PERFORMANCE OF IDENTITY THROUGH CODE SWITCHING IN FACEBOOK POSTINGS BY DAYAKNESE STUDENTS

THESIS
Submitted in Partial Fulfillment
Of the Requirement for the Degree of
Sarjana Pendidikan

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PERFORMANCE OF IDENTITY THROUGH CODE SWITCHING IN FACEBOOK POSTINGS BY DAYAKNESE STUDENTS

ABSTRACT
The purpose of this study is to find out what identity(s) that Dayaknese students of English Department performed by doing code switching in their Facebook postings and what factors triggered them to do so. In this study, a qualitative, discourse analytical method was used. The participants of this study were five Dayaknese students of the English Department, taken from the author’s list of Facebook friends. The data was taken from the participants’ Facebook postings from April to November 2015. The data were analyzed and classified into the category based on combination of Bouvier-Hoffman classifications (language functions), Bouvier-Poplack classifications (language forms) and how often the code switching occurred.

Findings of the study suggested that talking about particular topics (61.26%) and intra-sentencial switching in functionalisation (41.44%) tend to be the most frequent in the participants’ Facebook postings. This presentation showed that they switched their code into English in Facebook because of two factors. They are desire to be seen as young and modern people and to be acknowledged as English Department Students, who are globally competitive due to their ability to use English well.

Keywords: code switching, identity, Dayaknese students, Facebook postings

INTRODUCTION
Language is one of the central means through which the presentation of the self is achieved. Through language we can see people’s value, attitude, belief, which is a marker of identity. What is the function of language? People may think that it exists to help us to express things in communicating information. It also lets us do things. When we say things, we do things through what are said. Doing
things with words can be part of having identity (Gee, 2010). One of the ways people show their identities is by communicating.

When one person is able to communicate in more than one language, he/she can be considered multilingual. One person may change his/her language code in certain occasions and with certain people. When a change of language is occurred, than it is called as “code-switching.” As English language learners, students may switch their code to English in conversations (depending on the contexts). By switching their codes into English, they may want to show an identity which is obtained from being an English language learner. Code switching is an important element of one’s identity. People may have more than one identity, and code switching was one of the ways to show one’s identities.

I am interested in studying students’ habit to switch code in Facebook, especially Dayaknese students from Borneo and studying English in Language Department. Sometimes they use only one language, and sometimes their mixed their language, whether mixed Bahasa Indonesia with English, with their ethnic language, or maybe with “their own” code. The purpose of this study is to understand how students perform or maintain their identity as Dayaknese people who are English Department students, or other identities by doing code switching on Facebook. In the following section, I will review some theories about code switching, identity, and some previous empirical studies on the theories. The theories will be related with the context of Indonesian culture. My question related to this topic is “How do Dayaknese students perform their identities through code-switching in social media?”
As Indonesia has been affected by globalization, the linguistic landscape in Indonesia has evolved. The use of English in daily conversation is one of the signs of change, whether in spoken or written conversation, especially by young people (e.g., students). This research offers a specific contribution to the study of sociolinguistics, especially in capturing Indonesian-Dayaknese speakers’ displays of identity in an online linguistic landscape (i.e., Facebook as social media) where the speakers switch from one language to another.

**LITERATURE REVIEW**

**Identity**

Identity is the source of people’s meaning and experience (Castells, 2010, p.6). When we communicate with other people everyday, we tend to show our identity. “Who are we?” is a question that often comes out from our mind. Researchers had tried to give different meanings to identity. For example, Jenkins (2008, p. 5) defines identity as a capacity to know who, including knowing not only ourselves, but also who others are, how they know us, and who they think we are. He believed that identity is “a process of being or becoming something” (Jenkins, 2008, p. 17). A similar idea is delivered by Wenger (1998, as cited in Day, 2002, p. 17) who argued that identity is a process of self negotiating, about the issue of power and belonging; and identification also includes the process of how we identify by imagining our place in society, not only by being engaged in a society. From those definition, then identity can be seen as the result from a
process of defining and understanding people’s places and roles in society. We may have more than one identity, depending on our role in the society.

Much research into language and identity has been done since years ago. Some scholars realized that there is a need for more research about how people present themselves to communicate about themselves in social networking (Livingstone 2008, as cited in Bouvier, 2012). In her research, Bouvier (2012) observed undergraduate students in Cardiff, Wales. She focused on how identity is displayed on Facebook. She characterized Facebook users’ actions in Facebook into four categories. These characterizations are (1) classification (which can be related to nationality or classes of people, like religion); (2) relational identification (related to family, community, and relations with others); (3) physical identification (related to physical appearance); and also (4) functionalisation (which contains topics which are not included in the other three categories, like hobbies, music, places, political opinions, etc). These characterizations are used in data analysis to classify the types of identity(s).

There is also a term called “cosmopolitanism,” which is also related to performance of identity. Cosmopolitanism can be defined as “[a]n intellectual and esthetic openness toward divergent cultural experiences and an ability to make one’s way into other cultures” (Hannerz, 2006, p. 6). He suggested that people could relate themselves to the world as citizens, not only as consumers or labor force (p. 9). In this study, cosmopolitan also take parts in the identity performed by students. Matthews & Sidhu (2005, pp. 53–54, as cited in Kang, 2012), suggested that cosmopolitans are highly “Western,” “modern,” and
“individualistic” which may answer my questions in relation to students switching their code into English in Facebook.

Defining code switching

Yusuf (2012, as cited in Inuwa, Christopher, and Bakrin, 2014, p.44,) believed that code switching is a conscious practice that usually appears in the course of conversation between bilinguals. In this study, I agree with Yusuf that code switching is a conscious practice. People switch their code consciously, with many purposes. Code-switching has been defined in some ways. For example, Bokamba (1989, as cited in Rihane, n.d., p. 3) suggests code-switching is “the mixing of words, phrases and sentences from two distinct grammatical (sub) systems across sentence boundaries within the same speech event.” Another definition code switching is delivered by Romaine (1995, as cited in Isharyanti & Cardenas-Claros, 2009, p. 68) who views code switching as “a phenomenon that occurs in a continuum where both inter-sentential and intra-sentential code alternation takes place.” Both of these definitions will be used for criteria of Facebook postings that are used as data of this study.

Reasons why people do code switching

One topic related to language and identity is code switching, which I am going to focus on. Research on code switching has so far concentrated on spoken language, rarely on written form (Eldin, 2014). Language in verbal form is interesting to be analyzed because the conversation can be affected by many factors, such as the place, partner of the conversations, etc. This situation does not mean that language in written form is not interesting to be analyzed. On the
contrary, code-switching phenomena in social media can be really interesting. There are some reasons or factors that may influence a person’s language choice. Fischer (1972, as cited in Isharyanti & Cardenas-Claros, 2009, p. 68) suggested that “language or code choice in communities where bilingualism or multilingualism is the norm should be analyzed in the context where the speech is produced.” Fischer suggested three contextual factors that should be considered. They are (1) relationship between the speakers, (2) settings of the conversation, and (3) the topics of the conversation. In addition, Myers-Scotton (1992, as cited in Isharyanti & Cardenas-Claros, 2009, p.68) also suggested that factors such as educational background and social identity may also play role in a person’s language choice.

An example research about code switching in Facebook had been done by Hidayat (2012), who observed 30 Indonesian students chosen randomly from his Facebook’s friends list. In his research, he used three types of code switching: tag switching, inter-sentencial, and intra-sentencial (Poplack, 2002, as cited in Hidayat, 2012, p.2) which in my opinion, can be considered as code switching in language form. In his research, he tried to study what kind of code switching that Facebook users do the most. The result of his research showed three reasons Facebook users do code switching, they are real lexical need, talking about a particular topic, and speech content clarification (Hidayat, 2012, p.1).

While Poplack focused on the types of code switching, Hoffman (1991, as cited in Hidayat, 2012, p.2) presents different classifications of code switching. He focused on the reasons why code switching occurred. Hoffman classified the
reasons people do code switching into seven points: (1) Talking about a particular topic; (2) quoting somebody else; (3) being emphatic about something; (4) interjection; (5) repetition used for clarification; (6) intention of clarifying the speech content for interlocutor; and (7) expressing group identity. Those classifications by Hoffman can be considered to be code switching in language functions. We can see that although they suggested different ways of classifying factors of code switching, there is a similarity that both ways are mostly about how people change their way of communication in order to avoid misunderstanding.

THE STUDY

In this qualitative research, discourse analysis theory is used to analyze the data. This study uses discourse analysis because this study attempts to understand the context of the Facebook postings as discourse. The feature of this method is using text or conversation as the object of the study. Central to discourse analysis is “the details of speech or writing that are relevant in the context and that are relevant to the arguments the analysis is attempting to make” (Gee, 2010, p. 117). It is a study of “naturally occurring” discourse, and my data are taken from Facebook postings which occur naturally, not because they were asked to make the postings. Context of this study is in Dayaknese students’ communication via Facebook, in particular a Language Department of a University in Salatiga, Central Java. I have some reasons why I chose them as my participants. The first reason is they are non-Javanese who live in Java for study. Giddens (1991, as
cited in Bouvier, 2012) suggested that individuals, in the context of the ambiguities and blurring of boundaries in the contemporary word, will tend to re-engage with such ideas. The second reason why I choose Dayaknese is because I am also a Dayaknese, and it is easier to reach Dayaknese students from English Department, since we came from the same origin.

**Participants**

For the participants of this study, I chose five Dayaknese students from Language Department. There are not many Dayaknese students in the Language Department and only five of them who gave me permission to look at their Facebook’s postings in order to collect data for my study. In order to recruit them as my participants, I asked for their permission to look at their postings and comments on Facebook. In this research, I want to see by switching their code in social media, what identity(s) that they wanted to show? Can it help them to show or maintain their identity as Dayaknese people or students of English Department, since they are studying English in a university in Central Java? What factor(s) triggered them to do code switching on Facebook?

**Data collection procedures**

In this study, the data were participants’ Facebook’s postings which contain code switching from April to November 2015. The categories of Facebook postings that were used as the data for this study are status postings (when it contains picture/video, only the status will be used, and the picture/video will be omitted) and comments. In order to collect the data from them, I asked them to share their postings on Facebook especially when they use more than one
language in one sentence, when they switch their language to talk about one particular topic, and when they keep using the same language when someone talk to them using different language after I obtained their permission). I tracked their Facebook postings, and get a screenshot for every postings that matched the criteria of the data. The screenshots then put into different folders for every participants. The purpose of the data collection is to collect a list of factors that caused them to do code-switching in Facebook, kinds of code switching they did, and also what identity that they were trying to build from doing code switching (based on Bouvier’s characterizations combined with Poplack’s and Hoffman’s analysis) which will show what factors that triggered them to do code-switching in Facebook.

Data collection instrument

The data were collected by taking screenshots of Facebook postings that matched the criteria to become data of this study. The data would reveal the types of code switching, and so the frequencies of their occurrences in the facebook postings and comments.

Data analysis procedure

The collected data were identified and classified by the number of code switching the participants do in their Facebook. The percentage is identified using formula $P = \frac{f}{N} \times 100$. $P$ stands for percentage, $f$ stands for frequency of code switching done by the participants, and $N$ stands for total number of the data (Kountur, 2005). The percentage of the result from data analysis will be shown later in the discussion section.
Discourse analysis theory will be used to identify the data. The data will be interpreted one by one before put in certain classification. McCarthy (1991, p. 27) suggested that in reading a text, we must “interpret the text and make sense of them”. It means that as a reader, we must activate some knowledge, and draw inferences about the aim of the text, according to the context (McCarthy, 1991, p. 27). The result of data identification will be classified into models. The first model of data classification will be done by combining Bouvier’s identity characterization with Hoffman’s classification (in the discussion it will be labeled as language functions). From this kind of data classification, I can conduct an analysis about how participants build their identity through using certain language functions. The second model of data classification will be done by combining Bouvier’s identity characterization with Poplack’s types of code switching (later in the discussion it will be labeled as language forms). From this model, an analysis to see how they build or achieve certain kind of identity through different language forms can be conducted. The result of these data analysis will show what identity they wanted to show in certain forms and functions/purposes, and what factors triggered them to switch their code.

**FINDINGS AND DISCUSSION**

**Identity constructed through using certain language functions**

From the data analysis, it is shown that students mostly tended to change their code when they were talking about particular topics, which can be categorized as functionalisation (68 times or 61.26%), relational identification in
expressing group identity (14 times or 12.61%), talking about particular topics in relational identification (10 times or 9.00%), clarifying the speech in functionalisation (6 times or 5.40%), and talking about particular topics in classification (religion) (6 times or 5.40%). This result shows that they used different codes in certain occasions during conversations. Another possibility why they changed their code is to build their identities to adjust with their environment i.e., contexts, interlocutors (Pearson, 2009). The detail of the data analysis can be seen in Figure 1.

**Figure 1: Data grouped based on combination of Hoffman and Bouvier’s classifications**

<table>
<thead>
<tr>
<th>LANGUAGE FUNCTIONS</th>
<th>Bouvier Classification</th>
<th>Functionalisation</th>
<th>Physical Identification</th>
<th>Relational Identification</th>
<th>Total data:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Talking about particular topics</td>
<td>6 (5.40%)</td>
<td>68 (61.26%)</td>
<td>1 (0.90%)</td>
<td>10 (9.00%)</td>
<td>111</td>
</tr>
<tr>
<td>Quoting somebody</td>
<td>0 (0%)</td>
<td>1 (0.90%)</td>
<td>0 (0%)</td>
<td>0 (0%)</td>
<td></td>
</tr>
<tr>
<td>Else</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Being emphatic for something</td>
<td>0 (0.00%)</td>
<td>1 (0.90%)</td>
<td>0 (0.00%)</td>
<td>0 (0.00%)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Formula: \[ P = \frac{f}{N \times 100} \]

\( P \): Percentage

\( f \): frequency
Identity constructed through using certain language functions

Talking about particular topics in functionalisation

Functionalisation, as Machin and Van Leeuwen (2007, as cited in Bouvier, 2012) suggested, is a category where people are classified based on what they do, what they think, political opinions, hobby, etc. In this kind of language function, students did code switching in their Facebook 68 times or 61.26%. The topic that they talked about most frequently is about daily life. They shared their experience, personal though, their memories about something, birthday, music etc. For example of code switching to talk about particular topic in functionalisation, take a look at exert 1 and 2.
Exert 1: The speaker is talking about music

A: Your voice is like music to my ears.

B: lape tu (What is that)

A: Lyric of my fav songs

Exert 2: The speaker is talking about birthday

A: Officially become 22! Be better me! Amen.. Terimakasih untuk doa dan harapannya teman-teman... Tuhan memberkati (Thanks for all your hopes and prays.. God bless you)

Negotiating functionalisation with interlocutors

In this category, students did code switching 6 times or 5.40%. Focus of this category is how they managed the conversation so everybody involved could understand the conversation. In this category, they tried to make the conversation less confusing, for example by switching their code into another language when the interlocutor does not understand their language, or by asking the interlocutor to speak in their language when they do not understand the interlocutor’s language. When two or more bilinguals talk to each other, many code switching or code mixing may occur, in order to clarify the speech for their interlocutor, so the conversation can run smoothly (Hoffman, 1991 as cited in Hidayat, 2012, p.2). For example of negotiating functionalisation with interlocutors, take a look at exert 3 and 4.
Exert 3: The speaker is changing the language from English into Indonesian

A: Haha still remember this ha? That’s memorable isn’t that?

B: Aku paling jelas kau belari haaaa keruk rasenye... Speak Indonesia gak lor (I clearly remember when you ran, it’s very funny and silly. Please speak in Bahasa Indonesia)

A: Hahah aok leteh badan pas nyan (Hahah yes I was so tired at that moment)

B: Menceliri jak maah seen haaa (You are just too scared)

A: Hahaha I was enjoying that moment actually that’s why I braced myself to take that amazing snake

Exert 4: The speaker is asking the interlocutor to speak in English

A: Where were thoose pic. taken?

B: At my beloved university

A: Ahhh.... Bu guzell! That’s beau! (That’s beautiful)

B: Do you speak English?

A: Can speak english, turkish, hebrew, japan, dutch and german!

A: But for dutch, hebrew, german and turkish, I’m still weak!

B: If you do why don’t you answer me using English? I am not someone who can’t speak more than one languages

Relational identification in expressing group identity

Relational identification provides a classification where people are classified into certain particular group, like family, sports group, etc. In this kind
of language function, students do it 14 times or 12.61%. In this category, students showed how they are related with certain groups. When they are talking about their identity as a member of a group, they talk about how they are related with their family (uncle, cousin, parents, etc.) and what kinds of entertainment that they are interested in (e.g., anime and Japanese comics group). Still related to identity as a member of certain groups (except family), they may want to show the existence of this group and then share it so other people who may also be interested in this kind of group can join them. Examples of relational identification in expressing group can be found in Exert 5 and 6.

Exert 5: The speaker is talking about a family trip
A: Went to air terjun tawang mangu (kalau ga salah) last weekend. Thank you tante ***. Lol it was my first time seeing a waterfall (Air terjun: waterfall, kalau ga salah: if i were not mistaken)

Exert 6: The speaker is talking about someone who belongs to the same group
A: Again I’m sad, we’ve lost one of our FBS family member. RIP kak ***. God Bless You. (kak: sister)

Talking about particular topics in terms of relational identification

This category is similar to the previous category, because both of these category talk about relational identification. In this category, which is also
included in showing relational identification, the Dayaknese students did it 10 times or 9.00%. If in the category of showing group identity they showed how they were related to their family and certain groups, in this category they showed how they were connected with people, but not in a form of a group. In this category, they prefer to show their relationship with friends, lover, teacher, etc. For example of talking about particular topics in relational identification, take a look at exert 7 and 8.

**Exert 7: The speaker is talking about a friend**

A: Thank you kak for giving me this beautiful tiny skinny black handbag. I really love and like it. Dangke kk su bagi satu tas kk hehe (kak/kk: sister, dangke: thanks, su: for, bagi:giving)

**Exert 8: The speaker is talking about boyfriend**

A: Selamat pagi abang moodbooster (Good morning my moodbooster)

**Talking about certain topics in classification**

Bouvier (2102) mentioned that in classification, people’s identity is defined by major group suggested by society or formal institution, such as nationality, religion, race, etc. In this category, students did code switching six times or 5.40%. From six data that belong to this category, all of them are talking about religion. It showed how they expressed their identity as a follower of a
certain religion. For example of students switching their code to talk about religion, take a look at exert 9 and 10.

**Exert 9: The speaker is asking people to pray for Mecca**

A: May Allah grant them Jannah, inshaAllah. #Pray4Mecca

**Exert 10: The speaker is talking about religion activity**

A: Happy Friday mubarok to all my brothers and sisters

**Identity constructed through using certain language forms**

From the data analysis, it is shown that students mostly used intra-sentencial in functionalisation (46 times or 41.44%), inter-sentencial in functionalisation (29 times or 26.12%), and intra-sentencial in relational identification (17 times or 15.31%) in their Facebook postings. This result shows that they tended to switch their code into full English (some in Malay) to communicate in Facebook. For the detail of the data analysis from this combination, take a look at Figure 2.

**Figure 2: Data grouped based on combination of Poplack and Bouvier’s classifications**
Identity construction through using certain language forms

Intra-sentential switching for showing functionalisation

This form of code switching, according to Poplack (1980, as cited in Hidayat, 2012, p. 2), may occur at the level of words, clause or at the middle of sentence. Students did it 46 times or 41.44%, which is the most often form of code switching that appear in this study. From the data, it can be seen that when they switched their code from Indonesian to English, they used English words that are popular and commonly used in conversation in Indonesia recently, like using “cute” instead of “imut” or “lucu,” “travelling” instead of “jalan-jalan,” and “surprise” instead of “kejutan.” The other example words that appear in this study are kecewa (down), suasana hati (mood), keren/hebat (awesome), undang (invite), bagikan (share), peralatan (gadget), etc. Examples of intra-sentential switching for showing functionalisation can be seen at exert11 and 12:

Exert 11: The speaker is talking about birthday surprise

A: Puji Tuhan, makasih kawan, kakak2, abang2 semue untuk surprise dan ucapannya. Gbu (Thanks God, thanks to friends, brothers and sisters, for surprise and prayers. God bless you.)
Exert 12: The speaker is talking about personal feeling
A: Down and mood berantakan seketika haha, awesome sekali (Down and my mood get bad haha, it’s very awesome.

Intra-sentencial switching for showing relational identification
This category is similar with the previous category, the only difference being on the topic. Students did it 17 times or 15.31% in this category. They inserted some English words that is popular in Indonesia in their sentences. Sometimes they just inserted some English words in the sentence and sometimes they used a different language for each clause in one sentence. For example of intra-sentencial for displaying relational identification, take a look at exert 13 and 14.

Exert 13: The speaker is talking about anime
A: Right in the kokoro bro... right in the kokoro (kokoro: heart)

Exert 14: The speaker is talking about anime
A: KYAAAA!! I can’t wait for the next chapter!!! Kiseki no Sedai and the combination from shadow and light!!! (Kiseki no Sedai: an anime’s title)

Inter-sentencial switching for showing functionalisation
Poplack (1980, as cited in Hidayat, 2012) suggested that this form of code switching occurs in the level of clause boundary. It happens when the speaker
uses one language in a sentence and then changes into another language in the
another sentence. In terms of this category, students did it 29 times or 26.12%.
The form that appeared most often in this category is the hashtag, where the
students said something in one language, and then give a hashtag to explain what
actually he/she is talking about. Examples of inter-sentencial switching for
displaying functionalisation are on exert 15 and 16.

**Exert 15: The speaker is talking about birthday**

A: Happy b’Day

B: Terimakasih... Gbu too (Thanks, God bless you too)

**Exert 16: Repetition from Upin-Ipin**

A: Kerana jerebu dari Indonesia, upin ipin serte atok pon pake topeng muke.

Because of the haze from Indonesia, upin ipin and grandpa wearing mask

Briefly, the most frequent types of code switching done by participants of
this study, in terms of contents, are topics that can be categorized as
(1)functionalisation; (2)relational identification in expressing group identity; (3)
talking about particular topics in relational identification; (4)clarifying the speech
in functionalisation; and (5)talking about particular topics in classification
(religion) which are grouped into language functions. Regarding language forms,
the following categories are the most frequently used: (1) intra-sentencial
switching for displaying functionalisation;(2) inter-sentencial switching for
showing functionalisation; and (3) intra-sentential switching for showing relational identification.

First, let’s take a look at the most frequent types that students do from both group: talking about particular topics and intra-sentential in functionalisation. These two kinds of code switching are similar to a phenomena called “kekinian” (i.e., a state of being contemporary) in Indonesia. One kind of “kekinian” is people tend to insert English words in a sentence or even talk in English in a full sentence and then back to Indonesian, in order to be considered cool and modern. This phenomena can also be related to lexical need, because they need to use English word to do this kind of code switching and looked cool. In this case, English words help them to strengthen their sentences. For example, when they say “Orang itu skill bermain musiknya awesome sekali” (That person plays the musical instrument awesomely), it will sound more cool than when they say “Orang itu kemampuan bermain musiknya hebat sekali”. From the sentence, we can see that there is an unseen power given by the words “skill” and “awesome,” which are taken form English. Indonesian cannot really keep up with “kekinian.” That is why people use English words in their sentences. “Stronger” words are needed, and in order to fulfill that needs, they borrow it from English.

When this phenomenon is related to students’ performance of identity, it may lead to the image of “Cosmopolitan Society”. The image of cosmopolitans who are highly “Western,” “modern,” and “individualistic” (Matthews & Sidhu, 2005, pp. 53–54, as cited in Kang, 2012) has triggered them to switch their code into English in particular form and context. If we looked at the idea of identity
construction from Castell (2010), then this phenomenon matched the definition of “project identity” as a “new identity built to redefine their positions in society.” Moved by their desire to be seen as young, modern people who are following the development of the era in the society, the students of the English Language Department build one or more new identities by switching their code into English (e.g., as students of English Department).

Another factor that may influence them is their identity as students of Language Department. When they joined the Department, they introduce themselves as students of English Department, which is expected that they are good with English. English is a global language, which is used in communication and teaching in more than 70 percent of higher education institutions globally as well as in other fields of human endeavor. English proficiency becomes one of the key factors of assessing one person’s global competitiveness (Maringe, 2010; Maringe & Foskett, 2010, as cited in Chang, 2013). In order to achieve that position, they switch their codes into English on Facebook, which is a media where people from all parts of the world can gather and know each other. By switching their code into English, people may see them as a globally competitive person, who is not only able to communicate using his/her mother tongue, but also in English. By doing this, they will be able to show their identity as Language Department Students. Their identity as Dayaknese is not a dominant identity here, since it only appear a few times only. In this era of globalisation, identifying oneself with the “western” and “modern” individuals can become stronger than our local identity.
CONCLUSION AND SUGGESTIONS

After analyzing the data, I can conclude that all participants in this research do want to show their identity by doing code switching in their Facebook. Data suggested that from combination of Bouvier-Hoffman classification (language functions) and Bouvier-Poplack classification (language forms), talking about particular topics (61.26%) and intra-sentencial switching in functionalisation (41.44%) tend to be the most frequent in participants’ Facebook postings. The purpose of this study is to understand how students perform or maintain their identity as Dayaknese people who are English Department students, or other identities by doing code switching on Facebook. Presentation from the data showed that they switched their code into English in Facebook because of two factors: desire to be seen as young and modern people and to be acknowledged as English Department Students, who are globally competitive, regarding to their ability to use English. Their identities as Dayaknese were not clearly shown in this study, which may caused by their desire to be seen as modern people in global world. In my opinion, it is not a good situation. It is better if they also switched their code into Dayaknese to help maintain their identity as Dayaknese, and introducing Dayaknese language into global world. The result of this study is based on observation into Dayaknese students who learned English, the result may be different when the participant of the study were Dayaknese who don’t learn English.

Based on the result of this research, I have some suggestions that may be useful for further research:
The current research findings should provide information for those who are also interested in studying code switching. It is suggested that further research analyzes functions of each type of code switching, one by one. Moreover, the further study can also analyze other written literary works like novel, short stories, etc. and maybe can be used for an additional reading material for study about code switching in spoken language. It is also suggested that Facebook users (not only Dayaknese students) to consider some factors like who they actually are, their purpose of doing code switching, and also whom they are chatting or talking with in Facebook, so they can really show what identity they want to be. By doing this, they can also avoid misunderstanding between Facebook users who may not be familiar with some words they use.
I. REFERENCES


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APPENDIX

Sample screenshots from participants’ Facebook

[Sample screenshots...]

28
17 April
Right in the Kokoro bro... right in the kokoro 😊

24 September
Dran dan mood berantakan seketika hatna, awesome sekai 😄

6 April
KYAAAAAA!!!
I can't wait for the next chapter!!! 😊
Noelix no Socrai and the combination from shadow and light!!!

20 September
Kerana kerbo dari Indonesia, upin pin socri stok pun gak terpeng muke.
Because of the haze from Indonesia, upin pin pins prikip wearing mask.