai pengumpul getah karet, tempat ini terlihat semakin menarik. Meskipun HP ini biasa saja, dengan kamera yang lumayan jernih tangkapan gambar yang dihasilkan pun jadi terlihat seninya.

Tunggu, itu kata saya sendiri.

Anyway, di kebun ini terlihat seperti pada lokasi film Asia yang zaman masih suka main perang-perangan di hutan. Angin, pemandangan, rumput paku-pakuan dan sangat terhindar dari terik matahari.

Sangat bisa dipastikan nafsu makan bertambah jika ingin sekedar piknik di kebun ini.

Kebun ini juga dekat dengan sungai, jauh dari permukiman dan bising kendaraan. Jika boleh dirasa ini cuilan dari surga, mungkin saja benar. Karna syarat bisa ke akhirat kan mati dulu, nah kebetulan sekali kebun ini memiliki jalur yang sama dengan maqam desa kami. Jadi, lebih dekat dengan ingatan akan kematian. semakin reliius. tenang bekerja. dan iuqa



umniyatusselfiyana
Lampung



Disukai oleh bunga_puspita21 dan 969 lainnya

umniyatusselfiyana Cintai Dirimu

Jangan terlalu sibuk mengejar pengakuan dan perhatian orang lain, hanya untuk membuktikan bahwa kamu berharga.

cintai dirimu dengan cukup, tanpa perlu menjatuhkan harga diri di depan orang lain.

salah satu kesalahan saat mencari perhatian orang lain adalah tidak sadar betapa berharganya dirinya.

love yourself and glow up. Hargai dirimu dan investasikan waktumu dengan tepat.

Buku Teman Berjuang Indra Sugiarto
#temanberjuang #loveyourself #catatanummi

Lihat semua 19 komentar

umniyatusselfiyana @saryulis.jf hmzzzzzzz jangan self love kemana? ya 🤔





KEMENTERIAN AGAMA
INSTITUT AGAMA ISLAM NEGERI METRO
FAKULTAS TARBIYAH DAN ILMU KEGURUAN

Jalan Ki Hajar Dewantara Kampus 15 A Iringmulyo Metro Timur Kota Metro Lampung 34111
Telp (0725) 41057 faksмили (0725) 47296; Website: tarbiyah.iain@metrouniv.ac.id; E-mail:
www.tarbiyah.metrouniv.ac.id

KARTU KONSULTASI BIMBINGAN PROPOSAL MAHASISWA
FAKULTAS TARBIYAH DAN ILMU KEGURUAN
IAIN METRO

Nama : Khoirrotun Nissa

Jurusan : Tadris Bahasa Inggris (TBI)

NPM : 1701070180

Semester : VIII / 2021

No	Hari / Tanggal	Pembimbing		Materi Yang Dikonsultasikan	Tanda Tangan Mahasiswa
		I	II		
1.	Senin, 28 Juni 2021	✓		- Tambahkan footnote di Prior research - Rapiakan halaman	
2.	Rabu, 7 Juli 2021	✓		- Perbanyak referensi pada bab 2	
3.	Senin, 12 Juli 2021	✓		- Tambahkan materi pada bab 2 dibagian sub Instagram	
4.	Kamis, 15 Juli 2021	✓		<i>An Semesta</i>	

Mengetahui,
Ketua Jurusan TBI

ANDIANTO, M.Pd
NIP. 198711022015031004

Dosen Pembimbing I,

AHMAD SUBHAN ROZA, M.Pd
NIP. 197506102008011014



KEMENTERIAN AGAMA
INSTITUT AGAMA ISLAM NEGERI METRO
FAKULTAS TARBIYAH DAN ILMU KEGURUAN

Jalan Ki Hajar Dewantara Kampus 15 A Iringmulyo Metro Timur Kota Metro Lampung 34111
Telp (0725) 41057 faksmili (0725) 47296; Website: tarbiyah.iain@metrouniv.ac.id; E-mail:
www.tarbiyah.metrouniv.ac.id

KARTU KONSULTASI BIMBINGAN SKRIPSI MAHASISWA
FAKULTAS TARBIYAH DAN ILMU KEGURUAN
IAIN METRO

Nama : Khoirrotun Nissa

Jurusan : Tadris Bahasa Inggris (TBI)

NPM : 1701070180

Semester : VIII / 2021

No	Hari / Tanggal	Pembimbing		Materi Yang Dikonsultasikan	Tanda Tangan Mahasiswa
		I	II		
	Jumat / 8-10-21	✓		<i>Mr. Instrumento</i>	<i>[Signature]</i>

Mengetahui,
Ketua Jurusan TBI

ANDI ANTO, M.Pd
NIP. 198711022015031004

Dosen Pembimbing I

AHMAD SUBHAN ROZA, M.Pd
NIP. 197506102008011014



KEMENTERIAN AGAMA
INSTITUT AGAMA ISLAM NEGERI METRO
FAKULTAS TARBIYAH DAN ILMU KEGURUAN
Jalan Ki Hajar Dewantara Kampus 15 A Iringmulyo Metro Timur Kota Metro Lampung 34111
Telp (0725) 41057 faksimili (0725) 47296; Website: tarbiyah.iaim@metrouniv.ac.id; E-mail:
www.tarbiyah.metrouniv.ac.id

KARTU KONSULTASI BIMBINGAN SKRIPSI MAHASISWA
FAKULTAS TARBIYAH DAN ILMU KEGURUAN
IAIN METRO

Nama : Khoirrotun Nissa

Jurusan : Tadris Bahasa Inggris (TBI)

NPM : 1701070180

Semester : IX / 2021

No.	Hari / Tanggal	Pembimbing	Materi yang Dikonsultasikan	Tanda Tangan Mahasiswa
1	Jumat/15.10.2021	✓	- Perbaiki bab IV - footnote diperbaiki	
2	Kamis/21.10.2021	✓	- Perbaiki Appendixes	
3	Jum'at/29.10.2021	✓	Revisi	

Mengetahui,
Ketua Jurusan TBI

ANDI ANTO, M.Pd.
NIP.198711022015031004

Dosen Pembimbing

Dr. AHMAD SUBHAN ROZA, M.Pd.
NIP. 197506102008011014



**KEMENTERIAN AGAMA REPUBLIK INDONESIA
INSTITUT AGAMA ISLAM NEGERI METRO
FAKULTAS TARBIYAH DAN ILMU KEGURUAN**

Jalan Ki. Hajar Dewantara Kampus 15 A Iringmulyo Metro Timur Kota Metro Lampung 34111

Telepon (0725) 41507; Faksimili (0725) 47296; Website: www.tarbiyah.metrouniv.ac.id; e-mail: tarbiyah.iaim@metrouniv.ac.id

Nomor : B-0787/In.28/J/TL.01/03/2021
Lampiran : -
Perihal : **IZIN PRASURVEY**

Kepada Yth.,
DIREKTUR/FOUNDER KAMPUNG
BAHASA PAYUNGI
di-
Tempat

Assalamu'alaikum Wr. Wb.

Dalam rangka penyelesaian Tugas Akhir/Skripsi, mohon kiranya Saudara berkenan memberikan izin kepada mahasiswa kami, atas nama :

Nama : **KHOIRROTUN NISSA**
NPM : 1701070180
Semester : 8 (Delapan)
Jurusan : Tadris Bahasa Inggris
Judul : AN ANALYSIS OF CODE MIXING ON INSTAGRAMS
: CAPTION USED BY THE MEMBER OF KAMPUNG BAHASA
PAYUNGI AT METRO

untuk melakukan prasurvey di KAMPUNG BAHASA PAYUNGI, dalam rangka menyelesaikan Tugas Akhir/Skripsi.

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

Wassalamu'alaikum Wr. Wb.

Metro, 22 Maret 2021
Ketua Jurusan,



Andianto M.Pd
NIP 19871102 201503 1 004



KAMPUNG BAHASA PAYUNGI

Jalan Kedondong 21 Yosomulyo Metro Pusat 34111
Telp 081326220174 Website www.kampungbahasapayungi.com

Nomor : 01/KE/07/2021
Lampiran :-
Perihal : **BALASAN IZIN PRASURVEY**

Assalamu'alaikum Wr. Wb

Surat ini kami tujukan kepada pejabat berwenang dan pihak yang terkait sebagai bentuk pemberitahuan bahwa yang menghubungi kami, atas nama :

Nama : KHOIROTUN NISSA
NPM : 1701070280
Semester : 8 (Delapan)
Jurusan : Tadris Bahasa Inggris
Judul Penelitian : AN ANALYSIS OF CODE MIXING ON INSTAGRAMS CAPTION
USED BY THE MEMBER OF KAMPUNG BAHASA PAYUNGI AT
METRO

Dengan ini kami informasikan bahwa yang bersangkutan **dapat melanjutkan** agendanya di KAMPUNG BAHASA PAYUNGI dengan menjalankan tugas fungsi pokok sesuai dengan ketentuan kelembagaan masing-masing.

Surat ini dapat digunakan sesuai dengan keperluan administrasi yang bersangkutan atas sepengetahuan pihak Kampung Bahasa Payungi.

Demikian yang dapat kami sampaikan, atas perhatiannya kami ucapkan terima kasih.

Wassalamu'alaikum Wr. Wb

Metro, 21 Juli 2021
Direktur Kampung Bahasa Payungi

Musthafa Akhyar, SE



**KEMENTERIAN AGAMA REPUBLIK INDONESIA
INSTITUT AGAMA ISLAM NEGERI METRO
FAKULTAS TARBIYAH DAN ILMU KEGURUAN**

Jalan Ki. Hajar Dewantara Kampus 15 A Iringmulyo Metro Timur Kota Metro Lampung 34111

Telepon (0725) 41507; Faksimili (0725) 47296; Website: www.tarbiyah.metrouniv.ac.id; e-mail: tarbiyah.iain@metrouniv.ac.id

Nomor : B-4074/In.28.1/J/TL.00/10/2021
Lampiran : -
Perihal : **SURAT BIMBINGAN SKRIPSI**

Kepada Yth.,
Ahmad Subhan Roza (Pembimbing 1)
(Pembimbing 2)
di-

Tempat
Assalamu'alaikum Wr. Wb.

Dalam rangka penyelesaian Studi, mohon kiranya Bapak/Ibu bersedia untuk membimbing mahasiswa :

Nama : **KHOIRROTUN NISSA**
NPM : 1701070180
Semester : 9 (Sembilan)
Fakultas : Tarbiyah dan Ilmu Keguruan
Jurusan : Tadris Bahasa Inggris
Judul : AN ANALYSIS OF THE USE CODE MIXING ON INSTAGRAM CAPTION
USED BY THE MEMBER OF KAMPUNG BAHASA PAYUNGI AT METRO

Dengan ketentuan sebagai berikut :

1. Dosen Pembimbing membimbing mahasiswa sejak penyusunan proposal s/d penulisan skripsi dengan ketentuan sebagai berikut :
 - a. Dosen Pembimbing 1 bertugas mengarahkan judul, outline, alat pengumpul data (APD) dan memeriksa BAB I s/d IV setelah diperiksa oleh pembimbing 2;
 - b. Dosen Pembimbing 2 bertugas mengarahkan judul, outline, alat pengumpul data (APD) dan memeriksa BAB I s/d IV sebelum diperiksa oleh pembimbing 1;
2. Waktu menyelesaikan skripsi maksimal 2 (semester) semester sejak ditetapkan pembimbing skripsi dengan Keputusan Dekan Fakultas;
3. Mahasiswa wajib menggunakan pedoman penulisan karya ilmiah edisi revisi yang telah ditetapkan dengan Keputusan Dekan Fakultas;

Demikian surat ini disampaikan, atas kesediaan Bapak/Ibu diucapkan terima kasih.

Wassalamu'alaikum Wr. Wb.

Metro, 14 Oktober 2021
Ketua Jurusan,



Andianto M.Pd
NIP 19871102 201503 1 004



**KEMENTERIAN AGAMA REPUBLIK INDONESIA
INSTITUT AGAMA ISLAM NEGERI METRO
UNIT PERPUSTAKAAN**

Jalan Ki Hajar Dewantara Kampus 15 A Iringmulyo Metro Timur Kota Metro Lampung 34111
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-1080/ln.28/S/U.1/OT.01/11/2021**

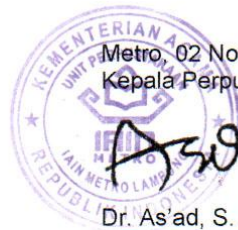
Yang bertandatangan di bawah ini, Kepala Perpustakaan Institut Agama Islam Negeri (IAIN) Metro Lampung menerangkan bahwa :

Nama : Khoirrotun Nissa
NPM : 1701070180
Fakultas / Jurusan : Tarbiyah dan Ilmu Keguruan/ Tadris Bahasa Inggris

Adalah anggota Perpustakaan Institut Agama Islam Negeri (IAIN) Metro Lampung Tahun Akademik 2021 / 2022 dengan nomor anggota 1701070180

Menurut data yang ada pada kami, nama tersebut di atas dinyatakan bebas administrasi Perpustakaan Institut Agama Islam Negeri (IAIN) Metro Lampung.

Demikian Surat Keterangan ini dibuat, agar dapat dipergunakan seperlunya.



Metro, 02 November 2021
Kepala Perpustakaan

Dr. As'ad, S. Ag., S. Hum., M.H.
NIP.19750505 200112 1 002



**KEMENTERIAN AGAMA REPUBLIK INDONESIA
INSTITUT AGAMA ISLAM NEGERI METRO
FAKULTAS TARBIYAH DAN ILMU KEGURUAN**

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

SURAT KETERANGAN BEBAS PUSTAKA

Yang bertanda tangan di bawah ini, Ketua Jurusan Tadris Bahasa Inggris Fakultas Tarbiyah dan Ilmu Keguruan (FTIK) Institut Agama Islam Negeri (IAIN) Metro menerangkan bahwa:

Nama : Khoirrotun Nissa
NPM : 1701070180
Jurusan : Tadris Bahasa Inggris

Telah menyelesaikan administrasi peminjaman buku pada jurusan/Prodi Tadris Bahasa Inggris.

Demikian surat keterangan ini di buat untuk digunakan sebagaimana mestinya.



Metro, 2 November 2021
Ketua Jurusan TBI

Andianto, M.Pd
NIP: 1987 1102 201503 1 004



**KEMENTERIAN AGAMA REPUBLIK INDONESIA
INSTITUT AGAMA ISLAM NEGERI METRO
FAKULTAS TARBIYAH DAN ILMU KEGURUAN**

Jalan Ki. Hajar Dewantara Kampus 15 A Iringmulyo Metro Timur Kota Metro Lampung 34111

Telepon (0725) 41507; Faksimili (0725) 47296; Website: www.tarbiyah.metrouniv.ac.id; e-mail: tarbiyah.iain@metrouniv.ac.id

Nomor : B-4120/In.28/D.1/TL.00/10/2021
Lampiran :-
Perihal : **IZIN RESEARCH**

Kepada Yth.,
FOUNDER KAMPUNG BAHASA
PAYUNGI
di-
Tempat

Assalamu'alaikum Wr. Wb.

Sehubungan dengan Surat Tugas Nomor: B-4121/In.28/D.1/TL.01/10/2021,
tanggal 18 Oktober 2021 atas nama saudara:

Nama : **KHOIRROTUN NISSA**
NPM : 1701070180
Semester : 9 (Sembilan)
Jurusan : Tadris Bahasa Inggris

Maka dengan ini kami sampaikan kepada saudara bahwa Mahasiswa tersebut di atas akan mengadakan research/survey di KAMPUNG BAHASA PAYUNGI, dalam rangka menyelesaikan Tugas Akhir/Skripsi mahasiswa yang bersangkutan dengan judul "AN ANALYSIS OF THE USE CODE MIXING ON INSTAGRAM CAPTION USED BY THE MEMBER OF KAMPUNG BAHASA PAYUNGI AT METRO".

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

Wassalamu'alaikum Wr. Wb.

Metro, 18 Oktober 2021
Wakil Dekan Akademik dan
Kelembagaan,



Dr. Yudiyanto S.Si., M.Si.
NIP 19760222 200003 1 003

Nomor : 03/KE/10/2021
Lampiran : -
Perihal : **BALASAN IZIN RESEARCH**

Assalamu'alaikum Wr. Wb

Surat ini kami tujukan kepada pejabat berwenang dan pihak yang terkait sebagai bentuk pemberitahuan bahwa yang menghubungi kami, atas nama :

Nama : KHOIROTUN NISSA
NPM : 1701070280
Semester : 9 (Sembilan)
Jurusan : Tadris Bahasa Inggris
Judul Penelitian : AN ANALYSIS OF CODE MIXING ON INSTAGRAMS CAPTION
USED BY THE MEMBER OF KAMPUNG BAHASA PAYUNGI AT
METRO

Dengan ini kami informasikan bahwa yang bersangkutan **dapat melanjutkan** agendanya di KAMPUNG BAHASA PAYUNGI dengan menjalankan tugas fungsi pokok sesuai dengan ketentuan kelembagaan masing-masing.

Surat ini dapat digunakan sesuai dengan keperluan administrasi yang bersangkutan atas sepengetahuan pihak Kampung Bahasa Payungi.

Demikian yang dapat kami sampaikan, atas perhatiannya kami ucapkan terima kasih.

Wassalamu'alaikum Wr. Wb

Metro, 22 Oktober 2021
Direktur Kampung Bahasa Payungi



Musthafa Akhyar, SE



**KEMENTERIAN AGAMA REPUBLIK INDONESIA
INSTITUT AGAMA ISLAM NEGERI METRO
FAKULTAS TARBIYAH DAN ILMU KEGURUAN**

Jalan Ki. Hajar Dewantara Kampus 15 A Iringmulyo Metro Timur Kota Metro Lampung 34111

Telepon (0725) 41507; Faksimili (0725) 47296; Website: www.tarbiyah.metrouniv.ac.id; e-mail: tarbiyah.iain@metrouniv.ac.id

SURAT TUGAS

Nomor: B-4121/In.28/D.1/TL.01/10/2021

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

Nama : **KHOIRROTUN NISSA**
NPM : 1701070180
Semester : 9 (Sembilan)
Jurusan : Tadris Bahasa Inggris

- Untuk :
1. Mengadakan observasi/survey di KAMPUNG BAHASA PAYUNGI, guna mengumpulkan data (bahan-bahan) dalam rangka menyelesaikan penulisan Tugas Akhir/Skripsi mahasiswa yang bersangkutan dengan judul "AN ANALYSIS OF THE USE CODE MIXING ON INSTAGRAM CAPTION USED BY THE MEMBER OF KAMPUNG BAHASA PAYUNGI AT 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 : 18 Oktober 2021

Mengetahui,
Pejabat Setempat



Musthafa Akhyar, S.E.

Wakil Dekan Akademik dan
Kelembagaan,



Dr. Yudiyanto S.Si., M.Si.
NIP 19760222 200003 1 003

AN ANALYSIS OF THE USE CODE MIXING ON INSTAGRAM`S CAPTION USED BY THE MEMBER OF KAMPUNG BAHASA PAYUNGI AT METRO

by Khoirrotun Nissa 1701070180

Submission date: 11-Nov-2021 01:45PM (UTC+0700)

Submission ID: 1699580587

File name: KHOIRROTUN_NISSA-1701070180_Skripsi.docx (158.49K)

Word count: 14044

Character count: 74045



AN UNDERGRADUATE THESIS

**AN ANALYSIS OF THE USE CODE MIXING ON INSTAGRAM'S
CAPTION USED BY THE MEMBER OF KAMPUNG BAHASA PAYUNGI
AT METRO**

By:

KHOIRROTUN NISSA

Student Number: 1701070180



**Tarbiyah and Teacher Training Faculty
English Education Department**

STATE INSTITUTE FOR ISLAMIC STUDIES OF METRO

1443 H/ 2021 M

AN ANALYSIS OF THE USE CODE MIXING ON INSTAGRAM`S CAPTION USED BY THE MEMBER OF KAMPUNG BAHASA PAYUNGI AT METRO

ORIGINALITY REPORT

10% SIMILARITY INDEX	10% INTERNET SOURCES	6% PUBLICATIONS	2% STUDENT PAPERS
--------------------------------	--------------------------------	---------------------------	-----------------------------

PRIMARY SOURCES

1	repository.radenintan.ac.id Internet Source	4%
2	repositori.uin-alauddin.ac.id Internet Source	2%
3	digilibadmin.unismuh.ac.id Internet Source	1%
4	Fidel Çakmak. "chapter 5 Social Networking and Language Learning", IGI Global, 2020 Publication	1%
5	repository.metrouniv.ac.id Internet Source	1%
6	eprints.walisongo.ac.id Internet Source	1%
7	Leroy Holman Siahaan, Ali Hussin. "ANALYSIS CODE MIXING ON THE VIDEO OF MR. NADIEM MAKARIM'S MEETING", Dialectical Literature and Educational Journal, 2020 Publication	1%

↻

CURRICULUM VITAE



Khoirrotun Nissa was born in Sukadamai, on December 3th 1998. She lives in Sukadamai, Natar, South Lampung. She is daughter from happy couple namely Mr. Muhamad Kadim and Mrs. Sarinah. She took her elementary school for 6 years at SDN 4 Sukadamai from 2005-2011. She continued her study in SMP Al-Ismailiyun Sukadamai, for 3 years from 2011-2014. After she graduated from junior high school, she decided to continue her study in vocational SMA Al-Ismailiyun school at Sukadamai and graduated in 2017. Then, she was registered as an S1 student of English Education in state Institute for Islamic Studies (IAIN) of Metro on 2017-2021. Many things that she has gotten during his study at IAIN Metro and she hopes to get a job soon after graduating from the institute.