Code Mixing Used by Returned Migrant Workers in Their Social Media Posts

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Abstract: This paper delves into the rationales as to why Indonesian migrant workers (mainly those who own private Korean language courses) like to use code mixing. They tend to add or insert Korean language either in *Hangeul* or its transliterated versions onto their social media posts, Facebook in particular. The fact that they are basically returned migrant workers with no formal background of Korean language education and the fact that they do this code (language) mixing so often has motivated the researcher to explore this phenomenon further. Online data gathering and online interviews with 4 respondents were conducted and 33 tokens of code-mixing and code switching were collected. This research attempts to reveal whether they want to show their particular identity as returned migrant workers who are different from the rest or they are simply a marketing gimmick for their business. The goal of the research is to determine the relationship between the use of the Korean language and the identities these returned migrant workers from Korea opt to project, the options being: identity as a returned migrant worker, identity as an owner of LPK (Korean Language Training Center), or other identities that can be revealed through this research.

The research indicates that despite the fact that there are equivalent words or phrases in Indonesian, they do code mixing to emphasize that Korean words are sometimes more appropriate in certain contexts to express something they feel or think. Second, they do code-mixing to show their closeness to Korea and their breadth of knowledge about Korea. Third, they do code mixing as a way to show their academic background. Hence, a special identity to perpetuate an image of themselves as a returned migrant worker who is now an entrepreneur managing Korean language institutions as well as being a teacher.

Abstrak: Studi ini menggali alasan mengapa mantan pekerja migran Indonesia (terutama yang memiliki LPK (Lembaga Pendidikan dan Ketrampilan Bahasa Korea) atau kursus privat bahasa Korea) suka menggunakan campur kode dalam postingan media sosial mereka. Mereka cenderung menambahkan atau menyisipkan bahasa Korea baik dalam *Hangeul* atau versi transliterasinya ke dalam postingan media sosial mereka, khususnya Facebook. Fakta bahwa mereka pada dasarnya adalah pekerja migran yang kembali tanpa latar belakang formal pendidikan bahasa Korea dan fakta bahwa mereka sering melakukan pencampuran kode (bahasa) ini memicu peneliti untuk mengeksplorasi fenomena ini lebih lanjut. Pengumpulan data online dan wawancara online dengan 4 responden dilakukan dan terkumpul 33 data alih kode dan campur kode. Studi ini mencoba mengungkap apakah mereka ingin menunjukkan identitas khusus mereka sebagai seorang mantan PMI (Pekerja Migran Indonesia) yang berbeda dari yang lain atau hanya sebagai marketing gimmick untuk bisnis mereka. Hal itulah yang mendasari penulis untuk mencoba mengamati hubungan antara penggunaan bahasa Korea dengan bagaimana mereka menegosiasikan identitas yang mereka bawa pulang dari Korea: identitas sebagai mantan PMI, identitas sebagai pemilik LPK, atau identitas lainnya. yang dapat diungkap melalui studi ini.

Hasil penelitian menunjukkan bahwa meskipun terdapat padanan kata atau frasa dalam bahasa Indonesia, mereka melakukan campur kode untuk menekankan bahwa kata-kata Korea terkadang lebih tepat dalam konteks tertentu untuk mengungkapkan sesuatu yang mereka rasakan atau pikirkan. Kedua, mereka melakukan campur kode untuk menunjukkan kedekatan mereka dengan Korea dan luasnya pengetahuan mereka tentang Korea. Ketiga, mereka melakukan campur kode sebagai cara untuk menunjukkan latar belakang akademis mereka. Oleh karena itu, muncul identitas tertentu, yaitu mantan PMI yang kini menjadi pengusaha mengelola lembaga bahasa Korea serta menjadi guru Bahasa Korea.

Kata Kunci: Kata kunci: campur kode, bahasa Korea, LPK, mantan PMI, postingan media sosial

1. Background

There are more than 100 private Korean Language Training Institutes (LPK)[1] in Indonesia. Their existence in Indonesian society is quite significant in helping the success of prospective PMI[2] (Indonesian Migrant Workers) to go to work in Korea. This is because it is through LPK that PMI candidates learn Korean for 3 months and up to 1 year before they take the EPS TOPIK (Employment Permit System - Test of Proficiency in Korean Language), an exam which is one of the important requirements for foreign nationals to work in Korea. Based on data on the number of LPK in Indonesia, LPK registered in PELBAKORI (Association of Korean Language Training Institutes in Indonesia) accounted for as many as 120 units as of January 2022. Interestingly, the owners and also the teachers at those LPK are former PMIs who returned from Korea. In other words, they are returned migrants who see an opportunity, to fulfill the need of Korean language training places for hopeful Indonesians wishing to work in Korea. For this reason, LPKs have mushroomed in various cities, especially on the islands of Java and Sumatra.

It is safe to assume that their participation in the Korean language course business is because they have capital. With the average monthly salary of PMIs in Korea reaching IDR 17 million not including overtime (which can reach IDR 20 million (US$ 1,500) per month), they can be said to be lucky PMIs. Of course, with proper financial management, they have the opportunity to save up to hundreds of millions of rupiah from their Korean salary when they return to Indonesia. With the capital they have, they are able to rent a room or building to start the business. In view of the fact that there is still a need for around 5,000 new PMIs per year from Indonesia (Pusat Data dan Informasi, 2022)[3] and the fact that every PMI candidate must pass the EPS TOPIK (Employment Permit System-Test of Proficiency in Korean), the Korean language

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1 LPK Bahasa Korea (Lembaga Pendidikan & Ketrampilan Bahasa Korea 'Korean Language Education Centers or Training Center') are private language courses catering to the need of prospective migrant-workers in learning the Korean language prior to taking the Korean language proficiency test as one of the requirements to work in Korea. In this paper, we use the term "LPK" in a plural sense to denote and refer to those private language courses.

2 PMI is an abbreviated term referring to Pekerja Migran Indonesia or Indonesian migrant workers.

3 It is reported that as of October 1, 2022, Indonesia has dispatched 8.304 migrant workers to work in South Korea (period of January to September 2022). Badan Pelindungan Pekerja Migran Indonesia (BP2MI) Indonesian Migrant Workers Protection Agency publishes a monthly report and annual report on the dispatch and the return of Indonesian migrant workers from the recipient countries.

course business is definitely a lucrative market seized by the returned migrant workers.

Despite the fact that most of them had no prior Korean language educational background, they had the courage to open LPK and to teach the language. During our correspondence and several direct visits to their LPK (before March 2020 or before the Covid-19 pandemic), I learned many things that deserve further study. One of the concerns for this research is how they continue to associate themselves (identity maintenance) with Korea and how they continue to try to use Korean (including *Hangeul*) in various activities to represent themselves in society. To do this, I observe the relationship between the use of the label "Korea" and the Korean language and the identity that they want to portray through the social media they use. In addition to their Korean LPK names, such as Myeongdong (the name of a well-known district in Seoul) and Mirae (which means 'hope'), they also deliberately use *Hangeul* in their social media posts (on Facebook, especially). Through these initial observations, I found intriguing facts about the use of Korean language in their social media posts. Korean words (both written in Hangeul and transliterated into Indonesian) are used in between, at the beginning, and at the end of their social media posts.   In fact, there are complete sentences written in Korean in their posts as an opening or closing of their social media posts. Such posts thus revealed that the returnees engage in code switching and code mixing when communicating on social media.

This study attempts to investigate whether there is a special rationale in the use of *Hangeul* on social media when the returnees from Korea communicate with the general public. The initial hypothesis is that they use it to attract interest and let others know that they are competent in Korean. However, if postings of everyday things (even daily tasks at home) that are completely unrelated to Korea or the Korean language are also interspersed or written in *Hangeul*, it is interesting to explore their intentions of using code switching and mixing between Indonesian and Korean languages. Do they want to show their particular identity as returned migrant workers who are different from the rest? Or is it just a marketing gimmick for their LPK? One thing for sure is that they do not stop using Korean language in their daily life (as seen from their social media posts). The goal of the research is to determine the relationship between the use of the Korean language and the identities these returned migrant workers from Korea opt to project, the options being: identity as former (post-PMI), identity as Indonesian people, identity as the

owner of Korean language LPK, or other identities that can be revealed through this research.

The author initiated a study to delve into the respondents' identities as a migrant worker and Indonesian foreigner living in Korea (Nugroho et al., 2018). However, there are not many studies that mention the relationship between former migrant workers, especially from Korea, with issues of social capital (their identity as the owner of an LPK, for example) and how they use their Korean language skills to survive in their own country and continue to work in Indonesia. For this reason, this study is undertaken as an initial step towards understanding the status of PMI after their return to Indonesia. In this regard, the author deliberately started this research by looking at how they still (try) to use Korean language in their communication through social media as a marker of their identity in Indonesian society.

2. Theories

Although this research focuses on the code mixing (Korean and Indonesian language) carried out by Indonesian returned migrant workers (henceforth, the respondents), a brief understanding of code switching is also deemed necessary. It is also deemed necessary, since the respondents also show the switching and mixing of codes (languages) in their social media posts. Indonesian society can be said to be bilingual because almost everyone in every region uses their mother tongue as a first language within that area and in addition, uses Indonesian as the national language in other communication situations. Wardhaugh (1998) says that in a bilingual or even multilingual society, code switching and code mixing usually occur. Wardhaugh (1998) also says that code switching and code mixing occur when a language user switches from one language to another and mixes two or more languages and when he speaks in communication. In this case, communication can be understood as the way people relate to other people both verbally and non-verbally.

Experts have different opinions about the reasons why code switching occurs. In this research, I will use three reasons why people engage in code switching. First, they do it to show solidarity. This opinion was conveyed by Holmes (2000) who essentially says that a language speaker in communicating can switch codes as a signal that he is part of a group and as a sign that he has

something in common with the group. People thus engage in code-switching as a way to express their solidarity with other people, both with people who share the same background and with people who have a different cultural background. Second, people use code-switching to reflect social status. This opinion was expressed by Auer (2002) who states that code switching brings with it a hidden prestige that can be clearly seen by the actions (of the speaker). Third, Al-Khatib (2003) says that speakers perform code switching to "show that he has power over those who are weaker". From these three opinions it can be concluded that someone who is able to do code switching is someone who is educated and/or proficient in two or more languages. In this case, someone who does code switching wants to differentiate himself from others. This is supported by the opinion of Suleiman (1999) who says that code switching is commonplace and can be seen as something that is respected and a sign of one's education and skills in using more than one language.

To understand the language users who communicate by code mixing, this research uses Hockett's (1958) take on the two reasons as to why people mix the code or languages when they communicate with others. The first motive is need and the second is a desire for prestige. The former refers to those who cannot find the right equivalent words or phrases when communicating so they use another language they are fluent in or that they know. The latter refers to those who mix languages during communication to show their (social) position. Hence, this research aims to examine whether the mixing of Korean and Indonesian language in the respondents' social media posts portrays one or both of the motives conveyed by Hockett.

Suwito (1985) supports to Hockett's opinion on one's rationale of using code mixing. In particular, he emphasizes the timing that drives a person to use a code (language) which is dominant (in this case; Indonesian) and to insert another language (in this case, Korean) into the middle of a sentence. He says that code mixing has something to do with one's social background and education level. When one cannot find the equivalent of a word or phrase in his dominant language, he tends to use words, phrases, idioms, or sentences from other languages. Thus, his opinion is in line with Hockett's which alludes to the need filling motive as the reason someone mixes the code.

Suwito (1985) further divides code mixing into two types, namely (a) inner code mixing and (b) outer code mixing. The first occurs when there is an insertion of a regional language (one's mother tongue, for example) into the main language of the speaker, for example Indonesian. When this happens, both the

speaker and the interlocutor understand both languages. The second occurs when there is an insertion of a foreign language (Korean or English, for example) into the main language of the speaker, for example Indonesian. At this point, the speaker and the interlocutor both consider Korean and English as foreign languages. When this happens, while the speaker understands both languages, the interlocutor may/may not understand the inserted foreign language.

As for previous studies, code mixing and code switching are not new in the realms of linguistic research. Simatupang et al. (2018) conducted a study related to code switching and code mixing in a vocational school in the city of Medan, Indonesia. What is interesting from their research is how they managed to describe the code switching and code mixing in three languages at once, namely Batak, English, and Indonesian, which were carried out by teachers and students in a vocational school. The way they describe it serves as a guide for the author to try to describe how code mixing is carried out by former PMI whose posts are the subject of study in this study. It should be noted, however, that Simatupang et al. (2018) is a description of code-mixing in direct, oral interaction, while in this study the code-mixing is in written form. Nevertheless, the simple descriptions used by Simatupang et al. (2018) served as an important model for this study.

3. Social Media

Considering social media posts as the main source of data for this study, the notion of social media needs to be taken into account. Merriam-Webster Dictionary Online states that social media is defined as "forms of electronic communication through which users create online communities to share information, ideas, personal messages, and other content (as videos)." That definition will be the one used for this study. To further understand the notion of social media, this research uses the understanding presented by Taprial and Kanwar (2012) which states that social media are all web-based applications that allow the creation/exchange of content created by users and that allows interaction among users. The forms of social media can be in the form of social networking sites such as Facebook (FB), Instagram, blogs, internet forums, or various other online community sites.

One of the popular social media widely used by Indonesians is FB. Based on data from NapoleonCat (2022), FB users in Indonesia number more than

190 million. It is not surprising that FB remains one of the social media often used every day by more than half of its population. In relation to this research, respondents who have Korean Language institutions (LPK) also use FB because this social media has the largest number of users and this allows easy interaction with others (such as students and prospective students of the LPK), which means that FB is seen as an attractive platform to attract students to learn the Korean language at their institution.

4. Methodology

This research was conducted in 2020 when Covid-19 was at its peak and online data gathering was the main method applied. The main subjects of the study were four returned migrant workers. They live in four cities (one in West Java, two in Central Java, and one in East Java). For this reason, conducting face-to-face interviews either by video calling or by asking questions online was the best way to find out the life situation of the returned migrant workers who were the subjects of this research. At the same time, through online interviews, a good rapport was built with the research subjects. I followed their FB feeds written by the subjects. I sometimes gave a "like" sign and commented on the uploads they posted. Broadly speaking, the data monitored is the result of my interaction with the respondents' social media written from February to September 2020. I did not log into each respondent's FB page every day, but once a week, entered their FB page to scroll or track back posts from that week. Once I spotted any data in the form of code mixing, the data immediately became my main concern.

In essence, I focused on the social media posts containing code mixing, namely the use of Korean, both written in *Hangeul* and transliterated into Latin or into Indonesian. The post could be a photo or a picture uploaded with the corresponding sentences below it. However, the main data of this research are words, terms, or complete sentences in Korean language inserted and mixed with Indonesian language posts that are intended for the audience or FB friends of the respondents. Data was screen captured (photographed) and notes were taken. The words, terms, and sentences in the post were rewritten into tables that were then created to facilitate grouping for analysis. In total 33 tokens of code mixing on the social media posts were obtained.

5. Data Analysis

The data obtained during the 6 months of research were analysed using content analysis methods and presented using descriptive qualitative methods. The analysis began by pasting photos of the data including evidence of the code mixing by rewriting the words, terms, and sentences gathered from the social media posts. All data in Korean language are accompanied by their translation and its meaning in English. From a total of 33 tokens, I deliberately omitted similar or repeated data. Accordingly, the analysis section was only representative of the various types of code mixing used. Furthermore, to analyze the data, I apply Suwito's method on the 5 forms of code-mixing as guidelines to comprehend code-mixing between Korean and Indonesian language as found in FB posts. Thus, this part of the analysis is in the form of an in-depth description of (1) how Korean words are used, mixed, and inserted into the main code (Indonesian language posts); (2) how Korean phrases are used, mixed, inserted into the main code (Indonesian language posts); (3) how the Korean clause is used, mixed, inserted into the main code (Indonesian language posts); (4) how Korean idioms are used, mixed, inserted into the main code (Indonesian language posts); and (5) how the combination of Korean and Indonesian words (if any) are inserted into the main code (Indonesian language posts).

To obtain an in-depth analysis, the motive(s) behind the use of code-mixing is also presented, or in other words, the reasons why the respondents made FB posts containing code mixing. Here, I apply the theories of Homes, Nerghes, Hockett and Suwito regarding the reasons for code mixing. Then, the last part is to find out whether the motive is closely related to the identity that the respondents wanted to portray. I attempt to reveal this by understanding the context of the occurrence of code mixing when the post was uploaded onto their social media. The real names of respondents, respondents' FB ID, real places appeared in posts have been edited or hidden to protect the confidentiality and identities of the respondents.

6. Code Mixing in FB Posts Written by the Returned Migrant Workers

It is worth noting that although the respondents have their own mother tongue; i.e. Sundanese or Javanese, this research sees Indonesian language as their primary language. It should also be noted that although there are English words in their posts, this use of English is not used as the main data. However, it is also worth noting that the Korean language is not a *lingua franca* like English. Of course, the existence of the Korean language competency exams such as TOPIK (Test of Proficiency in Korean Language) and EPS-TOPIK (Employment Permit System TOPIK, a Korean language test for migrant workers) has changed the image of the Korean language in the eyes of job seekers and scholarship seekers in Indonesia. More and more people perceive Korean language as a symbol of education and prestige. Nevertheless, at a national level, the wider use of Korean language is not yet on par with that of English in Indonesia.
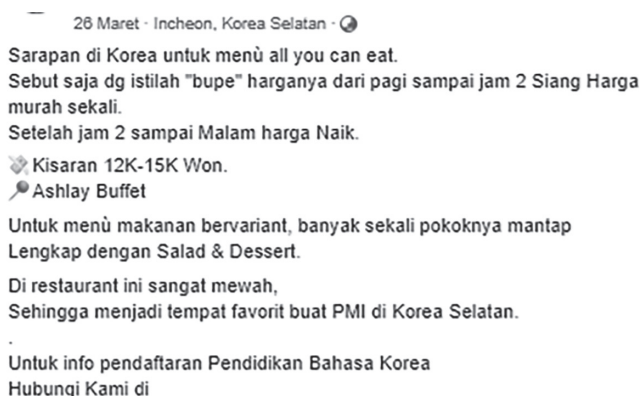
In the context of code mixing, it is considered that someone who inserts English in his speech or writing can be branded or considered a person who is good at English. The same situation applies to explain the situation when the Korean language is used. The question is whether someone who uses Korean or inserts *Hangeul* or Korean words in their social media posts can be branded or considered to be intellectual or educated. With the increasing image of Korea in the entertainment world and the world stage, the Korean language has become a popular language to learn for many Indonesians although it requires extra perseverance considering the different structures that make it a challenging language to learn.

Based on that, Korean code mixing in social media posts can be used as an initial starting point to answer the question as to whether the act of code mixing is the respondents' effort to show their prestige of using Korean language. In other words, this research attempts to perceive code mixing as more than just an attempt by the creator to replace a word that has no equivalent (linguistic need function) in the main language, in this case Indonesian. The underlying assumption is that code mixing is carried out deliberately as an expression of the respondent's desire to project his own prestige.

7. Discussion

One notable post that introduces the term "bupe" as something that Indonesian migrant workers in Korea need to know is a unique way to start this analysis.

Figure 1: FB code mixing

> 26 Maret · Incheon, Korea Selatan · 🌐
>
> Sarapan di Korea untuk menù all you can eat.
> Sebut saja dg istilah "bupe" harganya dari pagi sampai jam 2 Siang Harga murah sekali.
> Setelah jam 2 sampai Malam harga Naik.
> 🍴 Kisaran 12K-15K Won.
> 📍Ashlay Buffet
>
> Untuk menù makanan bervariant, banyak sekali pokoknya mantap
> Lengkap dengan Salad & Dessert.
>
> Di restaurant ini sangat mewah,
> Sehingga menjadi tempat favorit buat PMI di Korea Selatan.
> .
> Untuk info pendaftaran Pendidikan Bahasa Korea
> Hubungi Kami di

In Fig. 1, there are 4 incidents of code mixing, 3 incidents of code mixing between Indonesian and English and 1 incident between Indonesian and Korean. This post was uploaded by respondent H on March 26, 2020 whose main purpose was to promote his LPK. This can be seen from the last two sentences containing an invitation to contact the number (not included for confidentiality) if the FB readers wanted to know more about registration process to study at his LPK.

Table 1: List of code mixing

Code mixing (**bold**)	Types of Code mixing
Sarapan di Korea untuk menu **all you can eat**. 'Breakfast in Korea for all you can eat menu'	Phrase insertion
Untuk menu makanan **bervariant** 'For a varied food menu'	Hybrid word insertion
Lengkap dengan **Salad & Dessert** 'Complete with salad & dessert'	Word insertion

Although not as the main material for the analysis, it is worth mentioning the 3 incidents of code mixing of Indonesian and English (Table 1) to provide an easier context for further analysis. Table 1 shows H's seemingly natural familiarity in applying code mixing in his post. Actually there is one more English phrase that is "Ashlay Buffet" which is included in his post. However, this phrase is more like code switching because this phrase is written after an explanation in Indonesian regarding the price that must be paid to enjoy a buffet at the restaurant. As displayed in Figure 1, the post is actually a notification for his FB readers that there is a franchise restaurant called Ashlay Buffet that is worth visiting if someone is in Korea. In the case of this post, respondent H deliberately introduced this restaurant as a restaurant that is worth visiting because the price is relatively cheap in the Korean context, but could be luxurious for the targeted readers. What is interesting about this post is the code mixing contained in the following sentences:

> "Sebut saja dgn istilah "bupe" harganya dari pagi sampai jam 2 siang. Harga murah sekali."
> 'Call it with the term "bupe" the price is from morning to 2 pm.Very cheap price.'

The insertion of the word "bupe", which is actually a transliteration of the Korean vocabulary 뷔페 [buipe], which is in itself a loan word from English *buffet*, is one intriguing proof of code mixing. In this case, H uses the word "bupe" which should be written as "buipe" if it is transliterated correctly. However, it is understandable because [bupe] is an easy pronunciation and it has become a kind of generic word for many Indonesian migrant workers in Korea. Therefore, it is understandable why H inserts the word "bupe" to refer to a franchise restaurant with a buffet concept. What is interesting is that although in Indonesian there is an equivalent word for the word "buffet", i.e., "prasmanan", H preferred to use the word "bupe" in the sentence he wrote in his post. This is of course related to the fact that H has been exposed to Korean life for 4 years and based on interviews, H was indeed a frequent customer of Ashley's restaurant. For this reason, H is used to the term "buffet" which in Korean sounds like the word "bupe".

At this point, it does not mean that H did not know that in Indonesian language there is an appropriate equivalent word: *prasmanan*. However, he preferred a particular word he used more often and fit the restaurant name

better: *Ashley Buffet*. In this case, what H did correspond to Hockett's (1958) opinion about the *need feeling motive* which states that a person mixes the code because he does not find the right word in his own language to mention or refer to something when he communicates. Meanwhile, judging from the code-mixing form, H inserted a foreign word, namely the Korean word which he pronounces [bupe] according to H's thinking. Moreover, H deliberately used (inserted) the word "bupe" to indicate the existence of a unique culture in Korea, namely the culture of having a buffet restaurant that can be visited as an experience for anyone, including migrant workers.

The problem is that H's code mixing includes outer code mixing. In this case he used foreign terms (Korean language) when he communicated with his friends or FB followers who are mostly Indonesian. Suwito (1996) says that code mixing using a foreign language is carried out with the assumption that the speaker (in this case, H himself) and the interlocutor (in this case the reader of his social media post) both understand the inserted term as a foreign language. This is where the problem sets in. This social media post was actually intended for those who had never been to Korea or never been directly exposed to Korean culture. For this reason, the use of the word "bupe" in the post can result in two things. First, the reader immediately knew the meaning of the word from the context of the sentence structure and message conveyed in the post, or secondly, the reader did not understand the meaning of the word at all and was left to wonder about it.
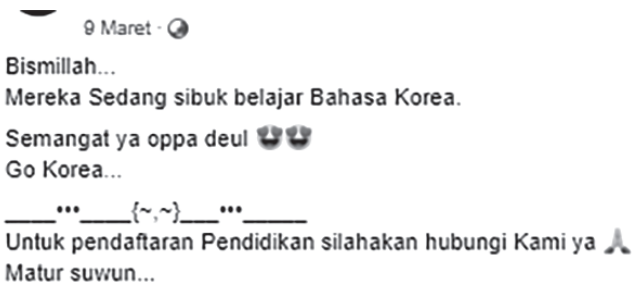
In this case, there is a question that needs to be answered. Why did H write or start his post by mentioning *bupe*/buffet restaurants in Korea if the main reason for posting his FB status was to attract attention so that many people would learn Korean language at his LPK. Introducing the word "bupe" could be one of the reasons why he deliberately used the word "bupe" in his sentence. However, on the other hand, he also invited the intended readers to be migrant workers in Korea. In that way, does it mean that one has to work and go to Korea to enjoy this co-called "bupe"?

Based on the interview, it is clear that H's post with code mixing in it was actually targeting migrant worker candidates who are still in Indonesia, especially those who may have never entered or eaten at an *all you can eat* restaurant as told by H. They are a group that may be economically disadvantaged and by working in Korea, they could experience the "luxurious" opportunities such as eating at this *all you can eat* restaurant. It does seem ironic. However, that is the reality. Moreover, H wrote down the price to be

paid per person to enjoy Ashley's restaurant, which is in the range of 12,000 Won to 15,000 Won or around Rp 150,000 to Rp 200,000 per head for one meal. This amount is certainly not a cheap amount for average Indonesians. However, these prices are easily accessible, even by Indonesian migrant workers in Korea whose salaries can be millions of rupiah every month. This is the exact purpose of H's post which actually has created an ironic picture in Indonesia. In this case, to enjoy an *all you can eat* restaurant like that, one has to struggle first to go and work in Korea to be able to enjoy it, despite the fact that in Indonesia there are also buffet restaurants like that. That is a fact that can be revealed from the code-mixing post written by H on his social media.

The following is the second data related to code mixing found in another post by the same respondent, H.

Figure 2: FB code mixing

9 Maret ·

Bismillah...
Mereka Sedang sibuk belajar Bahasa Korea.

Semangat ya oppa deul 👐👐
Go Korea...

_____•••_____{~,~}___•••_____
Untuk pendaftaran Pendidikan silahakan hubungi Kami ya 🙏
Matur suwun...

On March 9, 2020, H posted a status on his FB which essentially was a promotion regarding Korean language classes at his LPK. Figure 2 is a snippet of the post which was actually accompanied by a photo showing the exact venue and a line of motorbikes parked in front of the LPK. However, for confidentiality, the screenshot only includes posts in the form of sentences containing code-mixing in it. This post also contains three interesting examples of code switching to be studied, but these will not be discussed in depth in this research. Instead, code switching will only be presented in the following Table 2 to help provide context in analyzing code mixing that he used.

Table 2: List of code switching

Sentences in social media posts that contain code switching (Italicized and corresponds to FB post)	Type of code switching
Bismillah... Mereka sedang sibuk belajar Bahasa Korea Bismillah 'In the Name of God' 'They are busy learning Korean'	From Arabic to Indonesian
Semangat ya **Oppa deul** *Go Korea...* 'Fighting Oppa" Go Korea…	From Indonesian to English
Untuk pendaftaran Pendidikan silahakan hubungi Kami ya *Matur nuwun* 'For education registration, please contact us.' 'Thank you'	From Indonesian to Javanese

As stated in Table 2, this seemingly simple post is not that simple from a sociolinguistic point of view because this post shows H as a language user with a unique background. From the code switching that appears, H is a Muslim, as can be seen from the use of the word "Bismillah" to start his post. Although it is possible for a non-Muslim to use this word, respondent H is indeed a Muslim and the use of the preface "Bismillah" shows his identity as a follower of Islam. Furthermore, judging from the sentences (a) "Mereka sedang sibuk belajar Bahasa Korea" 'They are busy learning Korean' and the invitational sentence in the following line written in English (b) "Go Korea", respondent H is clearly someone who involves himself with Korea-related affairs. These two sentences emphasize that H is indeed the owner of the Korean Language LPK who manages and teaches Korean at his own LPK. The sentences also implied the whereabouts of the owners of motorcycles parked in front of the LPK building. Again, the screenshot of this post does not include the location and name of the LPK.

Meanwhile, the sentence "Untuk pendaftaran Pendidikan silahakan hubungi Kami ya", meaning 'For education registration please contact us', reaffirms that the original purpose of him uploading the post was to promote his LPK. Of course, this promotion was aimed at prospective participants

who may be interested in registering after seeing and reading the post. Finally, the phrase "Matur nuwun" which is clearly an expression of gratitude in Javanese is another proof of the internal code switching from Indonesian to Javanese. Similar to the use of the opening word "Bismillah" which indicates his identity as a Muslim, the closing phrase "Matur nuwun" shows that respondent H has a relationship with Java. In addition, H does live in a city on the border between West Java and Central Java which allows him to master both Javanese and Sundanese. For this reason, the phrase "Matur nuwun" is something that H usually says in his daily life. In connection with this research, his post which ends with this phrase further shows his identity as a person who is closely related to Java.

After briefly describing the 3 examples of code switching contained in the post (Fig.2), there is one code mixing in the post that needs to be analyzed. In the third line of the post, the word "Oppa deul" is placed at the end of sentence "Semangat ya Oppa deul" and "Fighting, Oppa deul". "Oppa deul" is a transliteration of the Korean word 오빠들 [oppadeul] which means "older brothers". This word comes from the word 오빠 [oppa] which means 'older brother' which is added with the particle 들 [deul] which functions to change the noun into a plural form in Korean. In this case, H made a transliteration error when he wrote *Oppadeul* into *Oppa deul* because the word should be written as one without any spacing necessary. However, in the analysis of code mixing, the word "Oppa deul" is still used to indicate the existence of code mixing as written by respondent H in this social media post.

The word "Oppa deul", which is embedded into the sentence "Semangat ya Oppa deul", was deliberately used by H to refer to the participants of the Korean language at his LPK. All of them were male. However, judging from the meaning of the word *oppa* and how it should be used, then H has made a deliberate mistake. *Oppa* is a term or a nickname for an older brother related by blood (or not; could be both) and is spoken by a female who is younger to address her older brother. Meanwhile, in Korean culture, a boy will use the word 형 [hyeong] to address his older brother. Of course, H knew very well about this Korean culture. H is a boy, so he should call them *hyeong*. However, he did not do that. Meanwhile, judging from the age of the course participants who were on average younger than H as the teacher, then H should call them 동생 [dongsaeng] or younger brother. However, he did not do that either. H intentionally inserted the word *oppa deul*. Thus, it is necessary to explain why H made such a deliberate mistake. This is inseparable from the increasing

popularity of the term *oppa* itself in Indonesian society, especially among those who like Korea through dramas, films, or music groups. H positioned himself as someone who liked to call men as oppa.

To put in another perspective, it can be understood that H used the word *oppa* as a way to attract the attention of the readers of his social media post. The word *oppa* is very famous and has become a common thing and is often heard by Indonesian people who like Korean culture. For this reason, the insertion of the word *oppa deul* in H's post on his social media makes it a unique case of code mixing.

Seen from the type of code mixing, the sentence "Semangat ya Oppa deul" has an element of outer code mixing because "oppa deul" is a foreign word, namely from Korean language which coincidentally and is most likely both understood by H as the speaker and by most readers of the social media post. Finally, the word *oppa deul* is intentionally used by H even though the Indonesian language has an equivalent for the word. Therefore, the opinion of Hockett (1958), who states that someone does code-mixing because he does not find equivalent words in his own language, is not suitable to explain why H did this kind of code-mixing. Meanwhile, Hockett's opinion which states that someone mixes the code to show his position is also not appropriate to emphasize the reason behind the insertion of the word *oppa deul*. H also does not want to show his position through the insertion of the word *oppa deul*. However, if this position is widely understood as an entity to show the breadth of one's knowledge of cultural developments that occur in society, it can be concluded that H did have the ability to absorb and understand what has been happening in Indonesian society. In this case, H has been aware that many Indonesian people are infatuated with Korea and Korean-related things to the point that the word *oppa* has become a term that is no longer foreign to Indonesian society. For this reason, H deliberately used and wrote the word *oppa deul* in his post (KBBI Daring, 2016).

Similar to the use of *oppa* inserted into Indonesian sentences, the following is an example of code mixing that includes another Korean word, which has also become a widely known word among Korean culture enthusiasts in Indonesia.

As seen in Fig. 3, there is a sentence in Indonesian to what a Korean word has been added: *cinggudel*. It is a post uploaded by respondent A on August 13, 2020. A is also a returned migrant worker who also opened a Korean language course institution. As stated in Fig.3, the sentence "Bagi yang butuh

Figure 3: Code mixing

untuk hafalan kosa kata, simpan aja ya Cinggudel….” 'For those who need to memorize vocabulary, save it, Cinggudel...' directly identify the presence of foreign language vocabulary element: *cinggudel*. The word *cinggudel* as written by A is a transliteration of the Korean word 친구들 [chin-gu-deul] which means 'friends'. Similar to data analysis on a social media post in Fig.2 which contains the noun *oppadeul* (오빠들), it is easy to see that in fact the *cinggudel* written by A refers to the plural noun from the word 친구[chin-gu], which means 'friend'. It is obvious that the transliteration written by A has an error because the correct one should be *chingudeul*, not *cinggudel*. However, despite the error, respondent A intentionally wrote the word *cinggudel* in the sentence of his social media post.

As a Korean language teacher and also the owner of a course institution, respondent A intended to share information regarding Korean vocabulary through his social media. He provided a list of various Korean words and he wanted his social media followers or anyone who read his posts to save the information he shared, especially those who needed to memorize the Korean words. To achieve his goal, he called out students, followers, or readers of his social media posts as *cinggudel* or friends. In Korean, the word does mean 'friend' in a broader term. In this case, everyone can have friends or be friends without any restrictions. So, the insertion of the word *cinggudel* in that particular Indonesian sentence was intended for anyone and any Korean

learners who might need information related to Korean vocabulary regardless of age. Moreover, the Indonesian language used was also non-formal, as can be seen from the use of the word "aja" instead of "saja" 'only' and the addition of the word "ya" 'yes' at the end of the sentence also emphasized its informality. Therefore, the insertion of the Korean word *cinggudel* further added to the impression of the informality in A's social media post.

In short, the insertion of the word *cinggudel* indicates a code mixing between Indonesian and Korean. In this case, outer code mixing is seen because *cinggu* is a foreign word (Korean language) which has two possibilities, both of which are understood by the author, namely A, and the readers. It could also be understood by A only or by some of the readers. However, because A's circle of friends on Facebook is mostly those who have been to Korea or have studied Korean, the use of the word *cinggu* to replace the word "teman" (friend) in the Indonesian sentence is considered something natural. Of course, this was meant by A to show his closeness to Korea and his knowledge of Korea. A also knew that *cinggu* has the equivalent of the word "teman", but he deliberately did not use it. Again, it is not that A did not know the equivalent of the word *cinggu* in Indonesian, but the mere fact that he deliberately refrained from using the Indonesian word portrays his identity as someone who knows Korean language. This is in line with Suwito who stated that code mixing has something to do with the social and educational background of the author. In this case A has a reason and purpose for why he was using the word *cinggu* instead of "teman".

Apart from respondents A and H (which are used to represent the respondents in the analysis), other respondents like D used the Korean words like "sajangnim and Dalgona" in one of his posts, while respondent E used the Hangeul "파이팅" (fighting) in his social media postings related to their respective LPK. In particular, the word "dalgona" (Hines, 2020)[4] used by respondent D brought back the global memory when this particular Korean word became famous during the 2020 almost world-wide lockdown. Although this analysis did not elaborate further about how this particular word is used by D in his posting, it could shed light on the fact that Indonesians,

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4   Dalgona coffee got its name when a South Korean TV show (Stars' Top Recipe at Fun-Staurant) featuring a Korean actor Jung Il-woo ordering a coffee in Macau. The coffee is made by whipping instant coffee and sugar around 400 times until they are turned into a light brown mixture which resembles dalgona, which means "honeycomb toffee" in Korean. Then, it was picked up by TikToker and YouTuber until it became famous in 2020. Hence, dalgona coffee got its name.

(as portrayed by D in his posting) were no exception in being exposed to the burgeoning Korean culture.

8. Conclusion

The research shows that code mixing (and code switching) carried out by the respondents are deliberate actions by the respondents. As owners of the LPK and at the same time as Korean language teachers at the institution, they consciously make posts that can reflect who they are. For this reason, the code mixing (and code switching) between Indonesian and Korean shows that they are indeed individuals who know Korean and can be regarded as someone with skills in communicating in both languages.

As for the reasons to why they engage in code mixing, two rationales are clear. First, they consciously do it as a strategy to attract other people's attention and to get others to pay attention to the message or argument conveyed through their social media posts. Second, they do this to raise their prestige as someone who has the ability to communicate in more than two languages. Regarding the form of code mixing found, word insertion, phrase insertion, and sentence insertion are the most prevalent in their social media posts. This research also shows that there are three reasons why the respondents do code mixing. First, despite the fact that there are equivalents in Indonesian, they still do code mixing to emphasize that foreign words (Korean) are sometimes more appropriate in certain contexts to express or express something they feel or think. Second, they do code mixing to show their closeness to Korea and their breadth of knowledge about Korea. Third, they do code mixing as a way to show their academic background.

A final aspect which this research reveals is that there is a special identity that Korean language LPK owners want to highlight through their social media posts. Their posts are intended to perpetuate an image and identity of themselves as a returned migrant worker who is now an entrepreneur managing Korean language institutions as well as a teacher. Being teachers, in particular, through their code mixing (and switching), they do not hesitate to motivate the readers of their FB post to learn the Korean language. It is a subtle promotion of the trust they hope to inspire in the Korean language program that they manage because they (as the owner and teacher) are able to communicate in the Korean language.

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