CHAPTER II

LITTERATURE REVIEW

A. Previous Study

Several previous studies have been conducted to investigate code-mixing in various social and educational contexts. For example:

1. Setya and Andayani (2019) **"Analysis of Code Mixing in College Students' Daily Communication."** found that insertion was the most dominant type of code-mixing employed by students in informal conversations.[1] This research examines the phenomenon of bilingualism/multilingualism among foreign students and their patterns of code-mixing or code-switching in everyday speech. The study adopted a qualitative approach with a descriptive method. Data were collected through documentation techniques, specifically by recording students' conversations on social media platforms such as WhatsApp. Subsequent data analysis identified instances of *code-mixing* in the form of insertion (words, phrases, idioms). The findings concluded that students frequently incorporate English terms into Indonesian to convey ideas more efficiently or to project an academic identity.

   This study shares similarities with the aforementioned research in terms of the context of code-mixing usage by students in informal settings and the employment of descriptive methods. The primary difference lies in the focus on the communication medium or environment under investigation.

[1] Setya, R., & Andayani, A. (2019). "Analysis of Code Mixing in College Students' Daily Communication." IJMMU, 6(2), 111–117.

Whereas Setya and Andayani (2019) emphasized informal student conversations through digital data and documentation of social media interactions, the present study involves direct interviews conducted on campus.

2. In another study, Siregar (2020) examined **"Analysis of Code Mixing and Code Switching in Student Conversation."** The findings revealed that students' code-mixing was driven by factors such as habit, prestige, and the influence of the academic environment.[2] The objectives of this research were: (1) to describe the forms of code-mixing and code-switching occurring in conversations among English Department students at Medan State University, (2) to identify the factors contributing to code-mixing and code-switching, and (3) to analyze their social functions and implications for the language learning process. The study employed a descriptive qualitative approach to elucidate the forms and causative factors of code-mixing and code-switching in authentic student conversations. The subjects comprised students engaged in informal school conversations. Siregar (2020) utilized several established sociolinguistic techniques, including passive observation, clandestine listening, SLC (listening with conversational involvement), and SBLC (free conversational involvement listening), wherein the researcher was present but did not participate directly.

   This study shares similarities with Siregar's (2020) work in adopting a descriptive qualitative approach and positioning students as

[2] Siregar, L. S. (2020). "Analysis of Code Mixing and Code Switching in Students' Conversations." *Journal of English Language Teaching and Learning*, 2(1), 41–50.

active agents in hybrid language practices, including direct conversations. Additionally, the motives for code-mixing identified herein align closely, such as communicative efficiency and the expression of academic or social identity. The differences, however, encompass the inclusion of code-switching analysis in the present study, as well as the utilization of distinct data collection methods.

3. Nugroho (2021) also conducted a sociolinguistic study on **"Code Mixing in Social Media Interactions Among University of Indonesia Students."** The study's purpose highlights the role of digital culture in accelerating the use of hybrid language practices, particularly among young people who actively incorporate English on online platforms.[3] Although this research is online-based, its relevance to the present study lies in the sociolinguistic motivations underlying language choices in informal settings. The methodology employed a descriptive qualitative approach, aimed at delineating the forms and social functions of codes in social media interactions such as on Facebook and Instagram among University of Indonesia (UI) students. Nugroho's (2021) data collection technique involved semi-structured interviews with informants to explore the motivations for code-mixing. Data analysis incorporated interactive methods as well as pragmatic or sociolinguistic function analyses, including

[3] Nugroho, AS (2021). "Code Mixing in Social Media Interactions Among University of Indonesia Students." JETL, 3(2), 22–31.

demonstrations of familiarity, identity, globality, and expressive efficiency.

The differences from this study include variations in the communication medium (online vs. spoken), forms of *code-mixing*, underlying motivations, data collection methods, and social contexts. In contrast, the similarities encompass the identical phenomenon (code-mixing), subject population (students), research objectives (forms and motivations), disciplinary domain (sociolinguistics), and theoretical framework.

4. Magi and Tudang (2022) entitled **"The Use of Code-Mixing in Student Conversations in WhatsApp Groups (Sociolinguistic Study)."** aimed to delineate the patterns of code-mixing in students' conversations, particularly among Class B8 students majoring in Indonesian Language and Literature Education within a WhatsApp group.[4] The findings revealed the prevalence of code-mixing forms at both word and phrase levels in students' daily communication via social media. These patterns were employed to enhance message conveyance efficacy and to assert social identity within the group. The research adopted a descriptive qualitative approach, with data analysis

[4] Trinaldi, A., Anasya, SW, Halimahtuyadiah, N., Kusmana, A., & Rustam, R. (2022). Code Switching and Code Mixing of Students' Speech in WhatsApp Group Discussions. Pena: Journal of Language and Literature Education, 12(1), 1–13.
Link: https://online-journal.unja.ac.id/pena/article/view/20676

involving reduction, presentation, and conclusion-drawing, grounded in Hoffman's theory for classifying code-mixing forms.

The study by Magi and Tudang (2022) shares similarities with the present research in its focus on the code-mixing phenomenon in student interactions and its reliance on a sociolinguistic framework. Both investigations seek to describe emergent code-mixing forms in everyday communication and to examine bilingual integration in informal contexts. Furthermore, they feature comparable subjects' university students thus situating the linguistic phenomena within higher education settings and the language practices of younger generations.

In contrast, the differences reside in the communication medium and context. Magi and Tudang (2022) analyzed code-mixing in WhatsApp group conversations, yielding data comprising written texts influenced by digital linguistic features such as abbreviations, symbols, and platform-specific conventions. Conversely, this study examines informal spoken conversations among students in the campus environment, generating data from spontaneous, natural oral interactions shaped by physical proximity and face-to-face dynamics. Consequently, the present research affords opportunities to investigate not only code-mixing forms but also etiological factors, social functions, and contextual applications across

diverse informal campus activities. These distinctions in medium, situational context, and data modality position this study as more attuned to the dynamics of spoken language on campus, whereas Magi and Tudang (2022) emphasize code-mixing patterns in digital discourse.

5. Furthermore, research by Trinaldi et al. (2022) **"Code Switching and Code-Mixing of Students' Speech in WhatsApp Group Discussions,"** was conducted among students of the Indonesian Language and Literature Education Study Program. The use of code switching and code mixing is carried out for specific purposes, such as creating closeness (affiliative strategy), maintaining formality, or demonstrating authority in academic discussions. Using a qualitative approach and content-analysis techniques, they observed and recorded students' conversations in a WhatsApp group as the primary data source. WhatsApp served as the main platform for data collection. Their findings show that external code mixing (Indonesian– English) is used more frequently than internal code mixing. strategy), maintaining formality, or demonstrating authority in academic discussions.[5]

[5] Trinaldi, A., Anasya, SW, Halimahtuyadiah, N., Kusmana, A., & Rustam, R. (2022). Code Switching and Code Mixing of Students' Speech in WhatsApp Group Discussions. Pena: Journal of Language and Literature Education, 12(1), 1–13.
Link: https://online-journal.unja.ac.id/pena/article/view/20676

The study by Trinaldi et al. (2022) and my research share similarities in that both examine the phenomena of code switching and code mixing among university students using a sociolinguistic approach. Both aim to describe the forms and patterns of using two languages in informal situations, as well as to observe how students blend Indonesian and foreign languages in their daily interactions. The difference lies in the focus of Trinaldi et al.'s research, which examines students' utterances in WhatsApp group discussions, resulting in written data influenced by digital language styles. Meanwhile, my study investigates students' informal conversations in the campus environment, producing spoken, spontaneous data shaped by face-to-face communication. These differences in medium and data type make my research highlight the dynamics of spoken language on campus, whereas the study by Trinaldi et al. emphasizes code-mixing practices in digital interactions.

B. Theoretical Framework

The theoretical foundation of this research is grounded in the concept of code-mixing, as articulated by Muysken (2000). Code-mixing is conceptualized not merely as a linguistic byproduct of limited proficiency, but as a purposeful and semantically laden social practice. Among younger demographics, such as university students, code-mixing serves as a strategic communicative tool to articulate social identity, foster interpersonal rapport,

signal ingroup affiliation, and project a modern, contextually relevant linguistic persona attuned to contemporary trends.[6]

Within the university context, the incorporation of code-mixing in informal discourse exemplifies linguistic adaptability and sensitivity to communal sociolinguistic norms. This framework is particularly pertinent to the present study, as it elucidates code-mixing not solely as an outcome of foreign language exposure, but as a manifestation of linguistic creativity and social identity negotiation in students' daily campus interactions.

In the contemporary landscape of globalization and multilingualism, code-mixing has emerged as a ubiquitous feature of everyday communication, particularly in higher education settings. As a vibrant cohort, university students frequently interweave their primary language (e.g., Indonesian) with foreign languages most notably English in informal campus conversations. This practice not only underscores their bilingual competence but also embodies expressions of social identity, distinctive communicative styles, and the interplay of academic milieu and digital media influences.

1. Sociolinguistic

Sociolinguistics constitutes a subfield of linguistics that investigates the interplay between language and society, as well as the functional dynamics of language within discrete social contexts.[7] This

[6] Lee, J. S. (2017). *Code-Mixing and Identity Construction in Informal Communication of Bilingual Youth*. *Journal of Language and Social Psychology*, 36(2), 123–137. https://doi.org/10.1177/0261927X16643545

[7] Wardhaugh, R., & Fuller, J. M. (2015). *An Introduction to Sociolinguistics*. Wiley-Blackwell.

discipline posits that language transcends its role as a mere semiotic system, manifesting instead as a socially embedded practice shaped by its situational milieu. Sociolinguistics scrutinizes variations in language use contingent upon contextual variables, including the speaker, interlocutor, and prevailing social circumstances. Consequently, linguistic practices are inextricably linked to social determinants such as age, gender, socioeconomic status, educational attainment, and collective identity.[8]

In quotidian communication, sociolinguistics elucidates how linguistic variability emerges from speakers' imperatives to navigate social landscapes. Such variations encompass dialects, registers (formal and informal), code selection, code-mixing, and code-switching. Speakers strategically deploy specific linguistic forms to convey familiarity, sustain solidarity, or affirm group affiliation. Thus, sociolinguistics extends beyond structural analysis to encompass the multifaceted social functions language fulfills.

The phenomenon of code-mixing represents a cornerstone of sociolinguistic inquiry. It transpires when speakers embed elements from another language such as words, phrases, or clauses within an utterance. Among students, code-mixing frequently arises from bilingualism, academic influences, and aspirations to project a modern,

[8] Holmes, J. (2013). *An Introduction to Sociolinguistics*. Routledge.

cosmopolitan identity. Sociolinguistics furnishes explanatory frameworks for the rationale behind bilingual integration and the attendant social motivators.

Within the campus milieu, particularly in students' informal discourse, code-mixing emerges as an intrinsic facet of communicative style. Students fluidly alternate between Indonesian, regional languages, and English to cultivate rapport, align with prevailing trends, or showcase linguistic proficiency. The inherently multicultural and multilingual campus environment renders student interactions a fertile locus for observing linguistic divergence. Accordingly, sociolinguistic analysis proves indispensable for dissecting code-mixing patterns among students.

In sum, sociolinguistics affords a robust theoretical scaffold for probing code-mixing in students' informal campus conversations. This paradigm enables researchers to conceptualize language as a dynamic socio-cultural construct, while illuminating the social, cultural, and situational factors shaping students' linguistic selections. The present study, therefore, not only delineates emergent code-mixing forms but also elucidates the underlying social, cultural, and contextual rationales for bilingual practices in daily interactions.

2. Bilingualism and Multilingual

Bilingualism denotes an individual's proficiency in employing two languages in everyday contexts, whereas multilingualism extends

to the mastery of more than two languages. From a sociolinguistic perspective, bilingualism transcends mere linguistic competence, manifesting as a social construct arising from inter-community linguistic interactions. University students, as constituents of speech communities, frequently attain bilingual status through educational imperatives, environmental exposures, and encounters with foreign languages particularly English via media, technology, and structured instruction. Within bilingualism scholarship, distinct typologies elucidate speakers' cognitive processing of dual languages:

a. Coordinate bilinguals acquire two languages in bifurcated contexts, thereby compartmentalizing them within their cognitive architecture.
b. Compound bilinguals assimilate two languages within unified contexts, fostering semantic interconnections between them.
c. Subordinate bilinguual is internalize a second language via the intermediary of their primary language.

These typologies modulate the frequency and modalities of code-mixing in speakers' daily discourse. Bilingualism is intrinsically linked to *code-mixing*, which presupposes proficiency in multiple languages. When bilinguals maintain concurrent access to dual linguistic repertoires, they are predisposed to intercalate lexical items or phrases from one language into another for diverse communicative ends, such as precision in expression, trend alignment, or social identity

signaling. Thus, a comprehension of bilingualism furnishes a critical analytical bedrock for explicating students' amalgamation of Indonesian, regional languages, and English in interpersonal exchanges.

The campus milieu constitutes a conducive sociocultural nexus for engendering bilingualism and multilingualism. Students engage with linguistically heterogeneous peers, navigate curricula replete with English terminology, and immerse in a progressive academic ethos that valorizes foreign lexical borrowings. In informal colloquy, they spontaneously fuse Indonesian and English, engendering a communicative idiom perceived as more vivid, efficacious, or au courant.[9] This confluence renders the investigation of *code-mixing* within campus settings profoundly pertinent to sociolinguistic inquiry.

3. The Code-Mixing

a. Definition of Code-Mixing

Code-mixing refers to the integration of two or more languages within a single sentence or discourse unit; wherein linguistic elements interweave without altering the semantic content or communicative intent. This phenomenon is prevalent in bilingual

[9] Holmes, J. (2013). *An Introduction to Sociolinguistics*. Routledge

or multilingual settings, such as university student interactions. Prominent scholars have proffered the following delineations:

1) Muysken (2000)

Pieter Muysken conceptualizes code-mixing as "the combination of lexical items and grammatical features from two languages within a single sentence or utterance." This formulation underscores the potential for amalgamation at lexical, phrasal, or morphosyntactic levels. Muysken posits code-mixing as a structured linguistic mechanism rather than haphazard juxtaposition.

Moreover, Muysken (2000) taxonomizes code-mixing into three subtypes: insertion, alternation, and congruent lexicalization.

2) Hoffman (1991)

Hoffman defines code-mixing as "the mixing of two languages or linguistic varieties within the same utterance or conversation."[10] This perspective accommodates both intrasentential and broader discoursal integration. Hoffman

[10] Hoffman, C. (1991). *An Introduction to Bilingualism*. Longman.Chapter 2 Code Switching Mixing | PDF | Cognitive Science | Sociolinguistics

attributes the phenomenon to speakers' bilingual proficiency and permissive social milieus that facilitate linguistic fluidity.

He further elucidates that code-mixing may stem from need filling imperatives or entrenched social conventions. For instance, students frequently intercalate Indonesian and English to redress lexical lacunae, augment prestige, or synchronize with interlocutors' idiolects. Accordingly, Hoffman's framework illuminates code-mixing as an organic communicative stratagem in informal academic contexts.

b. Types of Code-Mixing

In sociolinguistic inquiry, code-mixing constitutes a pervasive linguistic phenomenon within bilingual or multilingual communities, entailing the incorporation of two or more languages within a single utterance or discourse sequence. Pieter Muysken delineates three principal typologies: insertion, alternation, and congruent lexicalization. These categories elucidate the mechanisms by which multilingual elements coalesce within sentential architectures during communicative exchanges.[11]

1) Insertion denotes the embedding of linguistic constituents from a secondary language into the matrix structure of the primary

[11] Pieter Muysken, *Bilingual Speech: A Typology of Code-Mixing* (Cambridge: Cambridge University Press, 2000).

language within an utterance. Such insertions typically manifest as words, phrases, or specialized terms. For instance, in student discourse: "*Kadang saya lupa* deadline *tugasnya*." Here, the English derived deadline is seamlessly integrated into an Indonesian frame. Muysken identifies insertion as the predominant code-mixing form, attributable to speakers' predilection for more expedient or idiomatic foreign lexicon in routine interactions.[12]

2) Alternation involves intrasentential or clausal shifts between languages, wherein each segment preserves its autonomous grammatical integrity. An exemplar from informal student colloquy: "*Sumpah itu tugas susah sekali*, I really don't understand the instructions." This exemplifies a discrete transition from Indonesian to English. Alternation reflects speakers' volitional or subconscious toggling between linguistic systems to encode nuanced semantics.[13]
3) Congruent lexicalization pertains to the amalgamation of lexical items from languages exhibiting isomorphic grammatical scaffolds, thereby facilitating their concurrent deployment within a unified syntactic frame and obfuscating interlingual boundaries. A pertinent illustration from student interaction:

[12] Pieter Muysken, *Bilingual Speech: A Typology of Code-Mixing*.
[13] Pieter Muysken, *Bilingual Speech: A Typology of Code-Mixing*.

> "Sometimes *katong bahas* about our self, mungkin juga tentang orang lain." This utterance interlaces English, Indonesian, and regional vernacular within a cohesive structure. Such patterns proliferate in equilibrated bilingual enclaves, including heterogeneous campus milieus where multilingualism is normative.[14]

Based on this explanation, the three types of code-mixing proposed by Pieter Muysken provide a clear analytical framework for identifying patterns of language mixing in conversations. Therefore, this classification is applied in the present study to analyze the types of code-mixing that occur in students' informal conversations within the campus environment.

4. Factors of Code-Mixing

Code mixing occurs due to linguistic requirements, social influences, and the speaker's deliberate communication approaches. Janet Holmes outlines key factors that explain why bilingual individuals blend languages during discussions. These factors hold particular significance in university settings, particularly among informal student interactions, where learners navigate an academic context demanding proficiency in both Indonesian and English. The explanations are detailed below.

a. Talking about Particular Topic

[14] Pieter Muysken, *Bilingual Speech: A Typology of Code-Mixing*

Bilingual speakers frequently blend languages when addressing subjects that are simpler or more familiar to express in one particular language, particularly in scholarly discussions. In university environments, numerous technical terms derive from English, including “assignment,” “presentation,” "grammar," and “research.” Learners often perceive these English expressions as more accurate, succinct, or fitting within academic discourse. For instance: “*Besok ada* presentation *untuk mata kuliah* sociolinguistics.” Such instances illustrate how the subject matter can spontaneously prompt code mixing.

b. Repetion of Clarification

Code mixing serves as a technique for rephrasing or emphasizing specific ideas to enhance comprehension. Students commonly restate a word or phrase in both languages to ensure their interlocutor grasps the point clearly. For example: “*Kita harus kumpul tugasnya hari ini,* submit *ya kumpul hari ini.*” This form of duplication frequently arises in study group discussions, particularly when participants possess varying degrees of English competence.

c. Interjections

Interjections involve embedding brief phrases or exclamatory elements from a different language. Among students, English phrases such as “oh my God,” “like,” or “seriously?” appear routinely in dialogue. For instance: “Oh my God*, tadi dosen killer*

banget." These insertions typically reflect a contemporary conversational style that highlights students' vivid expressiveness and cultural influences.

d. Expressing Group Identity

Learners frequently incorporate code mixing to signal affiliation with a group or foster social cohesion. This practice acts as an indicator of intimacy and belonging within specific circles, such as English department cohorts, campus clubs, or collaborative study teams. During casual exchanges, students employ code mixing to affirm their immersion in an academic milieu accustomed to English terminology. For example: "*Kita para pecinta K-drama emang relate banget sama ending yang* bittersweet *kayak gini*." In these contexts, code mixing reinforces communal bonds and scholarly self-perception.

e. Prestige

Certain individuals integrate code mixing because they attribute greater status to languages like English. In university settings, employing English terms is commonly viewed as more contemporary, erudite, or polished. For instance: "*Kayaknya lebih* professional *kalau pakai bahasa Inggris waktu presentasi*." Some students gain assurance or project greater expertise through such blending, rendering prestige a compelling motivator for code mixing.

f. Emphasizing Something

Code mixing also functions to heighten the impact of a statement, sentiment, or key conversational element. Alternating languages imparts added emotional weight or intensity. For example: "*Aku udah belajar semalaman*, but still, I don't get it!" This approach is prevalent among students when conveying fatigue, scholarly pressures, or enthusiasm.

g. Lack of Vocabulary

A prevalent factor involves insufficient lexical resources in one language, prompting speakers to shift to another that offers a more apt expression. Within university contexts, students routinely draw on English for concepts lacking suitable Indonesian counterparts. For instance: "*Nanti aku coba* revise *lagi ya, biar lebih bagus*." When engaging with English based study materials, particular terms feel more intuitive in their native form, complicating the search for seamless Indonesian alternatives.

5. **Informal Conversation**

a. Definition of Informal Convertation

Informal conversation refers to spontaneous, relaxed verbal exchanges that adhere loosely to linguistic conventions. In sociolinguistics, it denotes interactions among individuals with established rapport or shared social contexts. The emphasis lies not on grammatical precision but on fluid engagement, participant ease,

and prompt, effective meaning transmission. For students, such dialogues commonly unfold during everyday pursuits beyond formal classes, featuring adaptable and vibrant language use.

Communication scholarship further elucidates conversation via Conversation Theory, encompassing Paul Grice's Cooperative Principle and Harvey Sacks' Conversation Analysis. This framework posits that exchanges among speakers adhere to collaborative norms to ensure message clarity. Grice (1975) delineated four maxims: quantity (sufficient detail), quality (veracity), relation (topical relevance), and manner (clarity and structure).[15]

Conversation Analysis (CA), advanced by Sacks, Schegloff, and Jefferson (1974), delineates conversational mechanics, including turn-taking, self-correction mechanisms, and adjacency pairs. In casual settings, these guidelines often bend flexibly through humor, colloquialisms, or code mixing without impeding the natural progression of dialogue.[16]

b. Types of Informal Conversation

Informal conversation exhibits distinct traits that set it apart from structured discourse, interpretable through key sociolinguistic frameworks.

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[15] Grice, H. P. (1975). *Logic and Conversation*. In P. Cole & J. L. Morgan (Eds.), *Syntax and Semantics, Volume 3: Speech Acts* (pp. 41–58). New York: Academic Press.

[16] Sacks, H., Schegloff, E. A., & Jefferson, G. (1974). *A Simplest Systematics for the Organization of Turn-Taking for Conversation*. *Language*, 50(4), 696–735.

1) Casual and Unofficial: This aligns with Dell Hymes' notion of speech situations in his SPEAKING model, which underscores how context encompassing setting, participants, and conventions shapes language deployment. In relaxed scenarios, speakers opt for unpolished forms, free from rigid grammatical expectations.[17]
2) Flexible Structure: Erving Goffman's interaction theory frames conversation as an evolving social process, where contributors adapt utterances responsively to emerging dynamics. Consequently, subjects can pivot fluidly in response to collective engagement.[18]
3) Expressive Elements like Slang, Emotions, and Humor: These serve to cultivate rapport, as Janet Holmes observes that casual speech prioritizes relational bonds and closeness over pure informational exchange.[19] This accounts for students' inclination toward lively, unguarded expressions in routine campus interactions.
4) Prevalent Code-Mixing: Among bilingual learners, this phenomenon corresponds to Pieter Muysken's typology

[17] Dell Hymes, *Foundations in Sociolinguistics: An Ethnographic Approach* (Philadelphia: University of Pennsylvania Press, 1974), pp. 52–62.
[18] Erving Goffman, *Interaction Ritual: Essays on Face-to-Face Behavior* (New York: Pantheon Books, 1967), pp. 5–15.
[19] Janet Holmes, *An Introduction to Sociolinguistics* (London: Routledge, 2013), pp. 29–35.

insertion, alternation, and congruent lexicalization.[20] Shana Poplack further posits it as a byproduct of bilingual proficiency rather than inadequacy.[21]

Suzanne Romaine reinforces these drivers, noting that multilingual speakers blend languages to signal affiliations, streamline exchanges, and navigate communal settings.[22] On campus, such patterns resonate strongly given students' overlapping linguistic and cultural profiles.

In essence, the casual tone, adaptable form, emotive flair, and code-mixing in informal student talk represent organic bilingual dynamics. These elements underscore language's dual role as both a conduit for ideas and a reflector of personal and communal ties in academic spaces.

c. Campus Environment as an Informal Context

University campuses provide a prime setting for informal exchanges. Despite their scholarly orientation, student interactions predominantly unfold in non-official zones like cafeterias, green spaces, departmental corridors, and casual lounges, fostering an easygoing communicative climate.

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[20] Pieter Muysken, *Bilingual Speech: A Typology of Code-Mixing* (Cambridge: Cambridge University Press, 2000), pp. 1–10.

[21] Shana Poplack, "Sometimes I'll Start a Sentence in Spanish y Termino en Español," *Linguistics* 18, no. 7–8 (1980): 581–618.

[22] Suzanne Romaine, *Bilingualism* (Oxford: Blackwell, 1995), pp. 161–170.

Moreover, the varied student demographics and routine bilingualism particularly in Indonesian and English position these dialogues as fertile ground for code-mixing. In fields like English language education, incorporating English into everyday talk serves as both a learned practice and an emblem of communal belonging. Thus, campus casual conversations offer valuable insights for examining linguistic patterns such as code-mixing.

6. Students Consept

a. Definiton

A student is a learner registered at a higher education institution to pursue a specific level of education, either undergraduate or postgraduate, who has responsibilities as an academic and as a future intellectual.[23] According to Kartono, students are people who are in the process of forming their intellectual and social personalities, with the main task of seeking knowledge and acting as agents of change in society.[24]

Students are academic people who are in a transition period towards higher intellectual and social maturity, who have a responsibility to voice truth and social change.[25] Thus, students are not merely learners in higher education, but also a vital part of social

[23] Slamet, PH (2003). *Students and Their Social Responsibilities*. Jakarta: Rineka Cipta: Galang Press.

[24] Kartono, Kartini. (1983). Introduction to Social Science Methodology. Jakarta: Rajawali Press.

[25] Darmaningtyas. (2004). Education as a Process of Emancipation. Yogyakarta: Galang Press.

change and national development. Students are individuals studying at universities and are in the process of developing their intellectual, social, and moral personalities. They serve not only as seekers of knowledge (academics), but also as agents of social change, aspiring intellectuals, and communicators of community aspirations. Students have a moral responsibility towards national development and the advancement of science.

b. Student Functions in the Context of Code-Mixing

Students' practice of blending Indonesian with English or local dialects fulfills various roles, outlined below:[26]

1) As Academics

   Learners frequently incorporate specialized or foreign terminology (e.g., "deadlines," "assignments," "discussions") due to their immersion in scholarly pursuits that draw extensively from global curricula and resources.

2) As Agents of Change

   Code-mixing highlights students' adaptability to worldwide and digital advancements, enabling them to articulate forward-thinking, innovative, and analytical perspectives.

3) As Representations of Multiculturalism

[26] Nababan, PWJ (1993). Sociolinguistics: An Introduction. Jakarta: Gramedia Pustaka Utama.

Navigating diverse linguistic and cultural landscapes, students leverage code-mixing to affirm heritage, foster group unity, or nurture interpersonal bonds.

4) As Social Communicators

This blending acts as a tactical approach to interaction, promoting a laid-back, approachable, or contextually attuned tone that underscores their relational versatility.

In the context of code-mixing, students function as academics, agents of change, cultural connectors, and social communicators. Code-mixing reflects their identity as an educated generation living in a global, multicultural, and critical world.

7. Campus Concept (UIN A.M. Sangadji Ambon)

The University of Islam Negeri Abdul Muthalib Sangadji (UIN A.M. Sangadji) in Ambon stands as a prominent public Islamic institution of higher learning in Maluku. Renowned as a hub for Islamic scholarship, it cultivates a serene, faith-centered academic milieu grounded in local Malukan traditions. Nestled in Batu Merah Village within Sirimau District, the campus boasts a verdant, refreshing landscape amid abundant greenery.

UIN A.M. Sangadji Ambon provides essential amenities, including well-equipped lecture halls, an expansive library, a central mosque for spiritual gatherings, language and computing labs, an auditorium, and seminar spaces supporting coursework and extracurricular groups. Open fields and lounging areas further invite students for relaxed study sessions, group talks, or leisurely afternoons. The student body draws from across Maluku and eastern Indonesia, infusing the environment with vibrant cultural variety. Cordial exchanges, collaborative customs, and a profound communal spirit lend the campus its unique, welcoming vibe.

As an Islamic university, UIN A.M. Sangadji Ambon persistently enhances its offerings through expanded programs, research initiatives, and outreach efforts. It nurtures Maluku's youth, expanding their perspectives and paving pathways to promising prospects.

The framework for this research is as follows:

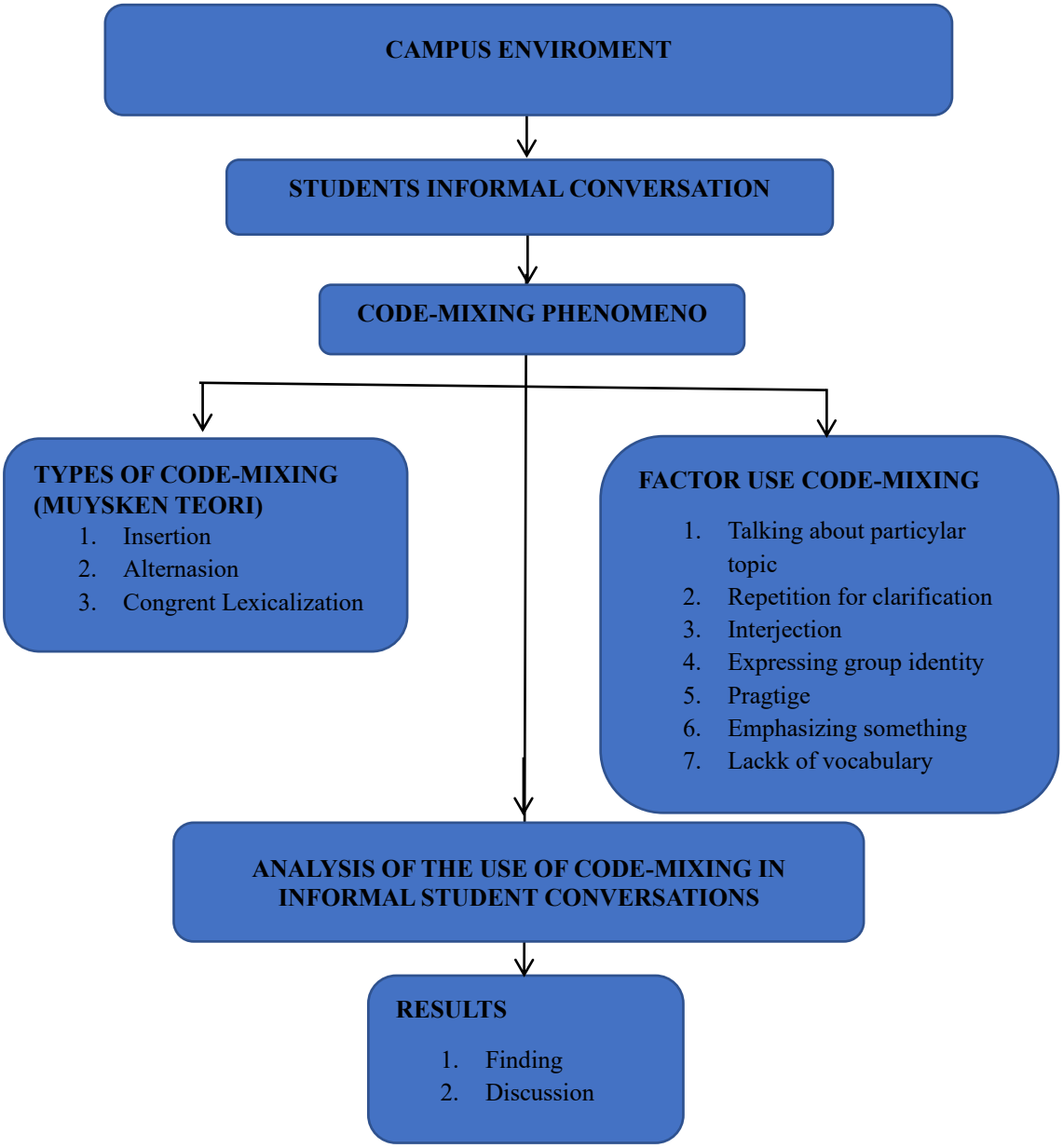


Table: 2.1 Theoritical framework