

MALAY-ENGLISH CODE-MIXING INSERTION: WHY 'LEPAKING' IN PREFERENCE TO 'HANGING OUT'?

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Abstract. This study scrutinized the current media language culture of code-mixing insertion practice of English morpheme (-ing) into Malay lexical item (*lepak*) by Malaysians on Facebook. A collection of 227 Facebook postings of the usage of '*lepaking*', where base language of the online postings is Malay, from January to January 2020 to August 2020, were analyzed to investigate on the reasons of '*lepaking*' instead of 'hanging out' utilized by Malaysians on Facebook. This study shadowed Muysken's (2000) typology of code-mixing insertion which defines 'the insertion a well-defined chunk of language B into a sentence or word that otherwise belongs to language A' and further operationalized by using "socially-realistic linguistics" theory of Kachru, Halliday and Firthian is to identify the reasons why '*lepaking*' in preference to 'hanging out'. The finding acknowledged a new phenomenon of code-mixing insertion since the 'chunk' inserted was in a form of morpheme (-ing), not a complete word. The reasons of the use of '*lepaking*' identified were: a) Role identification: social, registrational, educational, (b) Style identification: the language trend and (c) The yearning to clarify and interpret: the speaker's attitude and relationship with other persons and the vice versa. In conclusion, '*lepaking*' is an identification of language fashion of 'New Englishization' and it emerges when co-relationship occurs between speaker, linguistic forms and language function.

Keywords: *lepaking, code-mixing insertion, media language culture, englishization*

Introduction

Two or more languages used appear as a widespread phenomenon in Asia these days (Ho, 2007). The studies of code-mixing increase our understanding of the nature, processes and constraints of language (Myers-Scotton, 1993; Boeschoten, 1998; Azuma, 1998). Seeing that code-mixing has been a common phenomenon among Asians, in this case, Malaysians, within this epoch, English has been the focal mixing language practiced with their mother tongue. The nation is keen to mix both Malay and English languages for various purposes and circumstances due to the globalization of languages. While Englishization has become the hub between linguists, Malaysians are generating code-mixing insertion of Englishization at morphological level on Facebook and it demonstrates the advancement of Malay language to be modernized towards Englishization.

Thus far, moderately, little has been done to study code-mixing insertion on computer-mediated communication and to unravel the features of code-mixing insertion towards Englishization. This study aims at sealing this breach. It examines the Malay-English code-mixing insertion at morphological level on Facebook and explores the

descriptive and explanatory adequacy of grammatical constraints on this code-mixing insertion of English morphemes into Malay lexical items. It also studies the generality of such constraints and the feasible organization comparison of the grammar of the bilingual code-mixing towards Englishization.

The internet language

The absolute domination of English on the internet was recurrently observed as the decisive manifestation of just how persistent the process of Englishization is in the decisive years of the Internet as a universal phenomenon (Crystal, 2006). Sociolinguist Fishman (2000) referred to such statistics in declaring that "There are . . . reasons to believe that the English language will eventually wane in influence," but "[its] expansive reach is undeniable and, for the time being, unstoppable". Principally, English has become the dominator of other languages on the internet, where the spoken-written communication (socialnetworkings as the medium) is occurring. Malaysians, as such, as well seem to apply English in their daily conversation, specifically on Facebook. They communicate among each other in these two mixed languages, Malay and English and thus, ensuing to these patterns of Englishization of code-mixing insertion.

This kind of new code-mixing insertion has somehow becomes a trend to Malaysian Facebookers. Facebook has developed into a great multilingual arena, an oblique contradiction to the initial predictions of entire Englishization and the traditional ways of code-mixing. Facebook has become an influential means to be exploited as a room for learning English (Kajornboon, 2013). This has made Facebook as an alluring medium of spoken-written language to identify trends of code-mixing insertion utilized by these Malaysians. This type of drift is much observed among Malaysians lately. As Malaysians mixed Malay and English languages in their daily life, the usage of both languages to communicate and commune was a common sight in Facebook these days. This generates Englishization of languages (Hsu, 2007) as users of this code-mixing pattern have 'Englishized' this Malay lexical items- *lepak* to *lepaking*.

Englishization of language

Englishization is a term ordinarily used to illustrate the alteration which occurs in non-English cultures and languages as a consequence of disclosure to the English language. English phrases and words are adopted and used in new-fangled ways, in literary writings as well as in conversation, which parallel to their meanings in the original language, consequential in the increasing hybridization of languages. Englishization has become one of the major forces that form the language and culture of the present and future world (Tay, 2007).

This study essentially presents an analysis of code-mixing insertion of English morpheme (-ing) and Malay language (*lepak*) in Facebook towards Englishization. This is in contrast to previous research, which has mostly studied on code-mixing in face-to-face informal conversations (Chen, 2004; Muysken, 2000; Myer-Scotton, 1992; Wei, 1998) with few studies in the context of computer mediated communication (Danet and Herring, 2003; Durham, 2003; Goldbarg, 2009; Ho, 2006; Huang, 2004) and a small number of studies in code-mixing insertions. Hence, this study focuses on the linguistics forms of code-mixing insertion at the morphological level, where the smallest part (morphemes) was being examined and the ground of this Englishization pattern was

identified. The main language of the respondents' Facebook postings would be in mixed Malay-English and the postings discovered were all by Malaysians.

Background of the study

With roughly 1.86 billion active users, Facebook is the most fashionable social networking site (Zephoria Digital Marketing, 2019). This social networking site is presently being the uptrend communication channel of Malaysians from range of ages. Consequently, this creates language phenomenon of Englishization. A new phenomenon of code-mixing insertion of English morphemes into Malay lexical items is currently observed and identified on Facebook. This computer mediated communication quarter has been famed in this epoch of communication channel. Hence, Malaysians are fancy in communicating through this nature of channel since the technology advances formulate the easier manner. In addition to that, Malaysians as well communicate by using the languages that comfort and placate them most. In this case, the respondents were observed to apply both Malay and English languages in their computer-mediated communication. This study reveals the Englishization of Malay language in the means of code-mixing insertion.

This study investigates the current media language culture of code-mixing insertion practice of English morpheme (-ing) into Malay lexical item (*lepak*) used by Malaysians on Facebook. A collection of 227 Facebook postings of the usage of '*lepaking*', where base language of the online postings was Malay (January to August 2020) were analyzed to identify the reasons of '*lepaking*' instead of 'hanging out' utilized by Malaysians on Facebook. As the nominal feature (morphemes -ing) of code-mixing insertion was investigated, in this study, it is a smash but yet common phenomenon to be observed in these days. The smallest analytical feature of code-mixing, which is at the word level (morphological level), is investigated as to identify the reasons of the word '*lepaking*' used by these Facebookers, of their postings. This can be considered as a new phenomenon in code mixing alteration insertion as the patterns are novel in this area of code-mixing study. The questions measured include (a) what are the reasons of the use of '*lepaking*' in preference to 'hanging out'?

Literature Review

English-Malay code-mixing in Malaysia

According to Crystal (2001) as well as Cárdenas-Claros and Isharyanti (2009), spoken-written communication through the internet has prompted new concepts of language contact, which is called spoken-written language. This has attracted many researchers to study language contact via computer-mediated communication (CMC) especially in bilingual communities (Paolillo, 1999; Subrahmanyam and Greenfield, 2008; Hinrichs, 2006). He further adds that the language contact phenomena include code-switching and code-mixing. However, people were utilizing unknown code-mixing patterns in their conversation on social networking. The patterns used were unfamiliar to certain groups in society or community where it could lead to other problems and issues such as misunderstanding and misinterpretation.

Code-mixing is a common phenomenon in the entire world in these present days, in this particular context, Malaysia (McLellan, 2009). Thus, problems might occur in accordance to these circumstances. Since many Malaysians use English as the medium

of instruction while they use Malay as their mother tongue in daily conversation of informal domains including musical performances (Md Jais et al., 2020), the occurrence of code-mixing is rapidly spreading. Hence, this study main focus is to investigate the occurrence of code-mixing insertion of English morphemes into Malay lexical items.

The language altered might lead people to using *Manglish*, instead of Malaysian English. According to Kim (2008), *Manglish* is Malaysian Bazaar English where Malaysians apply it daily in the form of '*Bahasa Rojak*' (mixed language), whilst Malaysian English is Standard Malaysian English, where the domain applied always is academic or corporate wise. Moreover, according to Guardian (2010), the cyber speak could hamper one's spelling ability and grammatical competency as communication that takes place in socialnetworkings does not conform to the traditional ways of spelling, as people do not seem to bother if they have spelled incorrectly or committed grammatical errors. This might lead to *Manglish*. Awang (2004) identifies this casual language or '*Bahasa Rojak*' (mixed language) is performed informally, such as in buying-selling conversations and jokes. Hence, '*Bahasa Rojak*' with the phenomenon of code-mixing can be observed as a colloquial language which is proper to be espoused in informal situations, where in this case, people are inserting English morphemes into Malay words without concerning the grammatical fault.

There are only few studies on code-mixing (Muthusamy, 2009; Bahiyah, 2003; Kim, 2006) insertion among Malaysians (Musyken, 2009; Alam, 2006), especially the insertion of English morphemes into Malay words. Hence, the aspects of morphological level of this code-mixing insertion are still lacking in Malaysian context, especially in spoken-written. Thus, the patterns of code-mixing insertion created by Malaysian Facebookers are concerned since they contributed to the form of 'new Englishization of Malay language'. The issues continue to the grounds and implications of crosslinguistic variation between both English and Malay language. Mixed language created might only be comprehended by their sociocultural members (friends, family etc), but not by others. A particular way to code mix could only be considered as a style of speaking when it is in contrast with other ways of speaking in a system which are meaningful to the participants. The contrast is meaningful because it helps participants to identify in-group members, in contrast to out-group people who code-mix differently or who do not code-mix at all. Hence, it could bring misinterpretation and misunderstanding to the audience.

Nevertheless, there are proponents (Kim, 2006; Cárdenas-Claros and Isharyanti, 2009) who have very reverse opinions with the purists where they suggest that language insertion is seen as an innovation and assumed as human creativity in expressing their feelings and thoughts. This so-called corruption of both languages in Malaysia is widely known as '*Bahasa rojak*' (mixed language). What becomes a worry is that the frequent usage of '*Bahasa rojak*' might result it regularly being used among university students in academic domains. Therefore, "teaching English language is a big challenge in this country" (Jalaluddin et al., 2008). In attitudinal provisions, though code-mixing verifies to be the norm of speech most observed in bilingual communities around the world, the bilinguals do not constantly declare it as code-mixing is considered by some as 'corrupt' and 'impure' linguistic behavior. According to Hymes (1977), his observed that "the fact that English, a former immigrant language...has not prevented other immigrant language (e.g. Italian, Spanish, French and German) from not only being spoken, but also mixed with English. In that respect, code-mixing sheds light on the current life of language in bilingual communities around the world'.

Chen (2005), based on her study on students of University of Hong Kong, tend to witness that they perceive distinct social categories associated with different ways of speaking: people with background similar to theirs, who use more English in their speech, and people such as their other classmates at HKU or Hong Kong people in general, who speak more Cantonese. This might create gap between a social group members and they will possibly place themselves as superior or lower class of English users. The lowers may distance themselves to the upper English possessor and will decrease the motivation and chances to learn the language. This may diminish certain groups to study and learn the target language as the self-esteem might be low. Besides, the insertion of English grammatical morphemes might create misunderstanding and misconception of the Malay lexical items used. Though the code-mixing might display low language ability of the users, studies have been done that people code-mixed because they possess good languages of both. Luke (1998) indicated that people code-mixed because they possess both languages well. In addition to that, Ho (2006) stressed that code-mixing between two languages is formed by strong binding force among educated bilinguals in Hong Kong.

Despite the debate of Englishization has ruined the language, this code-mixing insertion culture still thrives on most social networkings pages such Facebook. Thus, this study aims to investigate English-Malay code-mixing insertion patterns as language innovation used by Malaysians and the implications of crosslinguistic Englishization variation of this occurrence.

Code-mixing (Insertion)

Essentially, many linguists and scholars have attempted to delineate code-mixing in their own way. Hoffman (1991) claims code-mixing occurs within the sentential level and usually involves the use of lexical items. Additionally, Maschler (1998) defines a mixed code or code-mixing as “using two languages such that a third, new code emerges, in which elements from the two languages are incorporated into a structurally definable pattern” (p.125). Tay (2007:408) claims that, “Code-mixing involves the embedding or mixing of various linguistics units, i.e. morphemes, words, phrases and clauses from two distinct grammatical systems or sub-systems within the same sentence and same speech situation.” In addition, Bhatia and Ritchie (2004) define code-mixing as follows:

“Code-mixing refers to the mixing of various linguistic units (words, phrases, clauses, and sentences) primarily from two participating grammatical systems across sentence boundaries within a speech event. In other words, code-mixing is inter-sentential and may be subject to some discourse principles. It is motivated by social and psychological factors.” (p. 244).

Despite the thorough literature on code-mixing insertion on online contexts, there is still modest attention given to research in English-Malay code-mixing insertion patterns, to be specific at morphological level. Nevertheless, only few studies investigated on the spoken-written interaction. Spoken-written form of interaction can be observed greatly on socialnetworkings presently, namely Facebook. Facebook is a new form of language; a spoken-written language (Wittkower, 2010; Jettka, 2010). In addition, many studies have been conducted in the area of code-mixing and code-switching in both linguistic and sociolinguistic areas. This study will examine the code-mixing insertion of spoken-

written interaction in Facebook towards Englishization. In the same deposit, Musyken (2000) has promoted code-mixing (intrasentential) in three levels which are:

- (1) Insertion: occurs when lexical items from one language are incorporated into another.
- (2) Alternation: occurs when structures of two languages are alternated indistinctively both at the grammatical and lexical level.
- (3) Congruent lexicalization: refers to the situation where two languages share grammatical structures which can be filled lexically with elements from either language.

In addition to code-mixing patterns, according to Musyken (2000), insertion happens when lexical items from one language are incorporated into another. He added that insertion also occurs when the string of words is preceded and followed by elements from the other language, which is structurally related. He further added that the idea of insertion is elucidated as insertion of material such as grammar morphemes, lexical items or entire constituents from one language into a structure from other language and it happens in well-defined chunks of language B into a sentence that otherwise belongs to language A.

In this case, these patterns of code-mixing insertion can be considered as the new development in code-mixing area and as well formatting new Englishization of Malay language. Code-mixing insertion denotes the alteration made by a language to another language. In this study, language used (based on postings) of this study will be mainly mixed Malay-English and the code-mixing lexical items are Malay, whilst morphemes insertions are English. This phenomenon of code-mixing insertion shows the exchange of the usage of Malay 'morpheme' (or word) to English morpheme, within Malay word.

Materials and Methods

Sample

There were 227 Facebook posting that were purposively selected by getting permission from 50 facebookers of Malaysian citizen. A semi structured interview was conducted to 50 facebookers ('Lepaking' users) including 25 male and 25 female aged 20 to 35 years old.

Data collection

A document analysis method was applied to analyse all the postings made by the facebookers. A collection of 227 Facebook postings of the usage of 'lepaking', where base language of the online postings is mixed Malay-English, from January to August 2020 were collected. Due to ethical issues, the procedure of the data collection for the research purpose was granted by the participants as the researcher asked for permission in exploiting the data. Some examples of data collected are (Table 1):

Table 1. Examples of 'Lepaking' Postings on Facebook.

Postings of 'Lepaking'	Translation
<i>Lepaking tepi pantai.</i>	<i>Hanging out at the beach.</i>
<i>Sambil lepaking, sambil cuci mata.</i>	<i>Hanging out while sight seeing.</i>

<p><i>Lepaking with buddies!</i> <i>Lepaking with my roommate until late at night.</i></p> <p><i>Lepaking with beloved boyfie.</i> <i>Lepaking at Starbukcs sambil buat revision.</i></p> <p><i>Jom lepaking dekat gurukul petang ni.</i> <i>Lets lepaking!</i> <i>Lepaking, dah lama tak bertemu.</i></p> <p><i>Lepaking di warung kami.</i> <i>Owner pun lepaking sama2.</i> <i>Dah lama tak lepaking macamni.</i></p> <p><i>Lama kami tidak lepaking di luar rumah.</i></p> <p><i>Lepaking minum Starbuck dengan Haji dan anak-anak.</i> <i>Jom ramai2 lepaking live saya.</i> <i>Sesambil lepaking dengan family, kawan2, jiran2 kan ke best kalau ada makanan depan mata.</i> <i>Lepaking bersama team Takaful abang.</i> <i>Lepaking & sharing session with TL & HM.</i></p>	<p><i>Hanging out with buddies! (friends)</i> <i>Hanging out with my roommate until late night.</i></p> <p><i>Hanging out with my beloved boyfriend.</i> <i>Hanging out at Starbuck while doing revision.</i></p> <p><i>Let's hanging out at gurukul this evening.</i> <i>Let's hanging out!</i> <i>Hanging out, haven't meet for quite some time.</i></p> <p><i>Hanging out at our stall.</i> <i>The owner is hanging out together too.</i> <i>It has been quite some time we haven't hung out like this.</i></p> <p><i>It has been quite time he haven't hung outside the house.</i> <i>Hanging out while drinking Starbuck with Haji and the kids.</i> <i>Let's together hanging out on my live.</i> <i>It's good to have food in front of you while hanging out with your familr, friends and neighbours.</i></p> <p><i>Hanging out with my Takaful team.</i> <i>Hanging out and sharing session with TL & HM.</i></p>
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Further, a semi structured in-depth interview was conducted by following Md Jais and Azu (2020) interview protocol. The interview data were recorded, transcribed and coded into some themes, and then were analyse using simple interview analysis.

Theoretical framework: 'Socio-realistic linguistic' theory

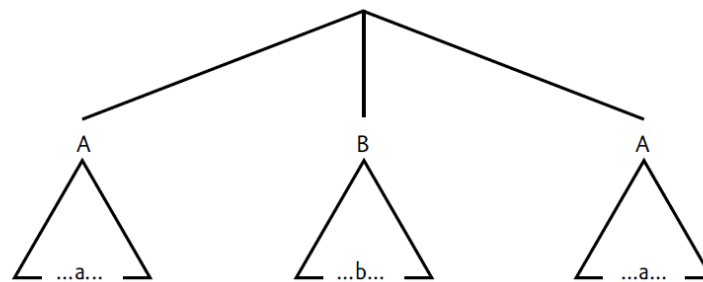
Data for this study will be further examined using combination of Firthian, Halliday and Kachru sociolinguistic theories called 'Socio-realistic linguistic' theory (Kachru, 1974). The combination of Kachru (1974), Halliday (1975) and Firthian (1948) will be the best theory for this sociolinguistic study called "socially-realistic linguistics". The theoretical framework of this study was based on the assumption of language is best interpreted through the development of its 'sociocultural' context. Data were further examined using combination of Firthian, Halliday and Kachru sociolinguistic theories called "Socio realistic linguistic' theory (Kachru, 1974) since this research aims to identify the reasons of the usage of 'lepaking' on Facebook. This theory eventually summarizes the growth of language over times.

Halliday (1975) refers to his functions of language as metafunctions where there are many functions that language conveys as it develops. This is aligned to the Englishization of language. The identical sample happens to this current language development where code-mixing insertion has been leveled up at the morpheme level based on certain functions. In sociolinguistic literature, Firth (1948), Hymes (1977), Kachru (1974) and others use the idea of social context, or, context of situation. According to Firth (1948), the historical context of the language must be taken into consideration as it brought the success of the changes of dominant outlooks in the

linguistics work during this century. Hence, the historical patterns of this code-mixing insertion need to be observed initially before going further into the current phenomenon.

Results and Discussion

In the bilingualism literature it has been found that Muysken (2000) typology quite similar to the pattern found in this study-'embedded and transferred'. In his case, Muysken attempts to generalize a current vast and confusing discussion of code-mixing into an economical typology (*Figure 1*).



*Figure 1. A graphic demonstration of insertion.
Source: Muysken (2000)*

In the diagram “a” signifies lexical items of the first language and “b” stands for the lexical item of the second language that has been inserted in the utterance by the speaker. According to him, insertion is well defined chunks of language B into a sentence that otherwise belongs to language A (Musyken, 2000). In his analysis, insertion occurs when lexical items from one language are incorporated into another. The notion of insertion, according to Muysken (2000), matches to what Clyne (1991) phrased as “transference” and Myer-Scotton (1993) as “embedding”. Similar to this study, the insertion found is ‘well defined chunk’ as the insertion involved was on a well-defined morpheme (-ing) of present continuous tense.

Thus, this can be considered as a novel phenomenon of code-mixing insertion. The direction of this code-mixing insertion will be Malay to English as the students have ‘Englishized’ the Malay lexical item (*lepak*) by inserting English grammatical morpheme (-ing).

Reason of the use of 'Lepaking'

Based on the simple interviews, the findings were categorized according to "socially-realistic linguistics" theory (Kachru, 1974; Halliday, 1975; Firthian, 1948). The reasons for the use of ‘lepacking’ as identified in the study were:

- (a) Role recognition: social, registral, educational (Kachru, 1974).
- (b) Style recognition: the language trend (Firth, 1948).
- (c) The yearning to clarify and interpret: the speaker’s attitude and relationship with other persons (Halliday, 1975).

Chen (2005) claimed that code-mixing could function to tell much about a person’s social background from the way the other person code-mixes and uses borrowings. Myers-Scotton (1993), Boeschoten (1998) and Azuma (1998), allege that the studies of

code-mixing develop our commencement of the nature, processes and constraints of language and of the relationship between language use and individual values, communicative strategies, language attitudes and functions within exacting socio-cultural contexts (Auer, 1995; Jacobson, 1997a, 1997b; Myers-Scotton, 1993; Lüdi, 2003). Kanthimathi (2007) mentioned that code-mixing does function as socializing and it molds certain communicative strategies within certain groups. McConvell (1994), Myers-Scotton (1992) and Heller (1982) recognized code-mixing to have the functions associated with identity, ethnicity and solidarity associated with each language and it functions similarly throughout the world (Figure 2).

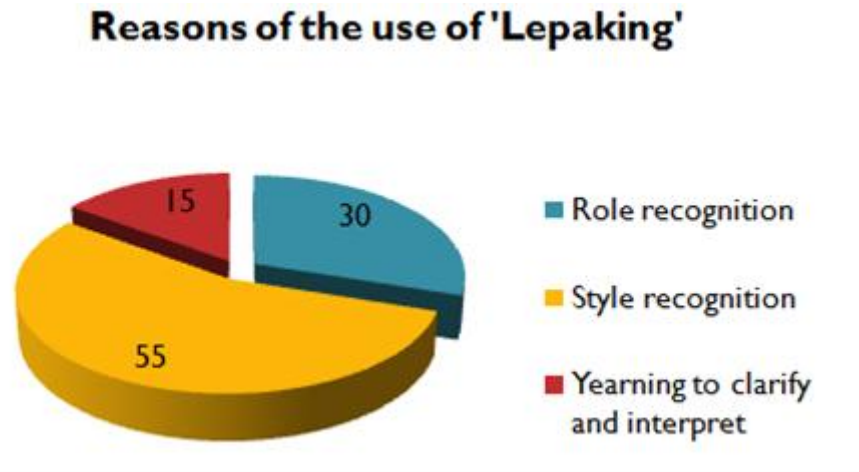


Figure 2. Reason of the use of 'Lepaking'.

Style recognition

The finding shows that the users' main reason of such usage is 'style recognition'.

"It is a language fashion."

"It is the current language trend on the net."

"It is cool new word especially for youngster like me."

"It is the new way of expressing the word."

"It is an identity of the new generation."

"It is an in-thing word right now."

"It is a new style of Malay and English language"

"Perhaps, it is a new Malay English word."

"New way to express present tense using in Malay words"

"Easier way. Why not?"

Next, English verb tenses are principally complicated for Malay because verbs in Malay are not manifest for tense or number. These are expressed through context, auxiliary (aspect) markers, or temporal adverbs (Prentice, 1987). Thus, learners might over-use temporal adverb markers, have trouble with auxiliaries, or having difficulty choosing the right tense construction in English. According to Sneddon (1996), Malay has several copulas, but these are not actually verbs, and their use is optional and especially infrequent in short constructions. Hence, to show that they were doing something at a particular time, the insertion of English grammar morpheme of continuous tense –ing was being utilized by the students. For example, the word 'lepak',

which means hang out, has been added with English morpheme of continuous tense –ing to indicate the performing action – '*lepaking*'. The morpheme of –ing can be essentially inserted into verbs which Bahiyah and Basil's (1998) as action verbs. However, the respondents inserted the English suffix morpheme –ing not only into verbs, but adjectives as well.

"Knowledge is transmitted in social contexts, through relationships, like those of parent and child, or teacher and pupil, or classmates, that are defined in the value systems and ideology of the culture. And the words that are exchanged in these contexts get their meaning from activities in which they are embedded, which again are social activities with social agencies and goals (Halliday, 1975)". This is said that language is usually more comprehended among a recognized society, not by others. Hence, the utilization of code-mixing insertion can merely be understood by or within a 'society' where the bilinguals typically utilize it. The need of wide and complex considerations into an attempt to give an adequate analysis of meaning is vital in understanding the whole context of situation. Thus, the root of history of the words mixed needed to be considered (Maybin, 1994). The history of both Malay and English languages to Malaysians are measured as the citizens used and still using both languages as the medium of instructions in many arenas (education, business and many more).

This commencement as well verifies the constitution of the discourse on code-mixing linguistic form: the demand for negotiated multilingualism and the rights of speakers to defy global forces and pressures as well to develop their local languages. The code-mixing linguistic dynamics of today's instance should be a growth and development to the usage of both English and Malay languages. The practice of language globalization unquestionably has across-the-board linguistic consequences, however these have less to do with the spread of English and the diminution of linguistic variability per se and much further to do with the broad social function of language and the relationships among languages, speakers and nation-states. As these relationships are progressively varying, most spectacularly on the Internet, we before now witness the global materialization of Malay language original patterns of linguistic practice, standardization, and variability to Englishization; patterns that more than anything else assemble the needs of the evolving global in social networking.

Eventually, the forces of language globalization compromise with the relationship of the spread of code-mixing. Indeed, majority of Malaysians code-mix Malay and English in their daily conversation. Furthermore, most importantly, they communicate daily through as well via spoken-written language, namely Facebook. Hence, the very identical globalization of language pressures that are believed to push the growth of Englishization may in fact be operational to a significant set of social networking communication context. The probable result of this practice is neither forced Englishization nor negotiated multilingualism but a specific pattern of imposed multilingualism: local linguistic variability enforced and powered by the mean of communication. This potential language progress and growth lifts severe issues concerning the violation of language, most significantly the issue of the future tenure of the languages as instruments for communication as well as global and local commodities.

Role recognition

The second reason identified was "role recognition".

"It shows that I use both Malay and English well."

"I know English quite well, so, I just mixed the language."

"I use it on the net because I want to look cool."

"I want people to notice me."

As contrast to Widdowson (1994), he claims that for the reason that of their communicative redundancy that certain grammatical traits occasionally attain another function, explicitly that of a marker of social identity and prestige. The claim stated that code-mixing alteration does not only imply linguistic form, but as well the sociolinguistics function of it. Kanthimathi (2007) refers this function as register identification and socializing functions. Ure (1974) as well, claims code-mixing is "feature of social, not individual behavior – a register in the community's register range, learned as part of linguistic socialization".

With the arrival of socialnetworkings, namely Facebook, teens are presented with a new playground, and they now prefer to socialize online, considered a new form of "public space" to have conversation (Boyd, 2007), a meeting place for many netizens (Amachai-Hamburger et al., 2002) as it has been said that the occurrence of code-mixing alternation on socialnetworkings has its own functions to the users. As socialnetworking reduces face-to-face communication, it improves chances of making contact in spoken-written way (Ellison et al., 2007), thus, it enhances the availability of code alteration occurrence. Socialnetworkings as well have transformed the way people interact online, as people are keen to show their true colours, not an "idealized virtual identity" (Gonzales and Hancock, 2010), which compiles as socializing and register identification functions (Kanthimathi, 2007).

In a similar pitch, Huang (2004) studied on 8 Chinese-English bilinguals' code choice and language use in the emails used for interpersonal communication written in Taiwan. Based on the study he found that participants adopted three modes of email communication which were Chinese/English bilingual mode, Chinese monolingual mode, and English monolingual mode from the analysis of a corpus of 223 emails supplemented with interviews and questionnaires. The participants employed the Chinese/English bilingual mode to present "an embrace of international and Internet identity and of younger generation identity". This portrays that code-mixing of language develops through time as the younger generation desire to picture their own identity through the use of language.

The feature of code-mixing is informality, where in such formal circumstances; it is infrequently found the phenomenon of code-mixing (Kusumawati, 2015). It is perceptibly considerable that code-mixing exists in certain domains to be functional. This alteration of code-mixing is assumed to only be applied in the domain of online as the spoken-written language is extensively used. According to Byod (2007), the internet users, or any user connected through an electronic network can be considered as a 'community'. Thus, they need to speak the same lingo in order to be connected and the code-mixing alternation functions within this community to mold their identity. This, according to Kanthimathi (2007) serves as socializing functions. In fact, it is believed that one's identity is prominent "through perception, meaning and language". In addition, according to Khaddage and Bray (2011), a lot of teenage Facebook users are extremely keen to this socialnetworking, thus making it a "powerful dynamic social network environment" preferred by students the world over.

However, regardless of with all the technologies some people practice their language erroneously, for instance, Malaysians tend to use code mixing a lot not just in their spoken language but also in written language. Discourse in CMC has been studied and recognized as exhibiting unique styles of communication, rendering the term computer-mediated discourse, encompassing all kinds of interpersonal communication carried out on the Internet, e.g., by email, instant messaging, web discussion boards, and chat channels (Herring, 2000; Herring, 2001). On cyberspace, the English unique to Malaysians called Malaysian English has also been affected by electronic English. Thus, code-switching, code-mixing and even word blending is commonly used by Malaysian cyber users (Norizah and Azira, 2009). Therefore, Englishization of Malay code-mixing insertion has become a trend and phenomenon to Malaysian Facebookers. Kamwangamalu (1989) identifies that the use of code-mixing is a character feature of the elite cluster or those who hold a higher socioeconomic status in their respective communities, nevertheless, this study focuses the modernization of language in informal domain or context.

The speaker's attitude and relationship with other persons

The final reason identified was 'the yearning to clarify and interpret: the speaker's attitude and relationship with other persons'. Some responses received are:

"I only use this to people who are close to me and they can understand me better"

"I use lepaking with my friends only, because it's easy. I don't use it with other, especially lecturers."

"I use lepaking with Facebookers because they are cool like me"

According to Maybin (1994) as well, the difficulties were not encountered in only a single word, but the whole context of the structure as the origin of both code-mixing words and morphemes should be identified. As Hymes (1977) emphasizes on the functions of language and the importance of context to its meanings where there will be a new linguistics rooted from the daily conversation events, which would take into account the social and cultural values. Thus, the patterns of this code-mixing insertion phenomenon occurred as it rooted from the everyday conversation event where this generation inculcates their own culture and values to form the current patterns of code-mixing insertion. In addition, based on Trudgill (2002), 'code-mixing turns out to be communicatively redundant and accordingly finds itself among afunctional grammatical categories'.

According to Swain (1972), interlocutors should know that bilinguals are exceedingly responsive about situational factors. As social groups are one of the situational factors which make code-mixing, bilinguals may converse differently depending on whom and which groups they are communicating with. Thus, according to this study, the students were interacting of their 'clan' where it could only be understood by their generation as the code-mixing insertion has developed within their relations. Since the theory suggests that language metafunctions where there are many functions that language conveys as it develops, the functions of code-mixing insertion have been clearly identified in this study. Seeing that the code-mixing insertion develops through era, the functions of the occurrence are varied from the point of the users' views.

The reasons of these code-mixing of insertion patterns appeared to be expanded by a strong correlation between the extents of code mixing, area of residence, amount of exposure to English and medium of education in the recent era (Kanthimathi, 2009). This is parallel to the notion of 'Socio-realistic linguistic' theory where language develops through a period of time and it functions according to the time it is currently in and derives a term which Ho (2007) called as 'New Englishization'.

Conclusion

This phenomenon is parallel to the notion of 'Socio-realistic linguistic' theory where language develops through a period of time and it functions according to the time it is currently in and derives a term which Ho (2007) called as 'New Englishization'. 'Lepaking' is an identification of language innovation of 'New Englishization' and it emerges when co-relationship occurs between speaker, linguistic forms and language function. It is undoubtedly that globalization has encouraged the spread of many local tongues with the materialization of a possible New Linguistic Order (Helmi, 2011). The reasons and functions of these code-mixing of insertion patterns appeared to be expanded by a strong correlation between the extents of code mixing, area of residence, amount of exposure to English and medium of education in the recent era (Kanthimathi, 2007).

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