



Code Mixing Found in the Leonardo's Podcast with Satria Mahatir

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Abstract

Nowadays, the use of two or more languages social media is a common phenomenon. This study aims to find out the types of Code Mixing in The Leonardo's Podcast with Satria Mahatir and to analyze the reason of the usage of code mixing on The Leonardo's Podcast with Satria Mahatir. The data source of this study is The Leonardo's podcast with Satria Mahatir. This research method includes descriptive qualitative by means of observation, watching, and writing the utterances with code mixing data. The theory used in analyzing the data is according to Muysken (2000). The results of the findings, found that the type of code mixing are insertion, alternation, and congruent lexicalization. In the research carried out by the researcher, the number of code mixing found were 44 data which include insertion code mixing 40 data, alternation code mixing 3 data, and congruent lexicalization only 1 data. Insertion is used dominantly in the data source due to the lack of word equivalents and the influence of local prestige culture that can cause this to happen.

Keywords: *code mixing, podcast, Youtube podcast, qualitative*

Abstrak

Saat ini, penggunaan dua bahasa atau lebih di media sosial merupakan fenomena yang umum. Penelitian ini bertujuan untuk mengetahui jenis-jenis campur kode dalam Podcast Leonardo bersama Satria Mahatir dan menganalisis alasan penggunaan campur kode pada Podcast Leonardo bersama Satria Mahatir. Sumber data penelitian ini adalah Podcast Leonardo bersama Satria Mahatir. Metode penelitian ini termasuk kualitatif deskriptif dengan cara observasi, menonton, dan menulis ujaran yang mengandung data campur kode. Teori yang digunakan dalam menganalisis data adalah menurut Muysken (2000). Hasil temuan, ditemukan bahwa jenis campur kode adalah penyisipan, alternasi, dan leksikalisasi kongruen. Dalam penelitian yang dilakukan oleh peneliti, jumlah campur kode yang ditemukan adalah 44 data yang meliputi campur kode penyisipan 40 data, campur kode alternasi 3 data, dan leksikalisasi kongruen hanya 1 data. Penyisipan digunakan secara dominan dalam sumber data karena kurangnya padanan kata dan pengaruh budaya prestise lokal yang dapat menyebabkan hal ini terjadi.

Kata kunci: *campur kode, podcast, Youtube, qualitative*

Introduction

Sociolinguistics is a science that studies language variations and also language relations between communities. There are many language variations, such as; dialects that are different within a country or between countries with the use of indigenous languages within the country but sound different. According to experts Holmes (2013:1) and Wardhaugh (1986:12) stated that sociolinguistics is a science of language that aims to explain the correlation with the intermediary realization of the structure or elements of language with sociocultural factors and it is the speech. Therefore, sociolinguistics is a science that studies the variations and characteristics of the relationship Sociolinguistics deals with the distributions in the form of regional dialects, registers language, social variations, gender variations, slang, and multilingualism communities tend to mix languages. One of them is multilingualism or bilingualism where people in an area use more than one language usually because of contact between cultures that have differences and characteristics with each other or migration which generally they can use more than one language, and this causes a mixture of languages better known as code mixing.

Code mixing is a phenomenon that is related to multilingualism or bilingualism because there is an element of using more than one language. The phenomenon of code-mixing is common today because of the abilities possessed such as experts in using more than one language. Speakers usually when making utterances often insert words in different languages and often in sentences that are uttered. According to Muysken (2000: 7) there are Three types of code mixing that can be distinguished, namely; insertion, alternation, and congruent lexicalization.

Various reasons are cited as reasons why people code-mix. Bhatia (2008) (from journal mentioned our reasons why people code-mix. The first reason is the role and relationship of the participants. The role of the participants and their relationship dynamics play an important role in bilingual societies. People speak naturally with unconscious agreement or disagreement on language choices. This aspect influences speakers to use code-mixing in conversations based on the role of the participants or the relationship between the speaker and the participants. For example, if we talk to our close friends, some codes or styles usually appear in the conversation because we know each other well. Whereas when we talk to a new person, a formal code or style automatically appears in the conversation. This is the reason why participant and relationship roles are the most important roles in bilingualism. Situational factors are the second reason for code-mixing. A particular participant (social group), situation or topic of communication has a great influence for a person to choose the right language to use. Social variables such as class, religion, gender and age can influence people to code-mix a particular language. This means that the situation or atmosphere in which the interaction takes place determines how people speak. This happens because each social group has a different code or style of using language. Message intrinsic factors

are the third cause of code-mixing. Bhatia states that to avoid misunderstanding the message, people use words in their native language. This is like when people quote some words or pass on a message from one person to another, for example "I'm sure you've all heard the words raft upstream swim to the shore". In this utterance, there is an Indonesian proverb. Code mixing is used to avoid misinterpretation in understanding the proverb. In addition, the proverb is better conveyed in the mother tongue as it relates to the cultural wisdom of the language. Social attitude, language dominance, and language security are the last reasons that cause people to code mix. In social attitudes, the level of mixing can be seen from how often people mix codes that sometimes refer to certain cultural or social identities, and how positive or negative the mixing is. Linguistic dominance means that mixing occurs when a person can speak two or more languages, but it is the dominance of one of the languages that affects the mixing that occurs in conversation. In linguistic safety, people tend to mix languages when they feel insecure.

There are some relevant researches which have been investigated previously. The first previous research was done by Arisedani & Putri (2024) entitled "Code Mixing used by Niki Sefanya in Najwa Shihab's youtube channel". That study aims to analyze the type of code mixing found in Niki's podcast with Najwa Shihab by using descriptive qualitative method. That study applied Muysken's theory (2000). It was found 7 data of insertion, 6 data of alternation, 9 data of congruent lexicalization. The factors that cause the code mixing are linguistic proximity, social influence, identity, media exposure, and communicative function.

The second previous study was written by Atmaja. K (2022) entitled "The Analysis of Code Mixing used by Agnes Mo on Deddy Corbuzier's Podcast YouTube Channel" The researcher's goal is to analyze the differences of the types of Code Mixing by Agnes Mo and to find the dominant type of code mixing carried out in her utterances using Hoffman's (2014) and Suwito's (1996) theory. Atmaja (2022) found the results of 76 data using inter-sentential code mixing and 6 intra-lexical code mixing. The results showed that there were three code mixing found, namely intra-sentence, intra-lexical code mixing, and involving changes in pronunciation. And there are 23 data at word level, 24 at phrase level, 7 data at baster level. With Suwito's theory (1996), there are results that the type of code between sentences has the most dominant level of code mixing, namely at the phrase level.

The third previous study was done by Tasya et al. (2022), entitled "Analysis of Code Mix Used by Carla Yules in YouTube Podcasts" That study focuses on identifying the types of Code Mixing by Carla Yules. That study used qualitative research by documentation techniques to collect data, which is then analyzed using the Miles and Huberman (1993) data flow model theory. The research findings show that the insertion type of code mix is more prominent than other types.

The fourth previous study research was written by Prameswari et al. (2024), entitled “Analysis of Types of Code Mixing in Video Podcast Ruang Sandi with Cinta Laura” That study aims to analyze the types of Code Mixing used by Cinta and Sandi. By using a qualitative descriptive method, that study identified 72 instances of code-mixing, with insertion being the dominant type, accounting for 41 occurrences.

The fifth previous study research was by Nasiqah (2021), entitled “Code Mixing and Code-Switching Analysis on Deddy Corbuzier's Podcast: Nadiem Makarim - Lecture is Not Important”. That study aims to analyze the types of code mixing and code switching used in the podcast. That study found 177 instances of code-mixing and 37 instances of code-switching, based on Poplack's (1980) theory. In addition, 180 utterances were analyzed to find out the possible reasons behind the use of these language choices, guided by Hoffman and Saville-Troike's theories.

The sixth study was written by Saragih & Barus (2024), entitled Code Mix in Maudy Ayunda's YouTube Video "Life Without Social Media Must Be Happier", analyzed the code mix used in the video. The study used descriptive qualitative method and identified 25 examples of code-mixing. This phenomenon is caused by Maudy Ayunda's background who is a bilingual.

The seventh study by Napitupulu & Manurung (2023), entitled Analysis of Code Mix Used in Daniel Mananta's YouTube Channel, aims to identify the types of code mix and factors that influence this phenomenon. Using qualitative methods, the study found three types of code-mixing: intra-sentential, intra-lexical, and those involving pronunciation changes. Factors that influence code-mixing include discussing a specific topic and the use of interjections.

This research builds on previous studies by examining the similarities and differences in code mixing, particularly focusing on the latest data that has not been used before. The study employs a qualitative method to analyze podcasts featuring social media celebrity Satria Mahatir. The aims are to identify the types of code mixing and to analyse the reasons behind Satria Mahatir's use of it.

Method

In this research qualitative methods were used in the process of analyzing a YouTube podcast video, which was then described in the form of descriptions and tables according to the needs of the researchers. According to Sugiyono (2018:32), this method was based on a philosophy of researching experiments where the researcher's data collection technique was an instrument, with analysis emphasizing meaning.

By following the rules of procedure to get the targeted results, this analysis was carried out with steps starting with the observation of a video on the YouTube channel, followed by watching, listening, and finally taking notes, which were then analyzed.

To analyze the data, this study utilized theory by Muysken (2000) to analyze the types of code mixing used by Satria Mahatir in Leonardo's YouTube channel.

Result and Discussion

The phenomenon of code mixing occurs and is carried out by celebrity named Satria Mahatir in the use of code mixing in The Leonardo's youtube channel, data collection is carried out for a week, four times of research by watching, collecting code mixing data and analyzing according to Muysken theory (2000) with three types of code mixing with classification because of the use of code-mixing utterances that use mostly informal words.

Table 1 Types of Code Mixing found in Leonardo's Podcast with Satria Mahatir

No	Types of Code Mixing	Occurrences	Percentage
1	Insertion	40	90,9%
2	Alternation	3	6,8 %
3	Congruent Lexicalization	1	2,3%
Total		44	100%

Based on the collected data , there were found 44 occurrences of code mixing in the video. Those are categorized into 40 data of insertion, 3 data of alternation, and 1 data of congruent lexicalization. Insertion occurs when a word or phrase from one language is inserted into a sentence dominated by another language. Alternation happens when both languages are used alternately within the same sentence, and Congruent lexicalization occurs when the two languages share similar grammatical structures, which allows for smooth mixing. This type of mixing is particularly common among people fluent in two or more languages, as it enables the seamless integration of elements from each language.

1.Insertion

Insertion is a method of inserting word phrases in a sentence whose language is more dominant than the foreign language inserted. This study found 40 data of insertion code mixing. The discussion part only present 3 data of insertion code mixing, the analysis is shown below.

Data 1:

- Onadio Leonardo : *Kenapa jaksel itu keren menurut elu?*
- Satria Mahatir : *Ini mau dinilai dari gambaran besarnya atau orang-orang di sekitarku?*
- Onadio Leonardo : *terserah elu, definisi elu aja.*
- Satria Mahatir : *kalau menurut gua kerennya itu karena temen-temen gua ini kita ini bergaul kita ini mengikuti **Culture** luar.*

In the conversation, Satria mentioned the word "**culture**" to explain why South Jakarta is considered cool, stating that it follows outside culture. The term "culture" in this context serves as an insertion that clarifies or expands the meaning of a statement, as seen when Satria expresses that South Jakarta is cool due to its Western-influenced culture. The term "culture" utilized by Satria Mahatir to substitute the term "Budaya" in Indonesia. The reason is to clarify or strengthen Satria's statement by emphasizing the word "culture." In accordance with the theory of Muysken (2000) in the category of Code Mixing type insertion

Data 2:

- Onadio Leonardo : *Berarti bapak ibu lo udah divorce?*
- Satria Mahatir : *Betul*
- Onadio Leonardo : *Ngaruh ga ke kehidupan lo?*
- Satria Mahatir : *Ya gua bisa **independent** gara gara itu sih*

In this situation, Satria inserted the word "independent" when the host asked about the origin of Satria Mahatir's sense of independence. This independence stemmed from the feelings Satria experienced when his parents divorced, and the word "independent" was inserted as it aligns with the analysis. According to Bathia (2008) one of the reasons Code Mixing is used is from Contextual Reason. The reason for

using Satria Mahatir is because of the situational context such as the type of conversation in the world of work, friendship, social media.

Data 3:

Onadio Leonardo : *Cinta Laura juga pake android loh,
dan dia kaya raya loh, dan dia ga suka
sama lo nyet!*

Satria Mahatir : *Bukan **Market** gua berarti dia!*

In this situation, Satria used the word “market” when the host asked about Satria Mahatir’s type of woman, using a phone analogy in his response. The term “market” is considered an insertion based on the analysis, as Satria Mahatir inserted it while answering the host’s question. The reason for using this word is that in South Jakarta, where Satria Mahatir lives, it is common to use the term “market” to refer to either a place or a certain criterion.

2.Alternation

Alternation refers to the use of one language changing to the second without mixing the grammatical structures of the two languages used, through the findings obtained 3 types of Alternation and will be described one type of the three findings.

Data 4:

Onadio leonardo : *jarang lo ada yang mau membela gen
Z dan elu berani keren lo!*

Satria Mahatir : *jangan di bikin tambah malas justru
disitu potensinya makin bagus buat
Make Money Online*

In this situation, Onadio asks about the advantages of Generation Z. Satria responds confidently, defending Gen Z, which leaves Onadio impressed because of the common stereotype that Gen Z is a pampered generation. This phrase can be considered an Alternation because when Satria Mahatir speaks, he switches from

Indonesian to English in the sentence “*jangan di bikin tambah malas justru disitu potensinya makin bagus buat **Make Money Online***”.

The reason for this usage is not particularly specific; rather, some words in one language are longer, and using alternation makes them more concise. Generally, the younger generation frequently employs this form of alternation in their speech.

3. Congruent Lexicalization

Congruent Lexicalization refers to the use of language in a sentence with the same grammatical structure so that speakers have the freedom to place vocabulary from both languages without changing the pattern, in the findings found one type of this category which will then be described below.

Data 5:

- Satria mahatir. : *ga kampung, di kan ga kampungan kendal jenner !*
- Onadio leonardo : *tapi dia pake androir ga?ga kalcer?!*
- Satria mahatir : *ga **Kalcer** !*

In this situation, Onadio asks Satria Mahatir for his opinion on women using Android devices. Satria responds, and Onadio continues by saying "ga kalcer," which is a play on the word "culture," transformed into "**kalcer**." This phenomenon occurs when a word in a language has similar vocabulary to convey the same meaning. The reason for Satria's use of congruent lexicalization is that it is a wordplay that retains the original meaning while being adapted to the local context.

Conclusion

In the findings obtained by researchers, there are three types of Code-Mixing categories namely insertion, alternation, and congruent lexicalization. The 44 findings are insertion 40 words, alternation 3 words, and 1 congruent lexicalization, in this case, the results show the findings of the Insertion category more than the other types. According to Bhatia (2008), there were four reasons for code-mixing: linguistic creativity, socio-psychological reasons, pragmatic reasons, and contextual reasons. Satria Mahatir used code mixing for three main reasons. First, Linguistic Creativity allowed him, as someone from a well-off family and fluent in two languages, to mix languages to appear unique and trendy. Second, Socio-Psychological Reasons made code mixing a natural way for him to build familiarity with others in his modern urban

environment. Lastly, Contextual Reasons influenced him to adapt his language to different situations, such as work, social interactions, and social media. The use of insertion in podcasts conducted by Satria Mahatir with Onadio Leonardo occurs due to habit and exposure to a bilingual environment where the use of two languages often occurs in the birthplace so that it becomes more efficient in communicating, therefore the conclusion is that the use of more insertion by Satria Mahatir is more efficient in communicating.

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