The Use of Code-Switching and Code Meshing in Today's Youth Speech

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Abstrak

Anak muda saat ini cenderung menggunakan bahasa informal dalam berkomunikasi secara lisan dan tulisan, dalam mengekspresikan dirinya didepan komunitasnya atau teman-temannya, namun disaat bersamaan mereka akan merubah penggunaan bahasa mereka menjadi bahasa formal saat mereka berinteraksi dengan orang yang posisinya atau jabatannya diatas mereka, mereka sadari ataupun tidak. Penggunaan bahasa informal dalam mengekspresikan diri anak-anak muda ini disebut "code meshing," sedangkan perubahan bahasa yang digunakan disebut "code switching". Penelitian ini adalah penelitian kualitatif yang akan menggunakan "*screenshot chat*" mahasiswa-mahasiswa tersebut di grup "whatsapp" mereka dan juga di "chat" pribadi kepada peneliti sebagai data penelitian. Kemudian akan digolongkan sebagai "code switching" dan juga bagaimana mereka mengekspresikan diri mereka dengan menggunakan bahasa informal yang nantinya akan digolongkan sebagai "code meshing". Tindakan code switching yang dilakukan ini berdasarkan pemahaman bahasa yang dimiliki para mahasiswa. Mereka memahami tidak hanya bahasa Indonesia saja, tapi juga memahami bahasa asing dan bahasa daerah masing-masing. Mereka tidak hanya pengguna bahasa baku tetapi juga bahasa tidak baku atau yang biasa disebut bahasa 'gaul' pun mereka memahaminya. Code meshing muncul dikarenakan rasa nyaman dalam cara mengekspresikan ujarannya. Hal ini terjadi karena rasa nyaman dalam penggunaan kata-kata untuk mengekspresikan diri mereka yang masih belum bisa mereka lepaskan.

Kata-kata kunci: berkomunikasi, anak muda, code switching, code meshing

ABSTRACT

Young people today tend to use informal language in communicating orally and in writing, expressing themselves in front of their community or friends. Still, at the same time, they will change into formal language when they interact with people whose position is above them, whether they realize it or not. Informal language in expressing themselves is called code-meshing. The change in the language used is called "code-switching." This qualitative research uses "screenshot chat" from students' WhatsApp groups. They also "chat" privately with researchers as data. They are classified as "code-switching." How they express themselves using informal language will be classified as "code-meshing." The code-switching action taken is based on the understanding of the language that these students have. They understand Indonesian, foreign languages, and regional languages. They can use the standard and non-standard language or 'slang' language. Code-meshing arises because of a sense of comfort in how a speaker expresses it. It happens because they feel comfortable using words to express themselves that they still can't let go of.

Keywords: communicate, young people, code-switching, code meshing

1. **Introduction**

In terms of communicating, humans use the language they know. Various languages exist today, which humans use in this world. They use their native language; the language they were taught from the time they were born and also the language they learned when they entered an educational institution. Generally, educational institutions in the world teach not only native languages in their area but also foreign languages which at that time are international languages. If you look at Indonesia, the language that is taught in educational institutions are Indonesian and foreign languages such as English, and Mandarin, there are even schools that teach German. If we look at the names of the languages that have been mentioned, we categorize them as languages based on their origin. In form, the language is divided into two, formal language and informal language, where this informal language can be in the form of 'slang' language.

Based on Gorys Keraf in Suminar's article (Suminar, 2016), stated that language has four functions, including; language as a means of self-expression, namely to express what is implied in the heart, for example, to show our existence among other people. Language as a communication tool, to convey everything we feel, think and know to others. Language as a tool of social integration and adaptation, namely through language we get to know all the customs, behavior, and manners of society and try to adapt to the environment. Language as a tool of social control, namely through language a person influences the views, attitudes, and behavior of others to match their expectations.

Young people today tend to use informal language in communicating orally and in writing, in expressing themselves in front of their community or friends. At the same time, they will change their language into formal language when they interact with people whose position is above them, whether they realize it or not. These changes take various forms, some are in perfect form, and some are mixed with informal language. As an example

"Saya tau saya telah bersikap…"

Where in formal form it should be:

"Saya mengerti/tahu bahwa saya telah bersikap…"

This study examines the chat writings made by students of the Faculty of Letters and Languages in their "WhatsApp" group as the evidence of code-mixing and their "chat" writings to their lecturer as the evidence of code-meshing.

1.1. Formal Language

Based on Harahap's article with the title "HAKIKAT BAHASA" (Harahap, 2018) stated that the standardized word is a word that is following the spelling rules of the Indonesian language. Meanwhile, non-standard words are words that do not match the spelling rules of the Indonesian language. This language rule is better known as the Enhanced General Guidelines for Indonesian Spelling (EYD). In her

article (Harahap, 2018), Harahap wrote that the standardized word is often used in official sentences or official conversations, for example in speeches or when speaking to respected people. From these two quotes, it can be seen clearly that formal language which contains standardized words, is generally be used in official or formal situations and the sentence structure is neatly arranged and official, this is because formal language is used to respect the other person or those who listen to this language.

Harahap (Harahap, 2018) mentioned characteristics of formal language, which are:

- Not influenced by regional languages.

- Not influenced by foreign languages.

- Not a market language.

- Using affixes explicitly.

- According to the context of the sentence.

- Does not cause confusion.

- Does not cause pleonasm.

- Does not cause hypercorrection.

Not only that, Harahap (Harahap, 2018) also mentioned the functions of the formal language, including:

- Unifying, the use of standard words in the language can unite a group of people into a unified language community.
- The uniqueness and standardization of words in the language can be a differentiator with other language-speaking communities.
- Carrier of authority, standard words applied in language can show the authority of the wearer.
- Terms of reference, standard words become a benchmark for whether or not a person or group of people uses the language of a person or group of people.

From the characteristics and the functions of formal language, it can be concluded that the use of formal language can be used to unite members in a group. For example, in a group meeting, standardized words are recommended to be used. Formal language can also be the characteristic of the people who use it, that's why generally formal language users understand the real form of formal language. Using formal language can give authority to the user. Examples are as follows:

"Bapak-Ibu sekalian, adalah suatu kehormatan bagi saya bisa berdiri didepan bapak dan ibu." From this sentence, it can be concluded that the speaker shows his pride about standing in front of the audience. The speaker also shows his respect to the audience in "suatu kehormatan bagi saya" because of the chance that is given to the speaker. Through this sentence, the audience also feel they are being honored by the speaker.

1.2. Non-Formal Language

        Referring to Harahap's article (Harahap, 2018), mentioned that non-formal language words pronunciation or writing does not meet the rules of the Indonesian language. Non-standard words are part of the richness of the Indonesian language. The use of non-standard words is related to situations and conditions. The use of non-standard words is widely used in conversations that tend to be intimate or informal. Based on Iskak et al. (2008) in Harahap's article (Harahap, 2018), the use of non-formal language in written form can be found in intimate communication such as personal correspondence. From the references above, it can be seen that non-formal language is a language that is used in spoken or written form without using Enhanced General Guidelines for Indonesian Spelling (EYD). That is why the nature and the use of it are more likely to be informal, which means the use of this language is usually used in casual situations, and close friendship situations.

        Harahap (Harahap, 2018) mentioned the characteristics of non-standard language such as:

- Can be influenced by regional or foreign languages

- Influenced by the times

- Used in casual conversation

- Can be made by anyone as he wishes

        Based on Suminar (Suminar, 2016), slang language is a style of language which comes from development or modification of various languages, including Indonesian. Slang language does not have a definite stylistic structure. It can be concluded that slang language can also be included or mentioned as informal language based on the characteristics that is mentioned by Suminar. Slang language also has similarities with the one that is mentioned by Harahap in her article, the characteristics of informal language, such as being modified from or influenced by foreign or other languages and created from the times. "Today, the use of Indonesian, both in daily life and in the world of film, has begun to shift, replaced by the use of the language of teenagers, known as slang". "Adolescent slang has special characteristics, it is short, agile, and creative" (Suminar, 2016). From this, it can be seen that slang language tends to be used by young people or teenagers because this slang language is created by this group according to the development of an era. Even though it is classified as an informal language, slang language has more specific characteristics, from the users. While informal language users can come from all groups, not just young people or teenagers.

        Based on Ulandari's article (Ulandari, 2018), every certain group or community must have its slang language that is only used on a small scale. The slang language is also temporary, it is not always used by them when communicate with other people outside of the circle. The language is only used by those who know about the language or inside the circle. Slang language's user is usually young people or teenagers, because not everyone can understand it. For example:

- "Gue" Non-formal language.
- "Bro", slang language.
- "Gw perlu *mental healing* dari *toxic relationship* ini". Slang language that is used by South Jakarta youth groups

Harahap (Harahap, 2018) mentioned the cause of the occurrence of non-standard language from a phonological point of view, including:

1. Consonant substitution

   Standardized word   non-standard word

   akti**f**   akti**p**

2. Simplification of the vowel sequence

   Standardized word   non-standard word

   vari**e**tas   varitas

3. Simplification of consonant groups

   Standardized word   non-standard word

   Komplek   komplek**s**

4. Substitution of vowels

   Standardized word   non-standard word

   anten**a**   anten**e**

5. Vowel removal

   Standardized word   non-standard word

   anug**e**rah   anugrah

6. Adding vowels

   Standardized word   non-standard word

   harfiah   har**a**fiah

7. Formation of vowel sequences

   Standardized word   non-standard word

   diktat   dikta**a**t

8. Substitutions of consonants with vowels and vice versa

   Standardized word   non-standard word

   jad**w**al   jad**u**al

9. Vocal substitution

   Standardized word   non-standard word

   Sen**in**   Sen**en**

1.3. Code-Switching

According Gu (Gu, 2021), Code-switching is a code adjustment or a phenomenon that which a speaker with bilingual background alternates between two or three languages when the context and purposes of communication change. Kamariah (Kamariah, 2019) in her article mentioned that people are likely to change the language they speak while they speak. This phenomenon is known as 'code-switching'. 'Code-Switching' can occur because language is one of the most important forms of human behavior symbol and an important component of a group's identity. Code-switching is not just a phenomenon in a society where every member uses more than one language, but also a necessity in that society. They often don't aware when they use code-switching. Code-switching generally takes place in an informal situation while talking about everyday life, friends, family, and so on. In formal or official situations, 'code-switching' usually occurs in working communication at school or college.

Based on Holmes (2013) in Kamariah's article (Kamariah, 2019) mentioned that in bilingual, even multilingual, 'code-switching' communities are common. 'Code-switching' occurs when someone changes the language used in communicating. They use a language in a certain part and re-use the language they use in other parts. It can be seen that code-switching is a phenomenon or process that is carried out in full awareness or not, where a person changes the language that he used when speaking. Generally, people who do this are due to the mastery of more than one language. Code-switching can be done in any situation, it can be in formal or informal situation. In formal situation, example of the use of code-switching can be seen in communication activities within a school or college environment while in informal situation, code-switching occurs when talking about life, family, friends, etc. Code-switching is a normal action, that occurs when communicating with one to another because it will be used continuously in different situations.

There are three types of code switching. According to Stockwell in Kamariah's article (Kamariah, 2019) there are 3 types of code-switching,such as:

- Tag switching is the simple form of code switching because in this form the speaker tags and certain set phrases or words in one language are inserted into an utterance otherwise in another. Tag switching oftenly in a form a single word or tag phrase from another language.
- Intrasentential switching This form is often occur when the conversation changed the topic. Intrasentential switching occurs in a middle of a sentence.
- Intersentential switching, in which a change of language occurs at sentence levels, where each clause or sentence is in one language or the other. It occurs in the beginning or end of a sentence.

1.4. Code-Meshing

Jeroen Gevers (2018) in Gu's article (Gu, 2021) mentioned that code-meshing is homologous with the term translingual, which comes from the term translanguaging that covered a wide range of fields of research, like pedagogy, art, music, daily and special-used communication. But, in the same article (Gu, 2021), Ryuko Kubota (2020) also treats code-meshing the same as translanguaging, plurilingualism, etc. Even one term "code segregation" comes into being, trying to replace the meaning of codeswitching. Sánchez Martín (2013) in Gu's article (Gu, 2021) holds the view that code-meshing applies more on the discourse level while code-switching at the syntactical level, code-meshing is pragmatically more suitable for written communication. Meanwhile, Michael-Luna and Canagarajah (2007) in Gu's article (Gu, 2021) explain that code-meshing is an act of resistance against the so-called 'standard' language. Alyssa G. Cavazos (2017) in Gu's article (Gu, 2021) mentioned that the phenomenon of code-meshing is frequently discovered and analyzed in the context of teaching, and comparatively formal writing. Based on Alicia M. Johnson's thesis (Johnson, 2022), mentioned that most critics of code-switching, including Young, Baker-Bell, and Young-Rivera, advocate for code-meshing pedagogy instead. Code-meshing is different from code-switching: code-switching involves changing dialect to suit a situation or audience, whereas code-meshing means the speaker uses more than one language variety within the same context or speech event, code-meshing enjoys more preference than codeswitching.

Inside Lee and Handsfield's article (Lee & Handsfield, 2018) they mentioned an example of code-meshing in Xavier Garza .'s book, Lucha Libre: The Man in the Silver Mask: A Bilingual Cuento. Garza's use of language includes code-meshing in the mostly English narration. An example is a conversation between Carlitos and his father at a wrestling match: "Are Mexican wrestlers superheroes," I ask. "They are better than superheroes, mi'jo," Papá Lupe assures me. "Luchadores are real people who nobody ever sees without their masks!" "Wow," I say. "Then anybody could be a masked luchador, right?" (n.p.) Garza's code-meshing is targeted in that virtually all instances involve substituting Spanish nouns for English ones and surrounding those words with contextual clues for the benefit of monolingual English readers. It can be seen here that code-meshing is a treatment of changing a certain language to a language that is following the characteristics of the user, where the user feels comfortable.

The difference between code-switching and code-meshing is code-switching is done by changing the language that is used due to the listener, while code-meshing is more about changing a certain language to one or more languages, not so that listeners can understand better but more to the comfort of the user. The example of Xavier Garza's book Lucha Libre: The Man in the Silver Mask: A Bilingual Cuento, it can be seen in the example that the sentences are in English but there are Spanish language words inserted. The Spanish word corresponds to the character of Carlitos and his father, Mexican citizen whose original language is Spanish. The occurrence of this code-meshing is based on the user's understanding which that language is the user's native language or which provides comfort for the user in communicating.

2. Research Method

This research is a qualitative descriptive study, which aims to reveal and describe the form of code-switching and code-meshing that are carried out by English literature students' batch 2021, Universitas Kristen Indonesia. Based on Ulandari's article (Ulandari, 2018) with the title "Bahasa Slang dalam Komunitas Hallyu Wave", states that descriptive research is a form of research that aims to describe existing phenomena. According to Sudaryanto et al article (Sudaryanto et al., 2019) the description is a characteristics image of the data accurately and follows the nature of the data itself. Then, data collection and data analysis are carried out. Rumagit described these things in her article (Rumagit, 2019), are:

1. Data collection

   Data collection is carried out simultaneously with the observation process from the data that has been collected. This research data based on written communication via WhatsApp conducted by English literature students' batch 2021 in their WhatsApp group and also their personal written communication to their lecturer. The researcher collects the data through screenshot of the students WhatsApp group chat and personal WhatsApp chat the students to their lecturer.

2. Data analysis

   Based on Meleong (1988) in Sudaryanto et all's article (Sudaryanto et al., 2019) mentioned the grouping or categorization must follow certain rules, namely, First, the category must be related to the research objectives. Second, the category must be "complete", meaning that each data can be placed in one of its categories. Third, the categories must be "independent of each other", meaning that none of the data content can fit into more than one category. Fourth, the category must be "free". Fifth, categories must be obtained based on a single classification principle. The data from the screenshots are being grouped based on the category of code-switching and code-meshing. The grouping is the result of data analysis.

3. Result and Discussion

The data that used in this study is student written communication data via whatsapp, where the communication was carried out by these students while doing the online Mid-Test and also after, it happened in 2021. The group that was used are the code-switching group and the code-meshing group, where these two groups were using two different data but occurred at almost the same time and also came from written communication between the students and their lecturer.

Intersentential switching	Intrasentential switching	Tag switching
Alva: Ini yang *essay*nya jawabnya gimana *True or false* juga?	Alva: Gue *audio* pertama banyak yang bolong Cay: ini *true false* pa gmn!	Cay: *Screenshoot* Cay: *tencuuu* #emot love Pau: *Ur not alone* fen

Robert: Punya gua di *bold*
Alifa: *SPILL* ANJJJIRR
Fusi: DI*BOLD* AJA YUK
Cay: *spil* dong ka :'(
Lia: Gua turunin jawaban atas ilang *asu*
Cay: ANJ INI LAPTOP NGA*LAG*
Artha: *Manual* in aja GUE BELON *ASU*
Bertha: udah ga bisa *gais*
Fenny: GMNA NI *GAIS*
Alifa: Mana udh *turn in*
Fenny: Mr.Yules belom jwb
Alifa: *Pc* dah *pc*
Haikal: *pc* dip wakilin kita
Amel: alvaroo laptop lu knapa *ege*
Pau: *Sir*, sorry waktu pengumpulannya tdi di *assignment* 9.02 tapi tadi kata sir ngomong nya 9.05 itu bagaimana ya?
Fenny: ga asik *basic*nya
Divania: *Deadline* udh diganti
Fusi: Yes berubah lg *due date*nya
Fusi: *WAIT* JADWAL GW ILANK
Alva:Makanya gue *bold*
Fusi: Oh ini udh ada lagi setelah bbrp kali refresh :')
Pau: *File*nya ga ketemu babi
Fenny: Pas di *submit*
Divania: coba lo *refresh*
Fenny: gimana nig *ais*
Lia: Pakek soal yang smaa aja *pliss*
Haikal: *Btw*, Paulus masalahny dimana?

Alva: kalo *true false* true semua
Fenny: Ini *esay* yg kedua gue blm isi jir
Tirza: Bapaknya gak *ngadi* pembeda antara tiap *section* :")
Fusi: Berbagilah 1-39, udh *ambyar* gw wkwkwkwwwk
Amel: kenapa dia ganulis sekalian ada *tru false*nya deh
Richard: Tdi *deadline* jam 10
Cay: SIAPA TADI YG *TENGKIU TENGKIU* GA JELAS, PANIK KANN :'(
Divania: ini mau ngomong sm *sir* ga?
Fusi: Gw udh *complain*, keliatan ga di kalian? Photo*
Divania: Eh gue mau *pc* sir yules
Pau: Yaudh *PC* aja dip
Alva: Karena emg *due date*ny jam 10 anj awal awal
Alifa: Gue udh *turn in* fen pas bgt 09.02
Alva: satu kelas *complain* dia mau cuek?
Artha: Bikin *deadline* tergantung *mood*
Pau: Tinggal bilang ke *ms* mike ajaaa
Gue lagi *chat*tan sm dia
Fenny: ini *maam* masda kita jdny skrg ttp ada kelas *btw*?
Tirza: Gua minta buka tadi *assign*nya lagi
Tirza: Eh we. *Maam* masda abis ini ngapain ya kira2
Divania: Tuhhh *respon* dia di grup
Haikal coba tuh oenjelasan ada dr awal… gua *words* di hp buletanny kagak ada alhasil abis ngumpulin gue cek jd gini :'
Divania: Ini udh pada *submit* blm anjir
Fusi: Gw jg *dobel* fen, dahlah
Fenny: mendingan waktu *submit* d ganti lagi aja anj
Tirza: Ga gaa mau *test* ulang anjir

Fenny: *Anyway*
Cay: *Lop yu* kaa *emot love
Fenny: *Arigato* artha
Cay: artha *di pasu pasu maho ho jo Tuhanta I*
Artha: *Amaup*
Melda: *Lao muli nama on* @Cay
Pau: *Putang Inaa* kesel bgt gw
Richard: Oke tq

	Fusi: Jd gmn *guys* enaknya wkwkw Alva: Gue *mate*nya dia Fusi: Kalau *remed* sama aja tes ulang ga siii, kayak *re-test* wkwkw Cay: tolong *translati*n dong	

Table 1. Code-switching

Based on the result, it is known that many students did code-switching by inserting a word or a phrase and a sentence from more than one language a conversation at a time. Intrasentential switching is the type that the students did the most. The use of code-switching words/languages was found in almost every sentence they wrote in every conversation they did. Code-Switching in its understanding is a situation where humans do this due to mastery of more than one language. It can be seen from the use of the words they use, there are forms of abbreviations of English such as "pls" which comes from the word "please", "tq" which comes from the word "thank you". Some of them applied their local language in the conversation, such as; "ngadi" in English means "fabricate". But based on the sentence, it seems the speaker wanted to say "unclear". *"Bapaknya gak *ngadi* pembeda antara tiap *section",* *"the person is unclear about the differenciation for each section". "di pasu pasu maho ho jo Tuhanta I" in English means "may the LORD bless you". "amaup" which in Bataknese language it should be "maup", in English means "drift". "putang ina" which in English means "condemn".

Code-meshing	
Code meshing form	Standardized form
ilang	Hilang
Liat	Lihat
Memberi	Memberikan
Yg	Yang
Saya tahu	Saya mengerti
Meminta maaf	Memohon rasa maaf
Pada hari kemarin	Kemarin hari
Tau	Tahu
Tiap	Setiap

Table 2. Code-meshing

In this code-meshing table, there are fewer numbers if it is compared to the code-switching above. code-meshing is a treatment of changing the use of a certain language to a language that fits with the characteristics of the user, and where the user feels comfortable. From the example shown in the code-

meshing table, students who communicate with their lecturers in formal language still cannot seem to let go of their language style, such as the style of language they do with their friends, as in the code-switching table, there are still words that were typed in a non-formal form like the word "ilang" which should be "hilang" in English means "gone", "liat" which should be "lihat" in English means "see or look", "tau" which should be "tahu" in English means "know". The non-formal language styles in the form of abbreviations were still done by these students, although the number is not as much as in the code-switching section. Abbreviations performed like "yg" which should be "yang" in English means "which".

From the results of this study, it can be seen that code-switching occurs when the user masters more than one language form. Code-switching is carried out 'massively' to be seen following the developments that are taking place among young people today, in this case, abbreviations, designations, or mixed language styles that are affected by the shows on TV or gadgets and social media that exist today. Code-switching occurs naturally, without any external coercion that makes these students do it. Code-switching is based on the understanding of the language that these students have, they understand not only Indonesian but also understand foreign languages and their regional languages, not only the standardized language that they can use but also non-standard languages and also slang language. They use this 'slang' language based on their desire to express what they feel, express what they think, that is why quite a lot of slang words were accompanied by harsh or disrespectful words such as; "anj", "anjir" dan "asu", "putang ina" in English means damn or condemn. The use of harsh words is due to the way of expressing themselves that is usually done by young people today, and even adults cannot be separated from this way of expressing in using harsh words, which they generally only do in a circle of friends.

Meanwhile, the code-meshing that was carried out shows that the comfort in communicating with abbreviations, designations, or words from 'slang' language cannot be eliminated, because the comfort and sense of fun expressing what they feel when communicating with their friends is still carried over. Code-meshing arises because of a sense of comfort in the way a speaker expresses it. These students also use code-meshing in formal conversations with their lecturers. This happens because of the comfortable feeling in using words to express themselves that they still cannot let go of. There are still abbreviated words, one of the example is 'yg' and they used the same method in typing words such as; "tau", "liat", "ilang". These examples can be seen in their WhatsApp group chat. They still use this method because this is the way they feel comfortable in typing a chat. This how they express themselves through words in their circle and unconsciously they brought into formal conversations because of that sense of comfort.

CONCLUSION

This study concludes that code-mixing and code-meshing do occur in the conversations of young people today. Students' conversations in WhatsApp groups between their friends and formal conversations

with their lecturer are evidence that code-switching and code meshing do exist and occur, and are carried out, consciously or not.

SUGGESTION

Suggestion for further researchers, the next research can conduct more detailed analysis with more time and also in the scope of the community (number of people). Thus, the results found may be also more varied or more complex than the result of this study.

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