Code Switching and Mixing Among Students at Catholic University of Saint Thomas

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ABSTRACT

This study investigates the linguistic patterns of code-switching and code-mixing between Bahasa Indonesia and Batak languages among students at Catholic University of Saint Thomas to explore their impact on academic and social communication. The study utilizes a qualitative descriptive approach grounded in ethnographic and discourse analysis frameworks to examine natural interactions within WhatsApp group chats and face-to-face communications. These frameworks allow for an in-depth understanding of the dynamics of bilingual usage and the social functions of language switching in real-life contexts. The study identifies several typical patterns: frequency of switching correlates with the formality of the setting, with more frequent switching in informal contexts, and functional usage where students switch languages to clarify concepts or strengthen social bonds. The analysis reveals that 70% of bilingual students report positive social impacts from code-switching, such as enhanced communication efficiency, cultural identity expression, and academic collaboration. However, 30% of students experience anxiety or feelings of exclusion due to limited fluency in dominant languages, which affects their sense of belonging and academic engagement. These findings highlight the dual nature of code-switching as both a communication facilitator and a potential barrier in multilingual environments. The study suggests that educational policies at the University of Saint Thomas should support a more inclusive multilingual environment to address the diverse linguistic needs of all students, thereby enhancing cognitive, emotional, and social outcomes.

Keywords: *Bilingualism, Code-Mixing, Code-Switching, and Cultural Identity*

INTRODUCTION

Language and society are two things that cannot be separated. Both have a close relationship with each other. It is related to the human function as a social creature in the world that needs to communicate with another human being. Language is crucial in how individuals navigate their bilingual or multilingual environments. It is not just a communication medium but also a tool for expressing cultural identity and navigating social contexts. Through code-switching and code-mixing, bilingual individuals strategically choose between languages or dialects to convey nuanced meanings, assert their cultural identity, and adapt to different social situations. This linguistic flexibility allows them to express emotions, share opinions, and acquire knowledge in ways that are deeply tied to their cultural and social experiences. Therefore, language varies among various individuals' personalities and social traditions based on the different users of the language (Reponte-Sereño et al., 2023).

One of the common linguistic ways of establishing, crossing, or dissolving group boundaries, as well as creating, evoking, or changing interpersonal relationships and the associated rights and obligations, Code-switching refers to the practice of alternating between two or more languages or language varieties within a single conversation, sentence, or even phrase. This phenomenon is common among bilingual or multilingual speakers and can serve various functions. It can establish, cross, or dissolve group boundaries, reflecting a speaker's ability to navigate different cultural or social contexts. By code-switching, individuals can create, evoke, or change interpersonal relationships and adjust the associated rights and obligations within those relationships, depending on the context or audience. For example, switching can be from Indonesian to English. There is language dependence in bilingual or multilingual societies, and code-switching is just a part of it since each language tends to serve its appropriate function given the context.

Moreover, code-switching and code-mixing have been a common linguistic occurrence among the bilingual and multilingual speakers in Indonesia (Fitria & Syarif,

2021). In this case, people are possible to speak more than one language during communication. They do not only speak one language to express their feeling. Moreover, people use the speaking technique depending on when they want to talk and where the place during the communication.

The state of being able to speak and utilize more than one language in communication and interaction is referred to as being bilingual or multilingual. In addition, (May 2017) explains assessment in bilingual education remains a developing field. It is thus essential that assessment measures take into account bilingual and *bi-literate* "continua" of bilingual students/learners, as well as integrated characteristics of their linguistic and content proficiency if they are ever to reach their full linguistic and academic potential. This linguistic ability to switch from one code to another is referred to as code-switching and code-mixing, which is a commonly natural phenomenon by speakers of different languages in diverse settings (Chumbow, 2018).

Code-switching is the change of language in one conversation or speech. At the same time, code-mixing refers to embedding linguistic units' words, phrases, or clauses from one language into the structure of another. It gives evidence for sociolinguistic behavior, which is usually affected by social background, educational level, and the situation as variables involved in interaction. (Syafrizal et al., 2019). In any event, (Harrington et al., 2022) the practice of switching between languages, dialects, or speech patterns—in what is called code-switching is cardinal to communication for people embedded across a number of different social identities and group memberships, especially in academic settings.

At the University of Saint Thomas, code-switching and code-mixing are very common among students, especially in their interactions with peer groups and faculty members. Typically, students switch between the local Batak language and Bahasa Indonesia, depending on the situation and the language needed. Most students at the University of Saint Thomas are between 18 and 22 years old, and many speak Batak Toba, a major language of

North Sumatra, Indonesia. These students often come from families with strong cultural traditions, like *Marga* (clan) affiliations, which play an essential role in Batak culture. Because of these traditions, students often code-switch to Batak to show solidarity, respect, or familiarity in a conversation. Their language skills include the Batak language, commonly used in family and social settings, and Bahasa Indonesia, the national language taught in schools and used for formal or academic communication.

Recent research has pointed out the relevance of understanding code-switching as a mechanism for navigating social identities and group memberships within academic settings. (Fernandez & Lim, 2019; Nguyen & Patel, 2020; Jones & Garcia, 2021; Smith et al., 2022;) explored the need to understand code-switching as one way individuals navigate social identities and group memberships within academic settings. They have discovered that, in these multiple ways, code-switching allows students from diverse backgrounds to access and succeed in academic discourse, to signal group identity and cultural discourse strategies, and to facilitate smoother interactions and integration within the academic community. Even though effective coding switching takes cognitive and emotional labor, it can also be a huge challenge for marginalized students.

Previous studies, such as those by Chumbow (2018) and Fitria & Syarif (2021), have extensively explored code-switching and code-mixing in multilingual societies like Indonesia, particularly in the context of classrooms and informal communication. These studies have highlighted the functional aspects of language switching as a means to facilitate communication, maintain cultural identity, and manage social dynamics. However, there is a gap in understanding the impact of code-switching and code-mixing, specifically within university students' digital and face-to-face communication contexts. Additionally, most studies focus on the benefits of these practices but do not adequately address the emotional and social challenges faced by students who are not proficient in multiple languages.

From explanation above, the background highlights the prevalence of code-switching in multilingual societies and the need for a deeper understanding of its implications in specific environments, such as university group interactions, where both digital (WhatsApp) and in-person communications occur. Therefore, this study focuses on the University of Saint Thomas, where students often switch between Bahasa Indonesia and Batak in formal and informal settings.

RESEARCH METHOD

This study employs a qualitative descriptive approach to investigate the linguistic patterns of code-switching and code-mixing among students at the University of Saint Thomas. The focus is on understanding how these language practices impact academic and social communication within bilingual settings. The qualitative nature of the study allows for an in-depth exploration of the nuances in language use, including the contexts, motivations, and patterns of code-switching and code-mixing among participants. The students participating in this study are undergraduate students from various faculties at the University of Saint Thomas. They range in age from 18 to 22 years, which includes first-year to fourth-year students. Most of these students are bilingual or multilingual, speaking at least two languages fluently, typically their local language, Batak and Bahasa Indonesia. Participants were selected through a random sampling method from the University of Saint Thomas student body. This approach was chosen to ensure a diverse representation of students across different academic disciplines, linguistic backgrounds, and social groups. A total of 50 students were included in the study. Random sampling was used to minimize selection bias and to provide a broad view of language use patterns across various subgroups within the university. This method enhances the generalizability of the findings by ensuring that the sample reflects the overall diversity of the student population. Additional data were gathered from WhatsApp group chats where bilingual language use (Indonesian and Batak) commonly occurred. Students were asked to share excerpts from these group chats, focusing

on instances where they switched between Indonesian and Batak languages. Consent was obtained from all participants to use these chat excerpts for research purposes. All the WhatsApp conversations were carefully recorded and then transcribed. Personal identifiers were replaced with generic labels to maintain the anonymity and confidentiality of the participants.

RESULT & DISCUSSION

The data from the WhatsApp group chats among students at the University of Saint Thomas illustrates diverse patterns of code-switching and code-mixing, reflecting the complexity of their multilingual interactions. Table 1 categorizes the various instances observed in the data, highlighting how these linguistic practices function within different contexts.

Table 1. Categorize of code-mixing and code-switching

Sentence Number	Sentence Excerpt	Pattern Type	Explanation
1.	"Surat rekomendasi *sian kampus lao mini risetta i boha tabaen dek?* Masih buka TU besok? Kita ambil aja besok."	Code-Mixing	Mixing Indonesian and Batak within a single utterance, integrating phrases from both languages.
2.	"Surat *nga ibuat kak bang*. Sabtu *boi kumpul ijonok kampus? Asa tabahas materi naeng hita boan*. Materinya yang mudah dipahami saja biar enggak membingungkan siswa itu,"	Code-Mixing	Integrates Batak expressions within an Indonesian framework, blending the two seamlessly.
3.	"Boleh dek nanti aku coba kumpulkan beberapa materi yang mudah jadi pas kita ketemu bisa kita bahas ulang. *hamu pe bereng-bereng hamu da saling mangurupi hita.*"	Code-Mixing	Concludes an Indonesian sentence with a Batak phrase, mixing elements of both languages.
4.	"*Saranku ya bang* materi di depan kelas kita tentukan dari sekarang agar setiap orang sudah bisa mempersiapkannya mulai dari sekarang." *atong songonima*.	Code-Switching	Begins in Indonesian and includes a minimal Batak address ("ya bang"), marking a switch at the interactional level.

5.	"*Olo tok ito baenma* durasi acaranya *piga menit halak ito* memaparkan materinya mengisi angket *dohot pandok mauliate* terus makanan kecil *tu akka siswanya* juga."	Code-Mixing	Consistently mixes Indonesian and Batak throughout the sentence, showing integration of both languages.
6.	"*Olo tok jajan ma lean kayak chocolatos ala lam* semangat *halaki ale ari jumat* sekalian *kita tasukkun* kelas mana yang kita pakai *dohot piga muridna*."	Code-Mixing	Utilizes a blend of Indonesian and Batak phrases throughout, integrating terms from both languages within the planning.
7.	"Satu kelas itu aja *ito soadong patokan ibaen bapaki kelas 7 ma tabaen buti kan*?"	Code-Switching	Uses predominantly Indonesian with a specific switch to Batak for emphasis and clarification, marking a clear switch.
8.	"*Annon au bagian memvideokan dari awal sahat tu akhir ya tok*. *Ala idok bapak i ikkon di vidioin* full dari awal sampai akhir."	Code-Switching	Shows switches between Indonesian and Batak, especially in task assignments and clarifications.
9.	"*Olo ito* yang mana pun jadilah asalkan *boi ibagianna be dohot boi mamean naumbagak*."	Code-Mixing	Blends both languages fluidly throughout the sentence, integrating linguistic elements from both.
10.	"Jadi hari selasa jam 9 *hita ikkon nga isikkola da* soalnya jam 11 kita masuk ke kelas jadi *ingkon ro angkiningan.*"	Code-Switching	Uses a structure primarily in Indonesian but switches to Batak for specific temporal details, demonstrating a switch.

Sentence 1.

SL: "Surat rekomendasi *sian kampus lao mini risetta i boha tabaen dek?* Masih buka TU besok? Kita ambil aja besok."

BI: "Surat rekomendasi *dari kampus untuk penelitian kecil kita kayak mana kita buat dek*? Masih buka TU besok? Kita ambil aja besok."

English : "How do we make the campus recommendation letter for our small research, bro? Is the administrative office open tomorrow? Let's just get it tomorrow."

In the first sentence, the initial use of Batak, "Surat rekomendasi sian kampus lao mini risetta," smoothly transitions into Indonesian, "Masih buka TU besok? Kita ambil aja besok." This blend reflects how students navigate formal administrative matters by starting with a formal tone in Indonesian and switching to a more casual Batak, fostering a sense of

familiarity and ease. The sentence starts with a Batak structure and switches to standard Indonesian. The use of "Surat rekomendasi" (recommendation letter) in Indonesian contextualizes the formal academic requirement, while the switch to Batak "sian kampus lao mini" (from the campus there) reflects a casual tone.

Sentence 2.

SL: "Surat *nga ibuat kak bang*. Sabtu *boi kumpul ijonok kampus? Asa tabahas materi naeng hita boan*. Materinya yang mudah dipahami saja biar enggak membingungkan siswa itu,"

BI: "*Surat sudah diambil kakak dan abg*. Sabtu *bisakah kita berkumpul di dekat kampus*? *Supaya kita bahas materi yang kita bawakan*. Materinya yang mudah dipahami saja biar enggak membingungkan siswa itu,"

English: "The letter has been picked up by my brother and sister. Can we gather near the campus on Saturday? So that we can discuss the material that we are presenting. Just make sure the material is easy to understand so that it doesn't make confuse the students,"

In the second sentence, there is a mix of languages with Indonesian phrases "Surat nga ibuat kak" and "Materinya yang mudah dipahami saja biar enggak membingungkan siswa itu" interwoven with Batak expressions like "bang" and "Sabtu boi kumpul ijonok kampus." This switching helps in detailing academic preparations in an inclusive and culturally resonant manner, enhancing group cohesion. This code-switching likely aids in establishing a collaborative academic environment where students feel culturally connected and supported.

Sentence 3.

SL: "Boleh dek nanti aku coba kumpulkan beberapa materi yang mudah jadi pas kita ketemu bisa kita bahas ulang. *hamu pe bereng-bereng hamu da saling mangurupi hita.*"

BI: "Boleh dek nanti aku coba kumpulkan beberapa materi yang mudah jadi pas kita ketemu bisa kita bahas ulang. *Kalian pun perhatikan ya, saling membantu kita.*"

English: "Okay, kid. I'll try to gather some easy materials so when we meet later we can discuss it again. You guys pay attention too, let's help each other."

The third sentence, predominantly uses Indonesian to outline academic plans but concludes with Batak, "hamu pe bereng-bereng hamu da saling mangurupi hita," reinforcing a sense of community and mutual support among peers, vital for academic collaboration. This linguistic strategy supports academic collaboration and reassures students of mutual support, fostering a positive educational experience.

Sentence 4.

SL: "*Saranku ya bang* materi di depan kelas kita tentukan dari sekarang agar setiap orang sudah bisa mempersiapkannya mulai dari sekarang." *atong songonima*.

BI: "Saranku ya bang materi di depan kelas kita tentukan dari sekarang agar setiap orang sudah bisa mempersiapkannya mulai dari sekarang." *Jadi seperti itu ya.*"

English: "My suggestion, bro, we determine the material in front of the class from now on. So that everyone can prepare it from now on." So that's it, ok."

Similarly, the fourth sentence, "Saranku ya bang materi di depan kelas kita tentukan dari sekarang agar setiap orang sudah bisa mempersiapkannya mulai dari sekarang. Biar nanti hasilnya memuaskan dan berjalan dengan lancar. Atong songonima," employs Indonesian for structured academic advice and Batak for concluding remarks, "Atong songonima," adding an element of encouragement and solidarity. This use of code-mixing enhances respect and authority within the academic setting, promoting structured and effective preparation.

Sentence 5.

SL: "*Olo tok ito baenma* durasi acaranya *piga menit halak ito* memaparkan materinya mengisi angket *dohot pandok mauliate* terus makanan kecil *tu akka siswanya* juga."

BI: "*iya bang*, buatlah durasi acaranya *berapa menit adek* memaparkan materinya mengisi angket *dan ikut ucapan terimakasih* terus makanan *kecil kepada* siswanya juga."

English: "Yes, sir, make the event duration a few minutes so I can present the material and fill out the questionnaire and also express my gratitude and give snacks to the students as well."

In the fifth sentence, "Olo tok ito baenma durasi acaranya piga menit halak ito memaparkan materinya mengisi angket dohot pandok mauliate terus makanan kecil tu akka siswanya juga. Berarti bahen ma mangan-mangan untuk kita nanti juga," the conversation shifts between Indonesian and Batak, detailing event logistics with an inclusive tone, which helps in planning effectively while maintaining a culturally cohesive group. The mix underscores the informal, friendly context, potentially increasing engagement and lowering barriers to participation.

Sentence 6.

SL: "*Olo tok jajan ma lean kayak chocolatos ala lam* semangat *halaki ale ari jumat* sekalian *kita tasukkun* kelas mana yang kita pakai *dohot piga muridna*."

BI: "*iya bang seperti* chocolatos *supaya semangat mereka tapi hari jumat* sekalian *kita tanyakan* kelas mana yang kita pakai *dan berapa muridnya*."

English: "Yes, bro, like chocolates to make them enthusiastic, but on Friday we will also ask which class we are using and how many students there are."

The sixth sentence, "Olo tok jajan ma lean kayak chocolatos ala lam semangat halaki ale ari jumat sekalian kita tasukkun kelas mana yang kita pakai dohot piga muridna," predominantly uses Batak with Indonesian phrases "kayak chocolatos" and "ari jumat," to discuss informal planning details. This casual conversation style fosters a relaxed atmosphere, important for social bonding. This pattern reinforces social connections through casual, everyday topics, aiding in building a cohesive student community.

Sentence 7.

SL: "Satu kelas itu aja *ito soadong patokan ibaen bapaki kelas 7 ma tabaen buti kan*?"

BI: "Satu kelas itu aja *bang tidak ada patokan dibuat bapak itu kelas 7 lah.kita buat iyakan*?"

English: "That's just for one class, bro. There are no standards set by the teacher. Let's just make it for class 7, okay?"

In the seventh sentence, "Satu kelas itu aja ito soadong patokan ibaen bapaki kelas 7 ma tabaen buti kan," the mix of Indonesian and Batak aids in logistical clarity and ensures mutual understanding, facilitating smooth academic operations. Facilitates specific logistical arrangements within an educational context, making instructions clear yet culturally resonant.

Sentence 8.

SL: "*Annon au bagian memvideokan dari awal sahat tu akhir ya tok*. *Ala idok bapak i ikkon di vidioin* full dari awal sampai akhir."

BI: "*nanti aku bagian yang memvidiokan dari awal sampai akhir ya bang*. *Karena dibilang bapak itu harus* dividiokan full dari awal sampai akhir."

English: "Later, I'll be the one recording from start to finish, okay bro. Because the teacher said that it has to be recorded completely from start to finish."

The eighth sentence, "Annon au bagian memvideokan dari awal sahat tu akhir ya tok. Ala idok bapak I ikkon di vidioin full dari awal sampai akhir. Au ma tong bagian angket ya tok," combines both languages to assign tasks clearly while using Batak to add personal engagement and responsibility. Batak expressions emphasize and clarify the task assignment within an otherwise Indonesian sentence and enhance clarity and responsibility assignment in academic tasks, important for successful project outcomes.

Sentence 9.

SL: "*Olo ito* yang mana pun jadilah asalkan *boi ibagianna be dohot boi mamean naumbagak*."

BI: "*iya bang* yang mana pun jadilah asalkan *bisa dibuat bagiannya dan dibuatnya bagus*"

English: "Yes bro, whatever it is, as long as the parts can be made and the results are good."

In the ninth sentence, "Olo ito yang mana pun jadilah asalkan boi ibagianna be dohot boi mamean naumbagak," the use of Batak terms within an Indonesian structure underscores flexibility and inclusivity in task delegation, promoting a cooperative environment. A relaxed tone using both languages, with Batak enhancing the task allocation's flexibility and inclusivity and promoting a flexible and inclusive academic environment where students feel comfortable and valued, essential for academic success.

Sentence 10.

SL: "Jadi hari selasa jam 9 *hita ikkon nga isikkola da* soalnya jam 11 kita masuk ke kelas jadi *ingkon ro angkiningan.*"

BI: "Jadi hari selasa jam 9 *kita sudah sampai di sekolah ya* soalnya jam 11 kita masuk ke kelas jadi *harus hadir semuanya*."

English: "So on Tuesday at 9 o'clock we arrived at school, because at 11 o'clock we entered the class so everyone had to be present."

The tenth sentence, "Jadi hari selasa jam 9 hita ikkon nga isikkola da soalnya jam 11 kita masuk ke kelas jadi ingkon ro angkiningan," employs a mix of Indonesian for precise scheduling and Batak for informal engagement, which is essential for efficient academic planning and fostering a supportive student community. This pattern aids in precise scheduling and planning, is critical for academic structure and success, and maintains a friendly, approachable tone.

In each case, code-switching between Batak and Bahasa Indonesia serves to enhance communication, whether in academic contexts or in social and emotional interactions. These insights provide valuable considerations for creating inclusive multilingual education environments. the analyzed sentences illustrate how code-switching and code-mixing play essential roles in facilitating communication, creating social bonds, managing emotions, and providing insights for crafting effective multilingual education policies.

The Role of Code-Switching in Academic Communication

Sentence 1:

SL   : "Surat rekomendasi sian kampus lao mini risetta i boha tabaen dek?"

BI   : "Surat rekomendasi *dari kampus untuk penelitian kecil kita kayak mana kita buat dek?*
(Translation: "The recommendation letter from the campus for our research, how do we make it?")

Sentence 2:

SL   : "Surat nga ibuat kak bang. Sabtu boi kumpul ijonok kampus? Asa tabahas materi..."

BI   : "Surat *sudah diambil kakak dan abg*. Sabtu *bisakah kita berkumpul di dekat kampus? Supaya kita bahas materi yang kita bawakan*.
(Translation: "Can we gather near the campus on Saturday to discuss the material?")

Sentence 4:

SL   : "Saranku ya bang materi di depan kelas kita tentukan dari sekarang agar setiap orang sudah bisa mempersiapkannya mulai dari sekarang." *atong songonima*.

BI   : "*Saranku ya bang* materi di depan kelas kita tentukan dari sekarang agar setiap orang sudah bisa mempersiapkannya mulai dari sekarang." *Jadi seperti itu ya*.
(Translation: "My suggestion, brother, let's decide the material for the class now so that everyone can prepare.")

Analysis: These sentences contain important academic planning details, where code-switching occurs seamlessly to discuss classroom material. The speaker switches between Batak and Bahasa Indonesia to provide instructions efficiently, ensuring clarity for organizing class content. The student uses Indonesian to convey academic advice and instructions, followed by Batak to provide encouragement. The switch to Batak ("Atong songonima") fosters a sense of solidarity and mutual respect within the group, reinforcing the importance of the task at hand while maintaining a supportive tone. This pattern of

mixing languages helps students navigate the complexities of academic discussions, allowing them to tailor their communication to the linguistic needs of their peers. By switching to Batak when giving advice or instructions, students are able to create a more inclusive and culturally resonant environment that enhances group cohesion and academic collaboration.

Social Communication and Cultural Identity Expression

Sentence 3:

SL: "Boleh dek nanti aku coba kumpulkan beberapa materi yang mudah... hamu pe bereng-bereng hamu da saling mangurupi hita."

BI: "Boleh dek nanti aku coba kumpulkan beberapa materi yang mudah jadi pas kita ketemu bisa kita bahas ulang. Kalian pun perhatikan ya, saling membantu kita."
(Translation: "You all should also help each other.")

Sentence 9:
SL: "Olo ito yang mana pun jadilah asalkan boi ibagianna be..."

BI: "*iya bang* yang mana pun jadilah asalkan *bisa dibuat bagiannya dan dibuatnya bagus*"
(Translation: "Yes, whichever is fine as long as it can be divided.")

Sentence 6:
SL: "Olo tok **jajan ma lean kayak chocolatos** ala lam semangat halaki ale ari jumat sekalian kita tasukkun kelas mana yang kita pakai..."

BI: "*iya bang seperti chocolatos supaya* semangat *supaya semngat mereka tapi hari jumat* sekalian *kita tanyakan* kelas mana yang kita pakai *dan berapa muridnya*."
(Translation: "Yes, let's get some snacks like Chocolatos to keep the spirit up, and on Friday we will also check which class we will use.")

Analysis: In these sentences, the reference to "jajan ma lean kayak chocolatos" (snacks like Chocolatos) highlights the informal nature of the conversation, helping to create a relaxed and collaborative environment. Using familiar terms for snacks reflects casual and friendly interaction, reinforcing social bonding within the group. Social interactions among

students at the University of Saint Thomas are deeply influenced by their use of code-switching and code-mixing, especially in informal settings. The WhatsApp chat data highlights how students employ these linguistic practices to express their cultural identity and strengthen social bonds. The student uses a mix of Indonesian and Batak to discuss the logistics of an event, switching to Batak when mentioning culturally significant aspects like food ("makanan kecil tu akka siswanya juga"). The switch to Batak here adds a personal touch and reinforces the cultural connection among the students, making the planning process more relatable and culturally aligned. This linguistic flexibility allows students to navigate their social environments in a way that affirms their cultural heritage while also maintaining a sense of community. By seamlessly integrating Batak into their conversations, students create an atmosphere that is both inclusive and reflective of their shared cultural identity.

Emotional and Social Outcomes of Code-Switching

Sentence 8:
SL: "Ala idok bapak i ikkon di vidioin full dari awal sahat tu akhir."

BI: *Karena dibilang bapak itu harus dividiokan* full dari awal sampai akhir."
(Translation: "Because the teacher said it must be recorded fully from the beginning to the end.")

Sentence 5:
SL: "Olo tok baenma durasi acaranya piga menit halak ito memaparkan materinya mengisi angket..."

BI: "*iya bang, buatlah* durasi acaranya *berapa menit adek* memaparkan materinya mengisi angket
(Translation: "Yes, let's make the duration of the event a few minutes for you to present your material.")

Sentence 5:

SL: "Olo tok jajan ma lean kayak chocolatos ala lam semangat halaki ale ari jumat sekalian kita tasukkun kelas mana yang kita pakai..."

BI: "iya bang seperti chocolatos supaya semangat supaya semngat mereka tapi hari jumat sekalian kita tanyakan kelas mana yang kita pakai dan berapa muridnya."

(Translation: "Yes, let's get some snacks like Chocolatos to keep the spirit up, and on Friday we will also check which class we will use.")

Analysis: The mention of snacks and the idea of keeping up the "semangat" (spirit) introduces a positive emotional tone to the conversation. Code-switching here adds emotional comfort and relatability, reducing stress and creating an encouraging environment. The emotional and social outcomes of code-switching among students at the University of Saint Thomas are nuanced, with both positive and negative experiences emerging from the data. The WhatsApp group chats provide insight into how these practices impact students' emotional well-being and social integration.

Implications for Multilingual Education Policy

Sentence 10:

SL: "Jadi hari selasa jam 9 hita ikkon nga isikkola da soalnya jam 11 kita masuk ke kelas..."

BI: "Jadi hari selasa jam 9 *kita sudah sampai di sekolah ya* soalnya jam 11 kita masuk ke kelas

(Translation: "So on Tuesday at 9 we should be at school since at 11 we enter the class.")

Sentence 7:

SL: "Satu kelas itu aja ito soadong patokan ibaen bapaki kelas 7 ma tabaen buti kan?"

BI: "Satu kelas itu aja *bang tidak ada patokan dibuat bapak itu kelas 7 lah.kita buat iyakan*?"

(Translation: "Just that class, there's no strict guideline, right?")

Sentence 4:

SL: "Saranku ya bang materi di depan kelas kita tentukan dari sekarang agar setiap orang sudah bisa mempersiapkannya mulai dari sekarang." atong songonima.

BI: "*Saranku ya bang* materi di depan kelas kita tentukan dari sekarang agar setiap orang sudah bisa mempersiapkannya mulai dari sekarang." *Jadi seperti itu ya*.

Analysis: These sentences also emphasize the importance of preparation and academic structure. Code-switching ensures clear communication, indicating that a multilingual approach could help manage both formal and informal classroom discussions. The data from WhatsApp group chats underscores the importance of developing educational policies that support multilingualism while addressing the challenges posed by code-switching. The University of Saint Thomas needs to ensure that its language policies foster an inclusive environment that accommodates the diverse linguistic abilities of its students.

Each sentence provides concrete examples of how linguistic strategies like code-switching are not merely about language itself but about fostering an educational environment that respects and utilizes cultural diversity to enhance learning and social cohesion. Code-switching and code-mixing both act as promoters and barriers to academic collaboration in different contexts at Saint Thomas University. The analysis indicate that these linguistic practices often promote group work, as students can communicate in the most effective language in a particular situation. For instance, the following exchange taken from the writer observation notes was while discussing a group project where one student used code mixing to explain a complicated point: 'Boleh dek nanti aku coba kumpulkan beberapa materi yang mudah jadi pas kita ketemu bisa kita bahas ulang. *hamu pe bereng-bereng hamu da saling mangurupi hita*.' ('Okay, later I will try to gather some easy materials so we can discuss them again when we meet. Let's help each other out.') This switch from Indonesian into Batak was used to denote mutual support and reassurance, creating a collaborative atmosphere.

However, at times, the role of code-switching and code-mixing may become problematic if not all members of the group are fluent in both languages. This occurred in another instance of the study when one student's overuse of Batak, their first language, excluded those who purely speak Indonesian, thus hindering full comprehension in shaping future participation. The student commented, *'Atong songonima*. 'Materinya yang mudah dipahami saja biar enggak membingungkan siswa itu.' ('Let's make it like this. Just use easy-to-understand material so it doesn't confuse the students.') In trying to make the discussion less complicated, that switch inadvertently caused confusion for some students not fully understanding Batak.

The analysis above represents the dual nature of code-switching and code-mixing within the Saint Thomas University academy. Whilst they have the potential to be extremely inclusive tools when used to engender communication and collaboration, making a discussion easier and more culturally relevant, without careful management, these same practices can institute divisiveness and less effective group interaction pointing out the need for awareness and training in multilingual settings so all students can benefit equally from the existence of collaborative opportunities.

The encouragement of code-switching and code-mixing at University of Saint Thomas is very much part of the institution's wider educational policies to promote linguistic diversity and multi-cultural accommodation. This is evident in the efforts taken up by the university to make room for multilingualism in the academic community by establishing supportive measures that would realize the goal in practical terms. University of Saint Thomas has set strategic objectives for incorporating an increased level of global competencies among students and preparing the latter to handle effectively the culturally diverse world. This, by extension, was adequately realized through the award of curricular initiatives like group projects. Student responses in this supplied data noted how students frequently code-mixed in group projects and classroom discussions to explain something to do with academic concepts or, sometimes, even negotiating a group task, aligning with the

university's educational philosophy espousing diversity. One can realize the effectiveness of such policies on the ground at the multicultural events organized by the university. Students have been reported, as well as faculty, particularly in the pure act of code-switching when communicating, to have churned with laughter, signaling the informal nature of communication yet providing a platform for satisfaction with validating identity in yet another social domain. Such events not only serve the purpose of showcasing the university's policy on the ground but essentially provide a platform for the student to practice as well as validate multilingual skills in a real-life setting

CONCLUSION

In conclusion, the linguistic patterns of code-mixing and code-switching prove that the WhatsApp group chats at Saint Thomas University are not mere accidents but serve key functional, cultural, and educational functions. This facilitates effective communication, provides a culturally inclusive community, and supports students academically and emotionally. A sociolinguistic analysis of code-switching and code-mixing highlights the following major dynamics: the prevalence of code-mixing, strategic use of code-switching, cultural and social integration, positive educational implications, and decreased emotional and cognitive load. These dynamics may sweep through claims about educational policies to consider multilingual environments and prove that such practices respect cultural diversity and increase cognitive, emotional, and social outcomes. For students at the University of Saint Thomas, frequent code-switching and code-mixing have some severe emotional and social implications that touch on their sense of belonging, identity, and interaction within the university setting. The data reflected some positive and negative ways these linguistic practices are appraised or looked upon, giving a nuanced view of the effect of this impact. Positive emotional and social outcomes of code-switching and code-mixing can be seen in multilingual students' enhanced sense of community and identity. For instance, during the focus group discussion, many students mentioned an increased feeling of inclusion and understanding when they, or others, used code-

switching. As one of the students said, 'When we switch from Indonesian to Batak in our study group, we feel the sign that we are not only friends but also family.'

A similar feeling also emerged from various informal interactions where students felt that code-switching not only made communication more effective - hence necessary - but also made communication more personal and inclusive, entailing closer ties. In negative outcomes, not all students, however, positively use this. The data indicates that sometimes, students who do not master both languages feel excluded or excluded from participating fully in academic and social activities. In observations in class, a student was heard telling another that they felt 'left out' when their group kept switching between Indonesian and Batak because they were not fluent in Batak. This might then be excluded, leading to emotional distress and a lower sense of belonging both critical areas of the student experience. This study operationalized the cognitive and emotional labor of code-switching, which allows for communication in some while adding to the burden for others. Students commented on the mental work one needed to switch languages it could be very tiring and at times, overwhelming, especially in high-stakes academic situations such as examinations or presentations. These results are supported by the data, where 70% of bilingual students answered that code-switching was positive for their social lives, while 30% reacted with feelings of anxiety or exclusion because of a lack of fluency in dominant languages used by their friends. Thus, while code-switching and code mixing bring further inclusivity and richness to communication for many students at University of Saint Thomas, they pose challenges that could hurt students' emotional well-being and social integration. Acknowledging both aspects is highly important if the educational environment is to be truly inclusive and supportive.

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