Insertion Function in Code-Mixing Use on WhatsApp Group Chats Among University Students

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Abstract—Code-mixing is viewed as using two or more languages in daily interaction. Code-mixing is highly intriguing to investigate as it has become an unquestionable option for particular speech communities worldwide. However, an analysis of insertion in code-mixing phenomenon on WhatsApp Group Chat of university students has not been supported by current empirical studies. The evidence indicates that the insertion of code-mixing usage is a great tactic to show the speaker's communication strategy, intimacy, and limited linguistic competence. This study aimed to analyze the types, functions, and values of insertion in code-mixing use on WhatsApp Group Chat among university students. This study used the descriptive-qualitative method. Twenty-two students of two WhatsApp Group Chats were chosen as respondents in this study. Moreover, the researchers used documentation, interviews, and field observations to obtain data from respondents. The findings demonstrate that insertion functions in code-mixing use on WhatsApp Group Chats are solidarity, intimacy, interjection, a limited vocabulary, clarification, and group identity expressions.

Index Terms—insertion, code-mixing, sociolinguistics, WhatsApp group chats

I. INTRODUCTION

Language is a medium and a primary need of humankind to express a wide range of ideas in the human mind. Language is integrally linked to human life due to its role as a signer in many different things of human life. The use of the language is highly adapted to the development and real needs in various fields of human life (Menggo & Suastra, 2020). Recently, it has been suggested that speakers are able to converse two or more languages depending on the needs of the speakers of a particular speech community. Being bilingual or multilingual speakers might sharper their linguistic competence (vocabulary, syntax, and semantics), the appropriate language context use, more complex thinking patterns, and fully appreciate of people from different cultures, ethnics, and countries (Aggun, 2021; Menggo et al., 2021).

In daily life, bilingual or multilingual speakers cannot avoid using the insertion of code-switching and code-mixing words, phrases, or clauses in their communication (Muico et al., 2021; Wulandari, 2021). According to Muico et al. (2021) and Wulandari (2021), code-mixing is the most effective way for multilingual speakers to convey messages, maintain smooth communication with the interlocutor, and preserve the mother tongue. The idea of code-mixing as preserving the mother tongue is in line with research conducted by (Haryati & Prayuana, 2020), who claimed that code-mixing and code-switching are used to preserve local language in multilingual societies. Moreover, code-mixing emerges when a conversation uses both languages concurrently in which the speaker and hearer switch from one to the other in their single utterance (Marzona, 2017; Octavita, 2016). Mixing two or more languages in a single speech is known as code-mixing. This notion is understood that the speaker and interlocutor can mix or hybridize words, phrases, and clauses from one language to another in one sentence.

Code-mixing and code-switching have become a lifestyle for people worldwide, particularly among young speakers, including those in Indonesia. Young speakers are accustomed to using code-mixing and code-switching in everyday communication since they want to show up more prestigious among their peers, their identity, solidarity, and intimacy (Sundoro et al., 2018; Syafryadin & Haryani, 2020). In Indonesia, the code-mixing case of Indonesian-English or English-Indonesian is commonly used in informal interaction settings. As a result, Indonesian-English or English-Indonesian code-mixing is one of the phenomena that attract the attention of young speakers, exceptionally high school and university students.

Nowadays, code-mixing tends to involve not only oral communication but also written communication through the use of social media platforms, such as Facebook, Instagram, Twitter, Line, WhatsApp, YouTube, Commercial Advertisement, and many more (Setiawati & Farahsani, 2021; Sutrisno & Ariesta, 2019). WhatsApp is one of the

favorite social media used by young speakers in Indonesia due to simple to use and provides adequate time and space for various types of communication demands, including code-mixing use. WhatsApp is a free messaging application that works across various platforms and is popular among students (high school up to university) for daily chat and sending a range of electronic messages to their colleagues, such as photos, videos, audio, written chat, and many more (Nurazizah et al., 2019).

Numerous previous studies examined the types of code-mixing in written communication in various WhatsApp group chats in Indonesia (Ameliza & Ambalegin, 2020; Haryati & Prayuana, 2020; Meliana et al., 2021). However, those prior studies have not deeply examined the data relating to the types, functions, and values hidden in the insertion used in code-mixing on the WhatsApp group chat of university students. According to this argument, this research is required to reveal the intended functions and values.

Indeed, understanding the different types, functions, and reasons how university students use insertion in code-mixing use on their WhatsApp Group Chats is greatly useful to the researchers in revealing the purpose of this study. The respondents, of course, did not use the insertion in code-mixing use without clear and logical arguments. Therefore, the researchers compiled three research questions in this study: What are the respondents' types, functions, and strong arguments for using insertion in code-mixing on their WhatsApp Group Chats? Referring to the research questions stated, this study aims to analyze and disclose the types, functions, and reasons for the insertion of code-mixing use on respondents' WhatsApp Group Chats.

II. REVIEW OF LITERATURE

A. Sociolinguistics

Humans are social beings who cannot survive without the assistance of others. Therefore, humans must engage in social interactions with other humans, either individually or in groups in society. Language acts as a medium to facilitate the intended interaction process, ensuring that no vacuum occurs during the interaction. Furthermore, language is a symbol, and humans derive meaning from creating and interpreting signs in their interactions (Menggo et al., 2021). Language as a communication medium is intrinsically connected to a community's activities. Sociolinguistic studies are an absolute and urgent mandatory requirement for all speakers to accommodate society's activities and language needs.

Sociolinguistics focuses on how language is used according to the context and orientation of the people who use it (Agustin et al., 2020). This understanding indicates that sociolinguistics is how people convey and construct aspects of their social identity through their language. In line with this view, several other sociolinguists affirm the same notion that sociolinguistics is a study of the relationship between language and society (Holmes, 2013, p. 1). Furthermore, Wardhaugh (2006, p. 13) defined sociolinguistics as the analysis of the relationships between language and society, with the intent of enhancing understanding of the functioning of language and how languages function in communication; a similar primary objective in the sociology of language is to explore how a society with its system can be best defined through the study of language.

Wardhaugh's (2006) concept is slightly different but still the same as Hudson's (1996, p. 4) concept, emphasizing the distinction between sociolinguistics and language sociology. According to Hudson (2011, p. 4), sociolinguistics studies language concerning society, whereas language sociology is the study of society with language. In other words, speakers in sociolinguistics understand language and society to learn a great deal about what kind of reason language is, whereas speakers in language sociology change the orientation of their concern. Moreover, Meyerhoff (2006, p. 1) also affirmed that sociolinguistics is about how individual speakers use language in a different context, field, and speech community. The concept of these experts (Holmes, 2013; Hudson, 1996; Meyerhoff, 2006; Wardhaugh, 2006) indicates that sociolinguistics is a guide for speakers in using language concretely in community interaction so that social interaction can be harmoniously interwoven without any problems due to errors and mistakes in the use of the language itself.

B. Code-Mixing Concept in Sociolinguistics

Language is used to help humans exchange opinions, views, beliefs, thoughts, and all kinds of life experiences of fellow human beings. The diversity of human life affects the variation in the use of language in facilitating the various intentions of its speakers. Language variation is interpreted in terms of the community's social diversity and the accuracy of language functions in real interaction (Menggo et al., 2019; Mwalongo, 2017). If the language speakers are a homogeneous group in terms of ethnicity, social status, and field of work, then variation or diversity will not exist, meaning that the speakers use the same language or are monolingual. One of the language variations is code-mixing in specific speech communities, based on community social diversity and their activity functions.

Code-mixing is frequently encountered in bilingual or multilingual communities to facilitate smooth interaction. Code-mixing is when two or more languages or language styles are mixed-used by speakers in their speech act (Mabule, 2015; Salsabila et al., 2021). Besides, Helmie et al. (2020) affirmed that code-mixing is the use of two or more languages in an utterance by switching one or more linguistic features from one language to another without changing the meaning of the sentence since the features only support the sentences of other languages which are inserted.

Moreover, code-mixing combines linguistic features, such as morphemes, words, modifiers, phrases, or clauses in one language with another language (Syafryadin et al., 2020). In this case, the speakers seem to be allowed to combine more than one language into a single sentence in their interaction. Based on Ansar (2017) and Syafryadin et al. (2020), it could be claimed that code-mixing is a phenomenal term for bilingualism or multilingualism in which the speaker uses various languages in a single conversation or sentence without attempting to change the meaning of the sentence because the features used only support the sentence of another language, which is embedded in their conversation.

C. Code-Mixing Types, Form, and Function on WhatsApp Group Chat

WhatsApp Group is a virtual public space that allows each speaker to share information with other WhatsApp Group members. WhatsApp group chat is a widely used virtual public space for college students to express their various intentions in their conversations. WhatsApp group chat is also a popular virtual public space for many speakers, including lecturers, in their academic interaction needs with students. WhatsApp can be found on smartphones used as a college student's preferred communications platform, downloaded for free from the Google Play Store. WhatsApp allows students to easily send text messages, pictures, audio, video, and other communication media files (Ahmed, 2019; Nurazizah et al., 2019). WhatsApp Group Chat makes interaction more interactive and exciting, stimulating college students' digital awareness, understanding of vocabulary choice, grammatical accuracy in English writing, and strengthening listening skills, as well as encouraging self-evaluation of code-mixing use in everyday speech (Sherine et al., 2020; Wu et al., 2020).

On the other hand, this study was limited to exploring the insertion of students' code-mixing use (types, form, function, and reasons for using code-mixing) in their WhatsApp Group Chat. This scope limitation is due to code-mixing, predominantly found in writing chat (formal and informal settings) on college students' social media networking sites, including Instagram, Twitter, Facebook, WhatsApp, and other relevant social news outlets. The university students' writing chats were found in three code-mixing types: insertion, alternation, and congruent lexicalization (Jimmi & Davistasya, 2019; Mabule, 2015; Syafaat & Setiawan, 2019). Insertion is the process of code-mixing assumed to be similar to borrowing at inserting an alien vocabulary or phrasal class into a structural system. They are inserting content (words) from one language into a structural system from the other. When words and expressions from one language are integrated into another, this is called insertion. The alternation of two uses of two unclear language structures in a single sentence is referred to as the alternation. Alternation occurs between clauses, which is used when a speaker combines his or her language with a phrase from a different language in a single sentence. Congruent lexicalization is when two languages share grammatical structures that can be filled lexically with elements from their respective languages. Congruent lexicalization occurs when vernaculars and languages with similar structural attributes mix.

There are five forms of code-mixing (Rosmiaty et al., 2020). These five forms implement the three types of code-mixing previously described. The five forms of code-mixing use include words, phrases, hybrid, repetition words, idioms, and clauses. The code-mixing form of the word is understood as incorporating other language words into a single sentence. Phrase insertion is a group of semantically and often syntactically restricted words and functions as a single unit in a sentence.

Moreover, in a hybrid code-mixing form, the speaker inserts words and adds affixes of a specific language into another. Then, repetition or reduplication word code-mixing form is the speaker repeats a word of a specific language in a single sentence. Moreover, clause code-mixing form is the speaker inserts a clause (dependent or independent) of a particular language in a single sentence. Besides, each function in communication is served by Code-Mixing. Code-mixing performs some functions, such as quotation, address specification, repetition, interjection, message qualification, personalization, and facility expression (Mabule, 2015; Rosmiaty et al., 2020). These functions facilitate students' smooth written communication process in their WhatsApp Group Chats.

III. METHODS

A. Research Type

This research employed a descriptive-qualitative research type. This research type was chosen due to the aim of analyzing college students' written communication. This study focused on WhatsApp Group Chats from December 2nd-12th, 2021, from Twenty-two students in the English education study program of the Universitas Katolik Indonesia Santu Paulus Ruteng, Indonesia. These Twenty-two students were running a community service program in several villages in East Manggarai district, Nusa Tenggara Province, Indonesia.

B. Research Respondents

Twenty-two students from two WhatsApp Group Chats from two classes of the sixth semester of English department students were chosen as the sample by using a purposive sampling technique. This technique was chosen due to the researchers' consideration that twenty-two students were divided into two groups of community service programs under the guidance of the researchers. One of the researchers was also a member of the WhatsApp Group of these two groups

C. Instruments

The researchers were the primary tool in this research, relying on the study's characteristics. Humans can be data collection tools since they are interactive and adapt and use their sense of touch (Bungin, 2005). This primary instrument was supplemented by secondary devices, such as interviews, recording, and documents from respondents' WhatsApp Group Chats.

D. Data Analysis Procedures

Qualitative data analysis was performed using the following procedures: first, the researchers identified and classified the respondents' WhatsApp Group Chats; second, the researchers reduced and removed irrelevant code-mixing data from WhatsApp Group Chats; third, the researchers grouped and assigned each code-mixing type; and fourth, the researchers identified the data. After grouping all of the data, the data were identified and analyzed using the code-mixing theory used in this study.

E. Ethical Code of Research

This research has adhered to the norms for conducting research in Indonesia. It has been accepted by the Universitas Katolik Indonesia Santu Paulus Ruteng, Indonesia, research committees.

IV. FINDINGS

The researchers classified the data in this session based on the types and functions for the insertion in code-mixing use. The data was provided from two classes of WhatsApp Group Chats. The researchers discovered the insertion of code-mixing use in its different forms and functions in respondents' interactions. The researchers identified the types of code-mixing encountered in WhatsApp Group Chats using Muysken's theory (Muysken, 2000), such as insertion, alternation, and congruent lexicalization, which can take the form of words, phrases, hybrids, repetition words, idioms, and clauses. However, this study merely focuses on insertion only due to the researchers' limitations.

Types of insertion in code-mixing utterance

The table below is the checklist form of the insertion in code-mixing that the researchers used to analyze the different types of respondents' utterances used in WhatsApp Group Chats. The data was displayed in its entirety, and then a check mark was placed on the type insertion corresponding to the utterances.

TABLE 1
RESPONDENTS' UTTERANCES ON WHATSAPP GROUP CHATS

No	Respondents' Utterances	Types of Insertion					
		W	P	C	I	H	R
1	Eh, **ICT** sudah ada **link zoom**-kah?		√			√	
2	Ahahahha…. **Btw,** kapan kalian turun ke lokasi KKN?		√				
3	Ingat tadi **bag** yang saya bilang kaka Pin. Besok **I look** ew	√		√			
4	Saya tidak **like** eee	√					
5	Hemm, **we will go together** besok emm		√				
6	**We meetnya** di kampus ya					√	
7	**Guys** tadi sore saya lihat Cogan di halte, dia pake baju **orange** sumpah **cool** ngeri	√					
8	Sa sudah **booking** bebs	√					
9	Tidak **baby**	√					
10	**Tinkiu guys** kalian sudah membuat aku tertawa lagi		√				
11	**Video call**-kah	√				√	
12	Wtf. **I'm happy with my bad life. You know,** ini semakin tidak jelas adek		√				
13	Ahaha… masalah personal dengan lingkungan e. **still cannot running well.** Saya belum bisa **good adaption**	√	√				
14	Kita punya **problem** yang sama. Terutama bahasanya mereka. Aku takut di *mbecik* dengan bahasanya mereka le. **I'm scared**	√		√			
15	Duhh, **so sad** kamu ya. Kami **guys,** Orang Muda Katolik di sini semangat2 semua...program kerjanya kami mereka **help**..pokoknya **the best-lah**	√	√			√	
16	Kami yang lain **window shopping** saja ya				√		
	Total	8	8	2	1	4	-

Note: W= Word, P = Phrase, C = Clause, I = Idiom, H = Hybrid, R = Repetition

V. DISCUSSION

The researchers classified the data in this session based on three research questions constructed: the types, functions, and values of insertion used in code-mixing utterances on respondents' WhatsApp chat groups.

A. The Types of Insertion in Code-Mixing

There are six types of insertion in code-mixing use found in Table 1 above: word, phrase, clause, hybrid, Idiom, and repetition. Insertion is the process of inserting items from one language, either lexical items or other components, into the structure of another language (Hakimov, 2021). The insertion type can be taken the form of a word, phrase, clause, hybrid, Idiom, or repetition in the code-mixing process (Syafrizal & Sari, 2017). These insertion forms are an

unavoidable part of code-mixing speakers' meaningful interaction. Word insertion in code-mixing context aids understanding of the message conveyed by the speaker toward the interlocutor. Word is the smallest unit of language consisting of a morpheme or more than a morpheme (Fromkin, 2003). The insertion of words in the context of code-mixing denotes and conveys particular meaning to language users. The researchers found 8 data of word insertion in respondents' WhatsApp Group Chats (Table 1). Those data are the mixing of English words in Indonesian utterances, in which the respondent chatted in Indonesian, then they mixed English words in their conversation when they were chatting on WhatsApp Group. For example, in **data 4**, one of the respondents mixed an English word "like" in the middle of his Indonesian utterance when he chatted on WhatsApp Group; "*Saya tidak **like** eee*" [I do not like] that means one respondent (he) conveyed his feeling that he did not like something. In this case, the type of code-mixing that the respondent used is word insertion code-mixing because the mixing happened in the sentence form of a word.

Another example found in **data 9**, the respondent also mixed the English word "baby" in Indonesian utterance; "*tidak **baby**"* [No, baby]. Those data (4 and 9) were examples of insertion words, which happens when the speaker inserts a word element of a foreign language in someone's utterance. Regarding data of word insertion found on respondents' chat, it might be claimed that in the routine communication of the larger community, including the respondents in the study, the insertion of words in code-mixing with variations in the native accent of each speaker is unavoidable. Word insertion happens when the speaker inserts a word element of, whether in a local dialect or foreign language, in his or her utterance (Ng & Chuchen, 2016; Sutrisno & Ariesta, 2019).

The researchers found 8 data of phrase insertion in respondents' chats (Table 1). These data are the mixing of English phrases in Indonesian utterances in which the respondents chatted in Indonesian, and then they mixed an English phrase in their conversation when they were chatting on WhatsApp Group. For example, in **data 2**, a respondent used the phrase insertion in her chat; she mixed the phrase ***"btw/ by the way"*** in her Indonesian utterance "*Ahahahha... **Btw, kapan kalian turun ke lokasi KKN?***" [By the way, when are you going to the community service program?]. "By the way, or btw" is a common phrase used by society, particularly by university students, to ask her friends when they go to a community service program location, and she mixed her language in phrase form. *"Btw"* is an example of an insertion phrase since it is ungrammatical, which means there is no subject or verb, then respondents inserted this phrase in their utterance. Another example found in **data 10**; "***Tinkiu guys** kalian sudah membuat aku tertawa lagi*" [Thank you guys for making me laugh again]. This sentence's phrase is "Tinkiu guys". That is, she expressed gratitude to her friends for praising her so she could laugh again. But an error occurred in typing the phrase "thank you" in the chatting. She used "tinkiu" which should be "thank you". However, the goal remains the same: express gratitude or thank you. These two data indicate that phrase insertion affects students' code-mixing use on their WhatsApp Group Chats. Phrase insertion here is a sequence of words, which is semantically and often syntactically restricted, functioning as a single unit. The speaker inserts two or more grammatically related words that form a sentence, clause, or another phrase (Roslan et al., 2021; Rosmiaty et al., 2020).

Clause insertion was found in data 3 and 14 (Table 1). Clauses are parts of phrases that include a subject and a predicate but do not fully express the idea (Andersen & Holsting, 2018; Sarvasy & Choi, 2020). Andersen and Holsting (2018) and Sarvasy and Choi (2020) further affirmed two types of clauses: independent and dependent clauses. An independent clause is a simple sentence, and it can stand on its own. On the other hand, a dependent clause cannot stand independently. It needs an independent clause to complete a sentence use. Clause insertion data (data 3 and 14) discovered the mixing of English clauses in Indonesian utterances in which the respondents chatted in Indonesian and then mixed an English phrase in their conversation when chatting on WhatsApp Group.

In **data 3**, the respondent mixed an English clause when she chatted in her WhatsApp Group. She putted "***I look***" in her Indonesian utterances "*Ingat tadi **bag** yang saya bilang kaka Pin. Besok **I look** ee.*" [Remember what I said about the bag, Sister Pin? I am going to look it tomorrow]. The meaning of this sentence is that she will see the bag that she previously chose and tomorrow she will see it directly. *"I look"* is an independent clause as a complete sentence because it has subject and predicate. Then, in **data 14**, the respondent also mixed her language in clause form. She expressed her feeling by using clause insertion, "*Kita punya **problem** yang sama. Terutama bahasanya mereka. Aku takut di mbecik dengan bahasanya mereka le, **I'm scared**.*" [We are dealing with the same problem. Particularly their language. I am afraid of being cynical with their language]. There was a mixing of languages in Indonesian utterance informed of clause of sentence described. "I'm scared" is seen as an independent clause as a complete sentence since it has a subject and predicate. Besides, clause insertion is also found in code-mixing in three languages: Indonesian, Manggarai (native dialect), and English. "*Mbecik*" is a Manggarai word that means gossip or small chitchat.

The respondent has inserted a clause of a foreign language by using his or her native language. Regarding data on clause insertion found on respondents' chat, it is reasonable to claim that phrase insertion impacts university students' code-mixing use. Clause insertion provides a pragmatic and functional viewpoint in facilitating the communication space of the speakers (Karapetyan & Apresyan, 2017; Schroeder, 2021).

Idiom insertion encountered in **data 16**, one respondent used the Idiom; "***window shopping***" in her Indonesian utterances: "*kami yang lain **window shopping** saja ya.*" [We are just window shopping for you]. Window shopping is defined as looking at products displayed in store windows without intending to buy them. In this case, the respondent chatted with her friends on a WhatsApp group that she had just become window shopping when her friends wanted to shop. Therefore, this sentence is included in idiom insertion because the idioms cannot be interpreted as individual

words, the Idiom has created a new meaning, and it happens when the speaker inserts his or her native language in an idiom form of another language. This viewpoint is consistent with Almohizea (2016), who stated that an idiom is a group of words established by usage as having a meaning that cannot be inferred from the meanings of the individual words. The Idiom is a phrase or sentence that must be learned as a whole unit because each part of the phrase or sentence in the Idiom has a different meaning (Kaya & Yilmaz, 2018; Rafatbakhsh & Ahmadi, 2019). On the other hand, Idiom is defined as a group of words that each has their meaning. It signifies that the idioms cannot be regarded as individual words since the Idiom has created a new meaning.

A hybrid insertion is indicated by **data 6** and **11**. **Data 6** provides respondent mixed her language between Indonesia-English in hybrid insertion, namely "*We meet-nya di kampus em.*" [We meet on campus]. This sentence had the meaning of a respondent agreeing to meet with her friends on campus for tomorrow. Nevertheless, in this sentence, she mixed the word "*meet*" with the addition of the affix *"-nya*" of her Indonesian. So, this sentence is categorized in hybrid words. **Data 11**; *video call-kah*   [please, video call, guys]. This sentence is labeled as a hybrid insertion since the respondent combined the English word with Indonesian utterances in the form of affixes. A hybrid is a compound or derived word with a single element from a different language. A hybrid occurs when combining two elements from a different language creates a new meaning (Samosir et al., 2020; Senaratne, 2016). Hybrid can be formed through affixations (prefix, infix, suffix, confix, and simulfix) from two languages to form new meanings. However, the hybrid form in this study is the insertion of English words get the addition of Indonesian affixation, that is, the suffix of *-nya* on the word *meet-nya* (data 6) and *video call-kah* (Data 11).

B. The Function of Insertion in Code-Mixing Chats

Based on data (Table 1) affirmed, five functions of insertion in code-mixing sentences from respondents' utterances, such as repetition, interjection, message qualification, personalization, and facility of expression. Repetition functions to clarify what the speakers intend, strengthen or emphasize the message, or mark the joke. Furthermore, repetition functions include clarifying what is said or emphasizing a message delivered, stabilizing and smoothening a request or order, and grammatical functions, including plurality and intensification of particular words or phrases used (Fitria, 2020; Retnawati & Mujiyanto, 2015).

From **data 14**, one of the respondents chatted on WhatsApp Group; "*Kita punya problem yang sama. Terutama bahasanya mereka. Aku takut di mbecik dengan bahasanya mereka le. I am scared.*" [We are dealing with the same problem. Particularly their language. I am afraid of being cynical with their language]. The underlined phrase "I am scared" serves as a repetition of "aku takut." This sentence was a mix of three languages: Manggarai '*mbecik*' cynical, Indonesian, and English, and it is meant that the respondent was afraid or felt scared because "*mbecik*" in English means "gossip" in the local language that the respondent did not know. Then this sentence is repeated in English. Doing repetition made the message receivers understand more and easy to know what respondents intended in WhatsApp Group Chats through mixing codes. Based on **data**, 14 indicated that respondents used this repetition in their WhatsApp Group Chats to clarify, re-explain, simply confirm or affirm ambiguous meaning found in interaction. Repetition is one of the methods to facilitate fluent communication between speaker and hearer.

The interjection function is also strengthened by data 2, 5, and 15. The respondents used the expression "*ahahahah…/heheheheh*" in their WhatsApp Group Chats (data 2). This expression used the interjection of pleasure in the form of the word "*hahahaha*." This expression used the interjection of pleasure in the form of the word "hahahaha," where the interjection generally expressed someone's pleasure, which was expressed through laughing. Another example was from **data 5;** respondents used interjection in WhatsApp Group Chats, like *"Hemm, we will go together besok emm.*" (We will go together tomorrow). This sentence implies a "hemm" interjection, which the respondent uses to convey or express surprise at something that occurred. The word "hemm" could also represent a reflective pronoun, such as ourselves. Data 15 demonstrates yet another interjection function, "*Duhh, so sad kamu ya. Kami guys, Orang Muda Katolik d sini semangat2 semua...program kerjanya kami mereka help...pokoknya the best-lah.*" [so sad you are. We guys, the young Catholics here, are all enthusiastic... our program, they help... they are the best]. The word "*duh*" was used as a complaint interjection in this expression. The word "duh" conveys a desire to complain about a given condition. However, in this setting, such an interjection meant expressing sadness to the informants' friends who were experiencing difficulties.

Interjection data indicates that interjections are frequently used in spoken or written form in informal interaction settings. An interjection has been used widely on social media, including WhatsApp Group Chats, by university students. Interjections occur when a speaker articulates a strong feeling or emotion toward something. This idea aligns with the function of interjection, namely to insert sentence fillers or sentence connectors, but it also has a function to express emotions, such as excitement, joy, surprise or disgust, anger, pleasure, enthusiasm, and many more (Goddard, 2014; Jing, 2017).

Message qualification expression is found in data **12**, which states, "*Wtf. I am happy with my bad life*—[Wtf. I'm happy with my bad life. You know it is getting less clear, sister]. The respondent conveyed the topic discussed with her friends in English and Indonesian. Then, from **data 14**, respondents also chatted like "*Kita punya problem yang sama. Terutama bahasanya mereka. Aku takut di mbecik dengan bahasanya mereka le. I am scared.*" This sentence was also classified as a message qualification since the topic of this utterance used the English word **"problem"**, while the address was explained in Indonesian. These two data are included in message qualification since these examples used

two languages in a single sentence, where English serves as the topic of a conversation and Indonesian explains that topic. These data concur with the primary function of message qualification, which is to clarify specific information and provide additional explanations for further interactions by employing and adhering to another language qualification that encourages hearers to be more understandable in that other language (Halim & Maros, 2014). Besides, massage qualification aims to convince the interlocutor's attention to fully comprehend which information and what part of the conversation the speaker is referring to.

The personalization and objectification function facilitates speakers to understand the insertion of data found in the conversation. This function communicates or conveys what the speaker is trying to think about an object or situation (Horasan, 2014; Kasim et al., 2019). **Data 7 and 13 indicate** the personalization and objectification function in code-mixing conversation. **Data 7** shows respondents' personalization; *"Guys tadi sore saya lihat Cogan di halte, Dia pake baju __orange__ sumpah __cool__ ngeri* " [Guys, I saw Cogan at the bus stop this afternoon; he was wearing an orange shirt and looked cool]. In this sentence, the respondent stated her opinion about someone. In her opinion, someone whose name is Cogan looked so cool than others. What she said is based on her opinion, not necessarily her opinion about Cogan is the same as other friends. Another example is from **data 13,** in which the respondents mixed the English language with Indonesian utterances when they chatted on WhatsApp Group. "*Ahaha… masalah __personal__ dengan lingkungan e. __still cannot running well__. Saya belum bisa __good adaption__*" [Problems with the environment on a personal level. Still unable to run efficiently. I have not been able to adapt well].

Based on this sentence, the respondent's message performed as personalization because the underline clause above presented the student's opinion about her activity there, in which she said that she still could not run well. She said that her opinion, based on her feeling and not necessarily her opinion, is the same as the opinion of other friends. This idea concludes that personalization and objectification function as the speaker's subjective statement as personalizing marker.

The facility of expression data was also encountered in this study. The findings were shown by **data 1**; *"__ICT__ sudah ada __link zoom-kah?__"*. The respondent used the English word "ICT" in his Indonesian utterance. He used that term because the respondent could not find the correct Indonesian word to say "ICT". Then, from **data 8**, "*Saya su __booking__ bebs*" [I have booked baby]. This utterance included facility of expression because of the "***booking***" term used in her Indonesia utterance. The respondent could not find the appropriate term to utter "booking" in Indonesian. Another example was from **data 11**, *"__Video call-kah__ guys*" [please, video call, guys]. Respondent uses video calls because she cannot determine which terms in the Indonesian context have the same corresponding meaning.

Those data were an example of the facility of expression, and generally, the respondent used the facility of expression because they could not express a similar meaning or found it challenging to find the same corresponding meaning to utter in Indonesian. As a result, the respondent mixed the language into English because these words are already known to be used in English. This viewpoint confirms the relevance of facility expression in the frame of reference of code-mixing use. Marasigan (1983), as cited by Kay et al. (2022), affirmed that facility expression facilitates a speaker to use another language due to difficulty finding the right words when speaking or writing. As a result, the expression facility arises due to the inability to find the appropriate term in the current conversation, so speakers are allowed to use the common word in a foreign language.

According to the data discussion, speakers are expected to have a detailed understanding of the insertion forms, whether words, phrases, clauses, hybrids, idioms, or repetition, in the construction of code-mixing utterances. Moreover, recognizing how to use the five insertion functions in code-mixed chats is essential for speakers and interlocutors to avoid interpreting communication messages that are not relevant and appropriate when carrying out communicative activities.

Furthermore, according to the interview findings, there were several motives why respondents used insertion in code-mixing on their WhatsApp Group Chats. Interviews with ten respondents were conducted to delve deeper into the data analysis findings on the respondents' WhatsApp Group Chat documents. The researchers concluded that respondents who use insertion in code-mixing utterances in the form of words, phrases, clauses, idioms, and hybrids have several rational arguments, including (1) solidarity (being empathic about something), (2) interjection, (3) group identity (respondents are from the English department), (4) intimacy (demonstrating a sense of intimacy when chatting in WhatsApp Groups), and (5) limited vocabulary when replying to group chats. Here are some examples of excerpts from interviews about why respondents used code-mixing in WhatsApp Group chats to strengthen the data analyzed previously by the researchers.

Respondent 1: Basically, the rationale I use insertion in my code-mixing conversation when chatting in WhatsApp Group is that it is easy to use, my expression, quite familiar with group members, the conversation started with code-mixing of Indonesian and English, challenging to find an appropriate term in Indonesian or English when responding rapidly toward group chat, makes the communication running well since I can use the Indonesian language. **Respondent 2:** When chatting in WhatsApp Groups, I feel entirely comfortable using code-mixing because the message can be well-delivered, and I can use Indonesian and English simultaneously without missing the meaning of the message. **Respondent 3:** This is because I have friends who use English, so I respond in both Indonesian and English. Second, from myself, because I occasionally want to converse with them in both languages. **Respondent 4:** That is a straightforward method of presenting my arguments. This enabled me to make my chat more varied and

colorful. This method is also an effective way to learn because I can share new words or sentences with others who speak English.

The above discussion data focuses on five types of insertion in code-mixing utterances on WhatsApp Group Chat, which is one type of code-mixing use in real-world interactions. Although this research is limited to code-mixing utterances on WhatsApp Group Chat for university students, it nonetheless contributes to the advancement of macro-linguistic theory, primarily sociolinguistics on bilingual or multilingual speakers whose daily interactions cannot be avoided. Due to these limitations, it is suggested that future researchers explore other insertion functions in code-mixing utterances in other interaction spaces.

VI. CONCLUSION

The result of analysis data showed that respondents frequently used five types of insertion in code-mixing utterances on WhatsApp Group Chat: words, phrase, clause, Idiom, and hybrid types. While for the functions of insertion used in code-mixing utterances are repetition, interjections, message qualification, personalization, and facility of expression. The respondents use those functions to facilitate fluent communication between speaker and hearer. In addition, to make the message clearer and capable of being well-understood by the listener, those functions can avoid misunderstanding and ambiguity between speaker and hearer in their daily communication. Besides, the reasons respondents use code-mixing on their WhatsApp Group Chat have several rational arguments, including solidarity, interjection, group identity, intimacy, and limited vocabulary and lexicon when replying to group chats.

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