

Perceptions of Malaysian Generations Y And Z on the Use of Twitter Language

Nur Aishatul Aleeya Adnan¹, Nur Husna Serip Mohamad²

¹Akademi Pengajian Bahasa, Universiti Teknologi MARA Shah Alam, ²Akademi Pengajian Bahasa, Universiti Teknologi MARA Pulau Pinang, Permatang Pauh Branch

Email: ¹aishatulaleeya@gmail.com

Corresponding Author Email: ²nurhusna@uitm.edu.my

To Link this Article: <http://dx.doi.org/10.6007/IJARBS/v14-i11/23184> DOI:10.6007/IJARBS/v14-i11/23184

Published Date: 04 November 2024

Abstract

This study investigates the role of code mixing in social media communication, specifically on Twitter, among Generations Y and Z in Malaysia. With the increasing prevalence of code mixing, it is essential to understand its implications for identity expression and interpersonal connections. Employing a qualitative research design, the study includes participants aged 27 to 42 from Generation Y and 11 to 26 from Generation Z, who shared their perspectives through online interviews. The research employs Hoffmann's Theory (1991) as a framework to explore the reasons behind code mixing in communication. Findings reveal that both generations perceive code mixing as a valuable tool for enhancing communication effectiveness, bridging language barriers, and facilitating smoother interactions. Participants highlighted that code mixing helps in expressing emotions and navigating their multicultural society. However, the study also identifies potential drawbacks, including misunderstandings and grammatical inconsistencies. Overall, this research contributes to the understanding of code mixing in contemporary Malaysian communication, reflecting the interplay of language, culture, and identity. The insights gained can inform future studies and help multilingual speakers recognize the varying perceptions of code mixing across generations.

Keywords: Code Mixing, Social Media, Generations Y And Z, Interpersonal Communication

Introduction

According to Mewengkang and Fansury (2021), social media serves as an electronic communication platform where individuals share ideas, information, and interact with others globally. With social media becoming deeply ingrained in society's lifestyle, communication has become more convenient and accessible. As social networking users increase daily, language evolves to meet the communicative needs of this growing community. Faqih and Teguh (2019), also highlight the close relationship between language and social media, noting that language development is largely driven by these platforms, particularly in the 21st century. They argue that written communication has gained prominence alongside oral

communication, as some individuals find writing a more effective way to convey messages clearly.

Twitter is one of the most popular social media platforms used by Malaysians across different age groups, serving as a space for communication, news consumption, and video sharing. One notable linguistic feature seen on Twitter is code mixing, where users blend their native language with other languages, both in written and verbal communication. This practice is particularly prevalent in Malaysia, a multicultural society where the national language, Bahasa Melayu, coexists with English as the second language. As Malaysians frequently interact with speakers of different languages, code mixing becomes a natural outcome of these interactions. Poplack and Walker (2003), cited in Nila (2018), define code mixing as the combination of grammatical features and lexical items from two distinct languages within a single sentence.

As Twitter usage in Malaysia continues to rise, its language—comprising slang, code mixing, code switching, emojis, and other social networking elements—has become embedded in both oral and written communication. Code mixing is predominantly used in informal settings, such as among family and friends on social media, but it can also occur in more formal environments like classrooms. Goldrick et al (2014), caution that code mixing may negatively impact a speaker's accent in their native language, as the habit of switching between languages can affect language proficiency. Furthermore, some believe that code mixing should be avoided in both oral and written communication to maintain respect for the native language (Sutrisno & Ariesta, 2019). The habitual mixing of languages may result in difficulties in constructing full sentences in the native language, which in the case of Malaysians, is Bahasa Melayu. Meliani et al (2021), suggest that mixing languages within a sentence can diminish the quality and originality of the national language. Kartini (2018), similarly argues that the increasing use of foreign languages is replacing the Malay language, leading to concerns about the preservation of the mother tongue.

In the Malaysian context, the functions of code mixing differ across generations, as highlighted by a 2020 survey by the Malaysian Communications and Multimedia Commission (MCMC), which reported a significant rise in Twitter users, from 23.8% in 2018 to 37.1% in 2020 (MCMC, 2020). By 2023, Malaysia had 5.50 million Twitter users (Kemp, 2022), reflecting the platform's growing popularity across different age groups. Dixon (2022), found that Generation Y constituted the largest share of Twitter users globally in 2021, with 38.5%, while Generation Z accounted for 17.1%. According to Rosmiaty et al (2020), code mixing is often used to establish identity and unity, and Huzida and Amran (2019), add that Generation Y in Malaysia frequently engages in social media marketing, making them more likely to adopt code mixing in their communication. Different generations use code mixing for varied purposes—some to better express emotions, while others leverage it for business communication. Thus, the role of language in social media is perceived differently across generations, leading to studies comparing how Generation Y and Generation Z in Malaysia engage with Twitter language.

Goldrick et al (2014), mentioned that the use of code mixing can negatively impact a speaker's accent in a language. In other words, the speaker's accent for their native language might be affected as it is a habit for one to mix two different languages when talking. Besides

that, some people see that they should not employ code mixing in oral or written form as a sign of respect to their native language (Sutrisno & Ariesta, 2019). When code mixing native language and second language, one might have difficulty using their native language in full sentences as one is used to code mix when talking to others. According to Meliani et al., (the 2021), mixing two different languages in a sentence will result in a decreased quality of the language's originality. This would somehow affect the national language of the society, where in this context, Bahasa Melayu, the native language for Malaysians. As cited in Kartini (2018), the use of Malay language nowadays is already replaced with other foreign languages and the use of Malay is not like it used to be. Society's mother tongue might be at risk if the habit of code mixing two languages at once keeps on widespread. In light of this, it is crucial to note that different generations use code mixing in different ways on Twitter. Some people might use code mixing in order to express their feelings better on Twitter while some might use it to attract customers with their online business. Hence, the following research questions were formulated to compare the two generations' perceptions on Twitter language:

- A. What are Malaysian Generation Y's perceptions of Twitter language?
- B. What are Malaysian Generation Z's perceptions of Twitter language?
- C. How do Malaysian Generation Y's perceptions of Twitter language and Generation Z's perceptions differ?

Literature Review

Code mixing is defined as a linguistic feature that is used when one mixes two different languages in one sentence. Based on Muysken (2000), the definition of code mixing, also known as intra-sentential code switching, is the use of lexicons and grammars from two separate languages in a single phrase. Muysken also stated that quite a number of researchers described that the definition of code mixing and code switching is similar. According to Cindy and Andi (2022), code mixing is referred to as the usage of one language in another language, along with the combination of more than two languages or linguistic differences in one sentence. The authors explained that the use of code mixing happens when the society who is multilingual is at a loss to communicate successfully with one another. Besides that, Chalaemwaree and Rodrigo (2020), mentioned that due to its widespread accessibility, social media is a worldwide medium that is utilised to express the diversity of languages and their code mixing in the modern world. It is said that people mostly combine their native languages with English when they are using code mixing in social media. Oftentimes people just want to talk to a specific group of people or community. In order to prevent others or another community from interfering with their communication, they may use a separate language. In accordance with Alisa (2019), using code mixing in social media had become a common phenomenon in everyday life as most people are not aware that they are using code mixing when communicating. Mixing two or more languages has now become a habit among the society. All in all, the definition of code mixing is similarly being described by most researchers as it is a communication style where people mix two languages in one sentence. These days, code mixing is widely used throughout all generations in society. Whether it is spoken or written, it has now become a component of daily communication in society.

The Usage of Code Mixing in Social Media

Social media is vastly being used by society all around the world regardless of generations, cultures, and skin colours. According to Dixon (2023), the number of users in 2022 was 4.59 billion and it is expected that the number of social media users in 2023 will be 4.89 billion

users. This shows that the number of social media users all around the world is increasing every year. Furthermore, social media nowadays helps people to communicate with one another no matter where they are or what they are doing. Moreover, the function of social media is to strengthen the bond between the society that lives far from their family and friends. Given the widespread usage of social media, code mixing, one of the internet languages, is also frequently used by society. Therefore, past studies on the usage of code mixing in social media were being reviewed.

Meliani et al (2021), identified the different types of code mixing and the reasons that affect it among Twitter users. They collected the data by collecting the tweets that Twitter users had previously posted on Twitter and an interview was conducted to ask respondents about the reasons for using code mixing in communication. The method used by Meliani et al. is the same method that was used in this study. Online interviews were conducted in order to identify the perceptions of Twitter users from Malaysians Generation Y and Z. Some similarities can be found between this study and the study conducted by Meliani et al. as both studies required participants from Twitter that used code mixing as Twitter language.

Lastly is a study on beyond the use of code mixing by social media influencers in Instagram by (Sutrisno and Ariesta, 2019). The purpose of the paper was to analyse the usage of code mixing by social media influencers in Instagram. From this research, Sutrisno and Ariesta (2019), found that the usage of code mixing by influencers piques followers' curiosity and motivation to improve their English and it may serve as one of the components of followers' social media practise. The study used Instagram as their chosen social media platform since it will help them to achieve their main objectives. In the present study, Twitter was being chosen as it is the most used social media platform by Generations Y and Z. Although the social media platform used in this study differs from the one used in Sutrisno and Ariesta's study, the usage of code mixing in social media is a common element in both analyses.

Code Mixing in Other Cultures

The usage of code mixing is being used across cultures where people would code mix their English with their native languages. In addition, code mixing is being employed in written or orally by people from around the world. For instance, in Malaysia, Bahasa Melayu is being code mixed with English while in China, Mandarin is being code mixed with English. As different countries have different languages, the language used to code mix in communication is also different. This is due to the fact that each country has their own distinctive language and each nation's unique language, and culture are what make it remarkable. Hence, this chapter reviewed a past research on code mixing in other cultures.

Chalaemwaree and Rodrigo (2020), examined Thai-English code mixing on Twitter in Thailand They aimed to show how code mixing is being used by Thai Twitter users and its influences on Thai Twitter users' receptive skills. The framework utilised in the study comes from Poplack (1980), and Hoffman (1991), and it was also being employed in this study. The Hoffmann Theory (1991) was used in this study as the theory suits this research best. Besides that, the theory also explained the types of code mixing and reasons it is being utilised in communication. The study by Chalaemwaree and Rodrigo (2020), focused on Thai Twitter users, whereas the focus of this study will be on Malaysian Generations Y and Z Twitter users

because there are not as many studies on code mixing in Malaysia as there are in other countries like Indonesia. Therefore, the purpose of this study is to facilitate future research on the application of code mixing in Malaysia.

Impacts of Code Mixing on Social Media Platforms

Code mixing is being used by all generations nowadays on social media platforms such as Twitter, Instagram, Facebook, WhatsApp, TikTok and others. According to Bernieke (2015), people become bilingual or multilingual in the era of globalisation as they need to interact and communicate to operate their businesses, strengthen their relationships with foreigners, and expand their economic ties to meet modern day needs. Furthermore, the usage of code mixing is not only being used in communication, but also in writing form. This shows that the use of code mixing is important in everyone's daily communication as it has its own benefits and drawbacks to users.

Rahmatillah (2018), conducted a study on the impacts of code mixing for Malay native speaker, where she focused on the usage of Malay language being mixed with English language. In addition to that, Rahmatillah (2018), mentioned on the use of the Malay language may change or possibly disappear as English becomes more prevalent and pervasive in all facets of people's lives. Rahmatillah (2018), concluded in her study that it is not possible for the Malay language to slowly disappear among their own native speakers, even while the influence of code mixing cannot be proven to have a detrimental impact. Similar to the study by Rahmatillah (2018), this study also investigated the aspect whether code mixing on Twitter brings any benefits to the users. This is to find out people's perspectives on the use of code mixing that is being used universally around the world.

Another study by Tarirohan et al (2022), investigated on the impact of social media on the use of code mixing by Generation Z. The majority of Indonesia's Generation Z commonly mixed Bahasa Indonesia and English in their communications, therefore the writers chose to look into the issue. This later inspired Tarirohan et al (2022), to find out if code mixing has any impacts on Generation Z. After conducting their research, they came to the conclusion that code mixing on social media motivates students to practise their English. This shows that the usage of code mixing on social media brings positive benefits to students that are learning language. Correspondingly, the present study also looked into Generations Y and Z's opinion whether the usage of code mixing helped them to learn English as English is the second language in Malaysia. That being the case, this study was conducted to figure out the impacts of code mixing in social media based on Generations Y and Z.

Theoretical Framework

Hoffmann's Theory (1991) was used as a framework in this study as the theory talked about code mixing. The theory was built upon analysis from other researchers such as Poplack (1980), McLaughlin (1984), as well as Appel and Muysken (1987). The model is described to be used in order to observe the speech of adults, focusing on the relationship with code switching. Besides that, the model is being used to discuss children's bilingual language acquisition. Some examples of past research that make

use of the theory is from Anggita (2015), where she talks about code mixing on Twitter user of teenager and Yulinda (2015), on the use of code mixing among Pamonese. Hoffmann

(1991), reported that the definitions of code mixing by quite a number of researchers are very straightforward where it is a phenomenon where two languages are being mixed together in one sentence. In other words, language mixing refers to a combination of elements from two or more languages in a single utterance. Hoffmann (1991), added that the model also includes the types of code mixing being used by bilinguals when they are communicating. Hoffmann (1991), also included four important reasons that lead to the usage of code mixing among adults as well as children.

Types of Code Mixing

According to Hoffmann (1991), code mixing can be classified into three types which are insertion, alternation, and congruent lexicalisation. These types of code mixing are different to one another as different types of code mixing are being written differently. A few instances from earlier studies that include the types of code mixing by the Hoffmann theory (1991) are Cindy and Andi (2022), where they did an analysis of Indonesian-English code mixing in social media and Faqih and Teguh (2018), on an analysis of code mixing in Twitter. Both studies did an analysis on the types of code mixing used by society.

Insertion

Muysken (1987), as cited in Hoffmann (1991), stated that when the lexical components of one language are inserted into another language's phrase, it is known as insertion. These insertions of a single element can be of a phonological, morphological, syntactic, lexico-semantic, phrasal, or pragmatic kind. Additionally, adults as well as children would use insertion when communicating or writing.

Alternation

Alternation on the other hand occurs when two languages' grammatical and semantic functions can be replaced by those of the other. In addition to that, when two languages with different grammatical structures and lexical items alternately appear in a sentence, it is also known as alternation. The two languages are distinctly present in the phrase. It denotes that a sentence in one language is followed by another one in a different language.

Congruent Lexicalisation

Hoffmann (1991), describes congruent lexicalisation happened in a circumstance when the two participating languages have a shared grammar that can be filled lexically with words from either language. It signifies that there are two words or phrases from each language in a single sentence.

Methodology

The research paradigm for this study was interpretivism, emphasizing the need to understand social phenomena through participants' perspectives rather than the researchers' (Cohen et al., 2007, as quoted in Adil & Khalid, 2016). This approach integrated human interests into the study, necessitating in-depth interpretation of various aspects. A qualitative research method was employed to gain insights from participants in Generations Y and Z regarding their use of code mixing as Twitter language.

Data collection was conducted through online interviews using the Zoom platform. This method facilitated interaction between the researcher and participants, especially given

geographical distances. Gray et al (2020), noted that online interviews are practical when participants are unable to meet in person, making them suitable for gathering perceptions on Twitter language.

The study utilized purposive sampling to select respondents with specific characteristics relevant to the research. Thomas (2022), indicates that a homogenous sample is often used when a research topic aligns with the characteristics of a defined community. Participants included Twitter users from Generations Y and Z in Malaysia, specifically focusing on individuals from the same ethnic group to allow for meaningful comparisons. Given that Malays are the largest ethnic group in Malaysia, they were selected for the interviews.

The sample comprised Malaysians from Generation Y, born between 1981 and 1996, and from Generation Z, born between 1997 and 2012. This demographic focus ensured that the study effectively captured the differing perceptions of Twitter language among these two generations.

To gather data, semi-structured interviews were conducted. This interview method allowed for planned questions while providing the flexibility to explore additional, unplanned topics that emerged during the discussions. As noted by Johnson et al. (2019), qualitative interviews aim to produce information that helps researchers understand social organization and processes. Stuckey (2013), emphasized that the use of questions to understand participants' thoughts and beliefs is a defining trait of interview styles. This flexibility enabled respondents to share their opinions and perceptions regarding code mixing as Twitter language, enriching the data collection process.

Data Collection and Analysis

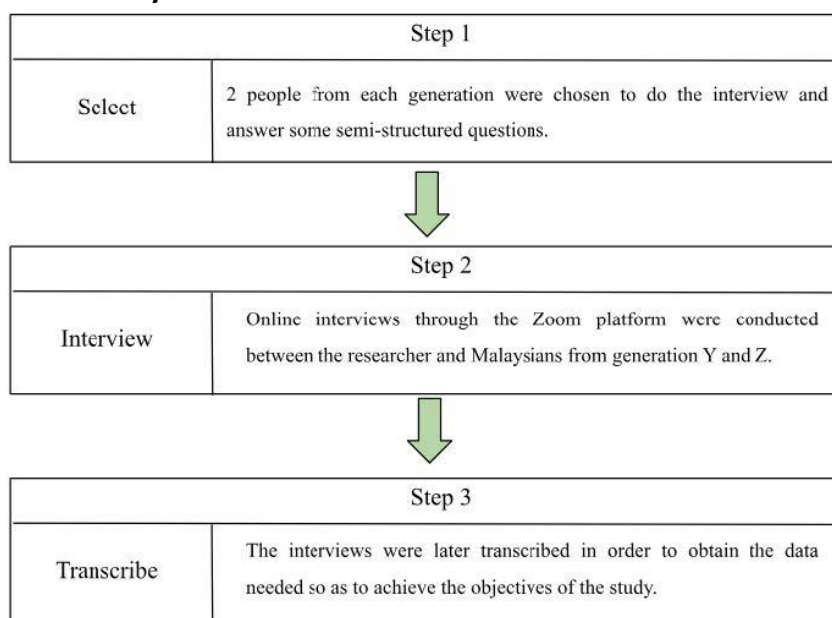


Figure 1

Three processes were implemented to obtain data from the primary source. The first step involved selecting two respondents from Generations Y and Z, who later participated in interviews to share their perceptions on Twitter language. The interviews were conducted

online, facilitating cooperation from the participants. Subsequently, the interviews were transcribed to extract the necessary data to meet the research objectives. Prior to conducting the online interviews, consent was obtained from the participants, ensuring that personal information such as names and ages was kept confidential for academic purposes.

The information gathered was analysed in relation to the proposed research questions: (1) What are Malaysian Generation Y's perceptions of Twitter language? (2) What are Malaysian Generation Z's perceptions of Twitter language? (3) How do Malaysian Generation Y's perceptions of Twitter language compare with Generation Z's perceptions? The study focused on the perceptions of Twitter language among Malaysians from both generations, aiming to compare their similarities and differences in the use of code mixing.

For data analysis, deductive coding and thematic analysis were employed to address research objectives 1 and 2. According to Braun and Clarke (2012), thematic analysis involves interpreting data patterns through thorough reading. Additionally, descriptive analysis was utilized to achieve Research Objective 3.

Discussion and Findings

Table 1 shows the age range of the interviewees that had participated voluntarily in this study and the number of years they have been using Twitter. Since there were four interviewees, Interviewee A and Interviewee B belonged to Generation Y, whereas Interviewee C and Interviewee D belonged to Generation Z.

Table 1

Interviewees' age range and year of using Twitter

INTERVIEWEE	Interviewee A	Interviewee B	Interviewee C	Interviewee D
AGE	28 years old	32 years old	22 years old	22 years old
YEAR	6 years	More than 10 years	6 years	5 years

Four individuals were being interviewed for this study, where two of the interviewees belonged to Generation Y and the other two were from Generation Z. For this study, the participants' sexes were split evenly, where two men and two women volunteered to take part in the interview. In order to prevent bias in this study, the genders were distributed equally so that the researcher was exposed to both genders' perspectives rather than just one. All in all, since the researcher minimised bias in this study and concluded that it would be fair for readers, equal numbers of men and women were chosen to participate in the interview.

Malaysian Generation Y's Perceptions towards Twitter Language

From the interview, both participants clarified that Twitter helps them communicate better with others. Most of the time, users employ informal language on Twitter, as it serves as a

platform for interacting with friends and family. According to Tirta and Mahyuni (2023), people predominantly use informal language, often neglecting standard word formation. Interviewee A stated that she has been on Twitter for six years and utilizes formal language when interacting with formal websites or customer service, as those are formal contexts. Additionally, she believes that using code mixing allows her to express herself more clearly and helps her fit in with social media trends, as Twitter is a platform for interaction.

In contrast, Interviewee B has been using Twitter for over ten years, finding it useful for keeping up with news about current global issues. He believes that adopting code mixing on Twitter enables him to communicate more accurately and avoid misunderstandings. Furthermore, implementing code mixing allows for clearer communication, as Malaysians from diverse cultural backgrounds can easily understand the content of the messages. Thus, the purpose of using code mixing on Twitter is similar for both interviewees, as they agree it enhances their ability to communicate effectively with others.

Goldrick et al (2014), suggest that increased use of code mixing negatively impacts speakers' native accents. Conversely, Indriyani (2018), notes that globalization has enabled many young people to speak multiple languages, often using code mixing to appear modern and educated. While some view code mixing as beneficial, it also has drawbacks. Interviewee A believes that code mixing on Twitter offers both positive and negative effects. She argues it helps users learn formal terminology for colloquial terms but warns that language learners may misinterpret words from English and Malay. Interviewee B, however, feels that code mixing has more favorable effects for him, enhancing communication despite the potential for language learners to lose track of grammar rules. Ultimately, both interviewees recognize that code mixing has both positive and negative impacts on social media users.

As language evolves, new terms emerge on social media, prompting users to blend slang and trendy phrases. However, improper code mixing can lead to negative consequences. Interviewee A suggests that users should look up the definitions of new words—both formal and informal—to ensure they understand the appropriate terminology. In contrast, Interviewee B believes that social media should be a space for self-expression, with no rules governing language use. He argues that since no one controls social media, it is challenging to prevent negative impacts.

Nur Adilah and Azianura Hani (2021), highlight that it is common in Malaysia for individuals to speak two to three languages due to the country's diverse society, with Malay as the primary language. Interviewee A emphasizes that in a multiracial nation like Malaysia, code mixing facilitates smoother communication and reduces misunderstandings. Interviewee B agrees, noting that many struggle to communicate fully in English, thus mixing it with Malay, Mandarin, Tamil, and other languages. He believes code mixing helps bridge language barriers and enhances understanding. Both interviewees agree on the importance of code mixing in Malaysian communication, viewing it as acceptable and widely practiced in daily conversations.

Malaysian Generation Z's Perceptions towards Twitter Language

Interviewees C and D frequently use code mixing on Twitter to enhance their communication. Fitriani and Dewi (2022), emphasize that effective communication fosters interpersonal connections, and Interviewee C noted that code mixing boosts his confidence in using Malay and English. He finds certain English terms simpler and more enjoyable, which helps him express himself better and connect with others on Twitter. Interviewee D agrees, stating that code mixing allows her to interact more smoothly with others, depending on their backgrounds. Both believe that code mixing helps them communicate more confidently with family and friends.

Both interviewees recognize that code mixing on Twitter has both advantages and disadvantages. Interviewee C views it as a way for native Malay speakers to gain confidence in speaking English, enhancing their language skills. He cites Mohd Faizal et al. (2021), noting that social media platforms like Twitter can improve youth socialization and wellness. However, he also warns that frequent code mixing can disrupt language proficiency. Interviewee D concurs, noting that code mixing allows her to express herself more easily but may also lead to misunderstandings.

Regarding ways to prevent the negative effects of code mixing, Interviewee C believes there is no concrete solution, as social media promotes free expression. He suggests influencers could educate users on maintaining a clear distinction between Malay and English, as seen in Sutrisno and Ariesta (2019), where Indonesian influencers guide users in mastering English. Interviewee D proposes promoting education and awareness of standard English through formal channels and campaigns to highlight the potential drawbacks of code mixing, emphasizing the importance of knowing when to use it.

In Malaysia's multicultural context, code mixing is vital for effective communication. Kartini Rahmatillah (2018), notes that teenagers now often speak more English than Malay. Interviewee C believes code mixing fosters harmony among diverse cultural groups, while Interviewee D agrees, suggesting it enhances understanding and acceptance by lowering linguistic barriers. Both interviewees acknowledge that code mixing plays a crucial role in improving communication among Malaysians.

Comparison between Generations Y and Z's perceptions on Twitter language

All interviewees from both Generations Y and Z agreed that code mixing on Twitter enhances their communication. They believe it allows them to express their feelings more efficiently and helps them avoid language barriers. The findings align with Meliani (2021), and Sutrisno and Ariesta (2019), who noted that code mixing occurs among bilinguals and multilinguals. In Malaysia, it is common for individuals to mix Bahasa Melayu and English in everyday interactions. Sutrisno and Ariesta (2019), highlighted how Indonesian influencers use code mixing on social media to aid English language mastery. Thus, the use of code mixing on Twitter facilitates successful interactions among users, reflecting similarities with previous studies.

Most interviewees recognized that code mixing offers both benefits and drawbacks. They suggested strategies to mitigate the negative aspects. The advantages include learning new words, smoother interactions, increased confidence, and easier expression of gratitude.

These findings support Nafan Tarihoran et al (2022), which indicated that code mixing on social media aids in English learning. However, interviewees also noted disadvantages, such as misinterpretation of words, loss of grammatical accuracy, interrupted language flow, and potential misunderstandings during communication. Kartini Rahmatillah (2018), observed that many Malay youths prefer using English over Malay, which could jeopardize the status of Malay as the national language.

To address these challenges, society should be mindful of when and how often to use code mixing in daily life and on social media. This awareness can help preserve the quality of the national language and prevent language extinction. While some view Twitter language as broken, others accept it as an effective means of communication.

In conclusion, the data collected indicates that all interviewees recognize the importance of code mixing in communication among Malaysians. As a multicultural country, Malaysia has a habit of blending native languages with English in daily interactions. The interviewees agree that code mixing is essential for effective social relations, as it facilitates message delivery and helps maintain harmony among diverse groups. Additionally, other cultures also employ code mixing in their communication. For instance, Chalaemwaree and Rodrigo (2020) studied code mixing on Twitter in Thailand and found it crucial for understanding the relationship between the English language and Thai society. Therefore, it can be concluded that code mixing on Twitter is significant for Malaysians and other cultures alike.

Comparison between Hoffmann's Theory (1991) and Generations Y and Z

Hoffmann's Theory (1991) outlines the reasons for using code mixing in communication. The data collected shows that the perceptions of Generations Y and Z regarding Twitter language are largely similar. According to Hoffmann, one reason for code mixing is that individuals produce mixed outputs when exposed to various inputs. This is evident among Generations Y and Z, who use code mixing influenced by their surroundings. Consequently, many Malaysians utilize code mixing subconsciously, making it a habitual practice.

The findings support Hoffmann's theory, as all interviewees reported using code mixing in their interactions, having been exposed to it from a young age. Furthermore, the participants noted that code mixing facilitates communication, as certain words are more effectively expressed in English than in Malay. Hoffmann states that code mixing occurs when a term exists in one language but not the other. This is relevant for Malaysian Generations Y and Z, who find some words inaccessible in Malay, prompting them to use English instead. They also acknowledge that, in certain contexts, using English words is preferable to Malay.

Thus, the research demonstrates that Hoffmann's Theory (1991) remains applicable today, validating its use as a theoretical framework for investigating code mixing.

Conclusion

In conclusion, this research underscores the lasting relevance of Hoffmann's Theory (1991), in understanding code mixing among Malaysia's Generations Y and Z. The findings show that code mixing is not merely a linguistic phenomenon but a key tool for enhancing communication and building interpersonal connections in a multicultural society. As both generations increasingly navigate diverse linguistic environments, their habitual use

of code mixing illustrates language's adaptive nature in response to social dynamics and cultural interactions. This study confirms that code mixing serves a crucial role in expressing identity, bridging language gaps, and facilitating smoother communication. The insights gained from this research reinforce the view that code mixing is an essential part of contemporary communication in Malaysia, reflecting the intricate relationship between language, culture, and identity.

In terms of theoretical and contextual significance, this research contributes to the broader discourse on language, identity, and intercultural communication within Malaysia's distinct sociolinguistic landscape. By applying Hoffmann's Theory (1991) to younger generations within a multicultural context, this study not only expands on the theory but also highlights the evolving nature of linguistic practices in response to globalization and technological progress. Examining code mixing as a communicative strategy among Generations Y and Z, the study positions this practice as a dynamic response to Malaysia's multilingual and multicultural setting, where language serves as both a social bridge and a medium of identity expression. The findings enhance existing scholarship by providing a nuanced understanding of how linguistic hybridity fosters inclusivity and cultural interconnectedness in contemporary Malaysia, ultimately emphasizing the role of language practices in shaping identity and social cohesion in diverse societies.

References

- Rehman, A. A., & Alharthi, A. (2016). An introduction to research paradigm. *International Journal of Educational Investigations*, 3(8), 51-59. https://www.researchgate.net/publication/325022648_An_introduction_to_research_paradigms
- Samhan, A. H. (2017). Social aspects in social media: Code switching and code mixing in Twitter. *Research on Humanities and Social Sciences*, 7(8), 110-115. <https://core.ac.uk/download/pdf/234676096.pdf>
- Raksang, A. (2019). The analysis of code mixing in social media produced by the students of English department at IAIN PALOPO. 15-101. <https://core.ac.uk/download/pdf/222823125.pdf>
- Sutrisno, B. & Ariesta, Y. (2019). Beyond the use of code mixing by social media influencers in Instagram. *Australian International Academic Centre*, 10(6), 143-151. <https://files.eric.ed.gov/fulltext/EJ1255244.pdf>
- Damanik, B. A. R. (2015). Code mixing on Twitter user of teenager. *Journal of English Teaching as a Foreign Language*, 30-44. https://uhn.ac.id/files/akademik_files/2004241003_2015_Journal%20of%20English%20Teaching%20as%20a%20Foreign%20Language%20First%20Edition%20June%202015_4.%20BERNIEKE%20DAMANIK%20-%20Code%20Mixing%20on%20Twitter%20User%20of%20Teenager'.pdf Cambridge Dictionary. (n.d). Definition of social media. <https://dictionary.cambridge.org/dictionary/english/social-media>
- Mewengkang, C., & Fansury, A. H. (2021). Writing daily status on social media: Code mixing and code-switching phenomena: A literature review. *Klasikal: Journal of Education, Language Teaching and Science*, 3(3), 80-87. <https://journalfkipuniversitasbosowa.org/index.php/klasikal/article/download/110/82>

- Nabila, C., & Idayani, A. (2022). An analysis of Indonesian-English code mixing used in social media (Twitter). *Journal of English for Academic*, 9(1), 1-12. <https://journal.uir.ac.id/index.php/jshmic/article/download/9036/3982/>
- Dixon, S. (2022). Twitter: Distribution of global audiences 2021, by age group. Statista. <https://www.statista.com/statistics/283119/age-distribution-of-global-twitter-users/>
- Dixon, S. (2023). Number of global social network users 2017-2027. Statista. <https://www.statista.com/statistics/278414/number-of-worldwide-social-network-users/>
- Drost, E. (2011). Validity and reliability in Social Science research. *International Perspectives on Higher Education Research*, 38(1), 105-124. https://www.researchgate.net/publication/261473819_Validity_and_Reliability_in_Social_Science_Research
- Fitriani, A., Dewi Nandita Ramadhani. (2022). Code mixing as a communication style among South Jakarta teenagers in social media. *Palakka: Media and Islamic Communication*, 3(1), 13-22. <https://jurnal.iain-bone.ac.id/index.php/palakka/article/download/2458/pdf>
- Frances, R., Coughlan, M. & Patricia, C. (2009). Interviewing in qualitative research: The one-to-one interview. *International Journal of Therapy and Rehabilitation*, 16(6), 309-314. https://www.researchgate.net/publication/261471599_Interviewing_in_qualitative_research
- Goldrick, M., Runnqvist, E. & Costa, A. (2014). Language switching makes pronunciation less native-like. 2-19. https://repositori.upf.edu/bitstream/handle/10230/44031/goldrick_ps_lang.pdf%3Bjsessionid=A425FE607BA973DA57A7E593686E87CF?sequence=1
- Gray, L. M., Wong-Wylie, G., Rempel, G. R. & Cook, K. (2020). Expanding qualitative research interviewing strategies: Zoom video communications. *The Qualitative Report*, 25(5), 1292-1301. <https://www.iths.org/wp-content/uploads/2.-Expanding-Qualitative-Research-Interviewing-Strategies.pdf>
- Hoffmann, C. (1991). An introduction to Bilingualism. 1-371.
- Indriyani. (2018). A descriptive study of code mixing in school networking (Facebook) at SMK Muhammadiyah 3 Makassar. *Faculty of Teacher Training and Education Muhammadiyah University of Makassar*, 1-45. https://digilibadmin.unismuh.ac.id/upload/1235-Full_Text.pdf
- Johnson, D. R., Scheitle, C. P. & Ecklund, E. H. (2019). Beyond the in-person interview? How interview quality varies across in-person, telephone and Skype interviews. *Social Science Computer Review*, 20(10), 2-17. https://www.researchgate.net/profile/Elaine-Ecklund/publication/337900229_Beyond_the_In-Person_Interview_How_Interview_Quality_Varies_Across_In-person_Telephone_and_Skype_Interviews/links/6037ed2b92851c4ed59916f4/Beyond-the-In-Person-Interview-How-Interview-Quality-Varies-Across-In-person-Telephone-and-Skype-Interviews.pdf
- Rahmatillah, K. (2018). The impacts of code-mixing for Malay native speaker. *ETERNAL (English Teaching Journal)*, 3(2), 1-11. https://www.researchgate.net/publication/324148962_THE_IMPACTS_OF_CODE-MIXING_FOR_MALAY_NATIVE_SPEAKER
- Chalaemwaree, K., & Rodrigo, R. (2020). Thai-English code mixing on Twitter in Thailand: Motivations and impacts on English language development. *The 5th National*

- Undergraduate Conference on Humanities and Social Sciences*, 87-103. https://www.researchgate.net/publication/353237387_Thai-English_Code-Mixing_on_Twitter_in_Thailand_Motivations_and_Impacts_on_English_Language_Development
- Kemp, S. (2022). Digital 2023: Malaysia. <https://datareportal.com/reports/digital-2023-malaysia> Malaysians Communications and Multimedia Commission. (2020). Internet users survey. <https://www.mcmc.gov.my/skmmgovmy/media/General/pdf/IUS-2020-Report.pdf>
- Syafaat, M. F., & Setiawan, T. (2018). An analysis of code mixing in Twitter. *International Conference on Interdisciplinary Language, Literature and Education*, 297, 276-281. https://www.researchgate.net/publication/332839649_An_Analysis_of_Code_Mixing_in_Twitter
- Muysken, P. (2000). Bilingual speech: A typology of code mixing. Cambridge University Press. 678-683. https://www.researchgate.net/publication/231954985_Pieter_Muysken_Bilingual_speech_a_typology_of_code-mixing_Cambridge_Cambridge_University_Press_2000_Pp_xvi306
- Subkhi, N. A. M., & Shaari, A. H. (2021). Identifying the use of code switching in Malaysian education comedy series title Oh My English! *JURNAL WACANA SARJANA*, 5(4), 1-9. <http://journalarticle.ukm.my/19843/1/467-Article%20Text-704-1-10-20220714.pdf>
- Ratnawaty, R., & Muhri, A. (2020). Investigating code mixing as persuasive strategies in advertising: A study of code mixing in Indonesia commercial context. *ELT Worldwide*, 7(1), 70-76. <https://ojs.unm.ac.id/ELT/article/view/15108/pdf>
- Stuckey, H. L. (2016). Three types of interview: Qualitative research methods in social health. *Methodological Issues in Social Health and Diabetes Research*, 1(2), 56-59. https://www.researchgate.net/publication/275980726_Three_types_of_interviews_Qualitative_research_methods_in_social_health
- Thomas, B. (2022). The role of purposive sampling technique as a tool for informal choices. *Social Sciences in research methods*, 2(5), 1-8. <https://justagriculture.in/files/newsletter/2022/january/47.%20The%20Role%20of%20Purposive%20Sampling%20Technique%20as%20a%20Tool%20for%20Informal%20Choices%20in%20a%20Social%20Sciences%20in%20Research%20Methods.pdf>
- Pasa, T. A., & Mahyuni. (2023). Language variations: A new trend of language use among teenagers in social media. *Atlantis Press*, 176-183. https://doi.org/10.2991/978-2-494069-21-3_20