



Intra-Sentential Code Mixing in the YouTube Podcast by Prilly Latuconsina Featuring Agatha Chelsea

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Abstract

This study aims to analyze the phenomenon of code mixing in a YouTube podcast by Prilly Latuconsina featuring Agatha Chelsea entitled *Prilly Latuconsina: Bisnis Kapal Laut Berawal Dari Suka Mancing?! – Safe Space*. This study applied a qualitative descriptive method to describe the forms and reasons for code mixing. Data were obtained through listening, note taking, and transcription of conversations, then analyzed using Hoffman's theory. The results showed that the dominant form of code mixing was intra-sentential code-mixing in the form of words and phrases, such as privilege, chill, learning process, and wrap up. The reasons for code mixing included vocabulary needs, emphasis on meaning, language habits, and a communication style that were considered more modern. These findings confirmed that code mixing in podcasts not only functioned as a linguistic strategy but also represented social identity, the influence of globalization, and the trend of bilingualism among Indonesia's younger generation.

Keywords: *code mixing, bilingualism, podcast*

Abstrak

Penelitian ini bertujuan untuk menganalisis fenomena campur kode dalam podcast YouTube yang dibawakan oleh Prilly Latuconsina bersama Agatha Chelsea berjudul *Prilly Latuconsina: Bisnis Kapal Laut Berawal Dari Suka Mancing?! – Safe Space*. Penelitian ini menggunakan metode deskriptif kualitatif untuk menggambarkan bentuk dan alasan campur kode. Data diperoleh melalui mendengarkan, mencatat, dan transkripsi percakapan, kemudian dianalisis menggunakan teori Hoffman. Hasil menunjukkan bahwa bentuk dominan campur kode adalah campur kode intra-kalimat berupa kata dan frasa, seperti *privilege*, *chill*, *learning process*, dan *wrap up*. Alasan campur kode meliputi kebutuhan kosakata, penekanan pada makna, kebiasaan bahasa, dan gaya komunikasi yang dianggap lebih modern. Temuan ini menegaskan bahwa campur kode dalam podcast tidak hanya berfungsi sebagai strategi linguistik tetapi juga mewakili identitas sosial, pengaruh globalisasi, dan tren bilingualisme di kalangan generasi muda Indonesia.

Kata kunci: *campur kode, bilingualisme, podcast*

Introduction

Language serves as the primary means for humans to communicate, express their ideas, feelings, and thoughts. In the context of Indonesia, language plays a very

important role because this country is known as a multilingual country with hundreds of regional languages. However, Indonesian serves as a unifying language that allows people from different backgrounds to communicate with one another. Therefore, the phenomenon of globalization and advances in modern means of communication have brought English to the forefront, especially among young people.

According to Saussure (1959), language can be divided into two aspects, namely *langue* (a social language system) and *parole* (the use of language in actual practice). This means that language is not only understood as a structured system, but also as the actualization of its use in everyday communication. In addition, Britannica (2025) defines language as a system of spoken, written, and sign symbols that enables humans as members of society to express themselves, interact, and pass on culture. This reinforces the view that language has a dual role, namely as a medium of communication and a means of transmitting values and identity.

Indonesia is known as one of the countries with the greatest linguistic diversity in the world. According to the Language Development and Guidance Agency (2020), there are more than 700 regional languages still used by communities in various regions of Indonesia. This linguistic diversity makes Indonesia a multilingual society, where each individual generally masters more than one language, namely their regional language, Indonesian, and in some cases foreign languages such as English. Nababan (1993) states that the multilingual condition in Indonesia is a consequence of ethnic and cultural diversity, so that language plays an important role as an identity and a means of communication between regions. Lauder's (2008) research also emphasizes that although Indonesian functions as a *lingua franca* and a unifying language, regional languages still play a vital role in preserving local cultural heritage.

The phenomenon of using two languages simultaneously, particularly Indonesian and English, is increasingly common in various everyday contexts. Many previous studies have confirmed that this practice often appears in digital spaces such as social media and podcasts. For example, research by Adnyasuari et al. (2024) found a dominance of intra-lexical code mixing in Atta Halilintar's podcast. Research by Ningsih (2022) also shows that Deddy Corbuzier's podcast contains a lot of intra-sentential code mixing for the purpose of clarifying the message. Similarly, a study by Oktavia et al. (2022), which highlighted celebrity conversations in podcasts, found motivating factors such as clarification, interjection, and topic emphasis. These findings show that code mixing is not merely a linguistic phenomenon, but also part of a communication strategy that reflects the style and identity of the speaker.

Although previous studies—including those focusing on digital media such as Adnyasuari et al. (2024), which analyzed intra-lexical code-mixing in podcasts, Ningsih (2022), which examined code-mixing in Deddy Corbuzier's podcast, and Oktavia et al. (2022) who observed similar phenomena—have successfully confirmed that code mixing is a dominant phenomenon among bilingual communities in Indonesia, there are fundamental differences that distinguish this study.

The main similarity is the focus on code mixing in modern contexts and digital media (YouTube/Podcast) and the use of typology to classify it. However, previous studies tend to focus more on structural classification and interpret the reasons based on general motives such as lexical needs or language habits.

[MOU1.1]The main uniqueness of this study lies in the depth of analysis of the reasons for code mixing using Hoffman's theoretical framework (1991). This approach allows researchers to explicitly examine how code mixing is used, not only to meet lexical needs, but also as a sociolinguistic strategy that encompasses emphasis on meaning, language habits, and modern communication styles that reflect social identity and the influence of globalization among the younger generation.

In linguistic studies, code mixing is a comprehensive analysis of languages found in utterances, words, phrases, or clauses that do not change the intended meaning. Hoffman (1991) explains that code mixing can occur due to a need for vocabulary, clarification of meaning, habit, the influence of the interlocutor, or the desire to show identity. Meanwhile, according to Wardhaugh (2006), code mixing is the practice of mixing two or more languages in a single utterance, and is usually influenced by social factors such as identity, solidarity, or expressive needs. Muysken (2000) distinguishes code mixing into three main forms, namely insertion (the insertion of lexical elements from one language into another), alternation (the switching between languages within a single utterance), and congruent lexicalization (the mixing of lexical elements within the same structure). Although Muysken's theory is not used in this study, the concept enriches our understanding that code mixing is not a single phenomenon, but rather has a variety of forms. In this study, the author can focus more on determining the practical and sociolinguistic factors that encourage speakers to mix languages due to changes in the influence of conversation using Hoffman's theory.

Podcasts are one medium that widely represents this phenomenon. In podcasts, speakers can speak more freely, even using a mixture of two languages. In this study, the author focuses on podcasts uploaded by Prilly Latuconsina and Agatha Chelsea. This seminar will discuss one phenomenon that is evident in language, namely code mixing. Agatha Chelsea and Prilly Latuconsina are two famous figures in Indonesia who have careers in the entertainment world and are very close to young people. In this study, the author focuses on two young celebrities who are very famous for their relaxed and expressive style of language. Both are young Indonesian celebrities who use a mixture of English and Indonesian in their speech.

Therefore, this study aims to identify the types of code mixing used in Prilly Latuconsina and Agatha Chelsea's podcast titled *Prilly Latuconsina: Bisnis Kapal Laut Berawal Dari Suka Mancing?! – Safe Space* as well as analyzing the reasons for its use by referring to Hoffman's theory (1991). It is hoped that the results of this study can contribute to the understanding of bilingual practices among Indonesian youth, especially in the context of popular digital media such as podcasts.

Method

This study uses a qualitative descriptive approach because it aims to describe in depth the phenomenon of code mixing in speakers' utterances. Qualitative descriptive research is a research method that aims to describe and interpret a phenomenon, event, or object in depth and detail, as it exists in its natural context. This approach does not

involve statistical calculations or variable manipulation, but rather focuses on understanding the quality and meaning behind the data. In the context of sociolinguistic research, the qualitative descriptive method is used to describe in depth the phenomenon of code mixing found in video podcast transcripts, so that researchers can interpret the sociolinguistic reasons and motives behind the language choices made by the research subjects. The research data was obtained from a YouTube podcast video by Prilly Latuconsina featuring Agatha Chelsea entitled *Prilly Latuconsina: Bisnis Kapal Laut Berawal Dari Suka Mancing?! – Safe Space*. The video was uploaded on December 20, 2024, and has been viewed approximately 40,439 times. This podcast was chosen because it features a casual conversation between two public figures who are close to young people, allowing for the natural use of code mixing.

The data collection technique was carried out by watching, listening to, and transcribing the conversations in the podcast. Furthermore, data in the form of utterances containing code mixing were identified and classified based on the categories proposed by Hoffman (1991). The analysis was carried out by paying attention to the form and reasons for the use of code mixing according to the context of the conversation. Using this method, the study is expected to provide a clear picture of how code mixing emerges in the interaction between Prilly Latuconsina and Agatha Chelsea.

Result and Discussion

According to Hoffmann (1991), intra-sentential code mixing occurs when elements from another language are included in a sentence or clause without disrupting the grammatical structure of the main language. In this study, the form of intra-sentential code mixing is analyzed to identify the types of insertions that take place, whether they are words, phrases, or clauses, and to understand how these elements interact with the grammar of the main language. Based on the findings, there are 10 utterances that can be categorized as code mixing within sentences according to Hoffmann's (1991) framework. Examples of these categories are presented in the following section.

Data 1

“Hari ini *I'm so excited* karena akan berbincang bincang dengan tamu yang menurut aku sangat inspiratif”

“Today I'm so excited because I'm going to talk with a guest who I think is very inspiring”

(Agatha Chelsea, 01:00)

The sentence **“Hari ini I'm so excited karena akan berbincang bincang dengan tamu yang menurut aku sangat inspiratif”** (utterance by Agatha Chelsea,

01:00) can be categorized as intra-sentential code mixing according to Hoffman (1991). This is because in a sentence that predominantly uses Indonesian, there is an insertion of English elements, namely “I’m so excited,” which is located in the middle of the sentence structure without interrupting the grammatical flow. Intra-sentential code mixing occurs when the speaker inserts words, phrases, or clauses from another language within the same sentence structure. In this example, the insertion of an English phrase shows that the speaker is fluent in both languages and is able to use them interchangeably in a single utterance to express emotion or emphasize a particular meaning. Thus, the sentence clearly illustrates the phenomenon of intra-sentential code mixing as described by Hoffman.

Data 2

“Halo, thank you banget semuanya”

“Hello, thank you so much, everyone.”

(Prilly Latuconsina, 01:15)

The sentence **“Halo, thank you banget semuanya”** (utterance by Prilly Latuconsina, 01:15) can be called intra-sentential code mixing according to Hoffman (1991) because in one Indonesian sentence there is an insertion of English, namely “thank you”. This insertion does not disrupt the sentence structure; rather, it blends in with other words such as “halo” and “banget semuanya.” According to Hoffman, intra-sentential code mixing occurs when speakers mix words or phrases from another language within the same sentence. Thus, this example shows how speakers use English to express gratitude in a more casual and familiar way.

Data 3

“Jadi setiap hari harus stand by di kantor”

“So every day I have to be on standby at the office.”

(Prilly Latuconsina, 02:00)

The sentence **“Jadi setiap hari harus stand by di kantor”** (utterance by Prilly Latuconsina, 02:00) can be considered intra-sentential code mixing according to Hoffman (1991) because the sentence is dominated by Indonesian, but contains the inserted English phrase “stand by.” This insertion of English does not change or damage the structure of the Indonesian sentence, but rather blends in naturally. Hoffman refers to intra-sentential code mixing as the mixing of languages that occurs within a single sentence, whether in the form of words or phrases. In this example, the speaker chose to use “stand by” to describe the condition of being on standby at the office in a way that feels more expressive and familiar.

Data 4

“You have so many things to do yang kayak maksudnya sibuk banget itu gimana sih kak?”

“You have so many things to do, like you're really busy. How is that possible?.”

(Agatha Chelsea, 02:11)

The sentence **“You have so many things to do yang kayak maksudnya sibuk banget itu gimana sih kak?”** (utterance by Agatha Chelsea, 02:11) is an example of intra-sentential code mixing according to Hoffman (1991) because in a sentence that mostly uses Indonesian, the speaker inserts the English clause “you have so many things to do.” This insertion does not stand alone as a separate sentence, but is integrated with the Indonesian structure that follows it, namely “yang kayak maksudnya sibuk banget itu gimana sih kak?” According to Hoffman, intra-sentential code mixing occurs when words, phrases, or clauses from another language are mixed into a single sentence. In this example, the speaker chooses to use English to emphasize the meaning of “busy” in a more expressive way, while still maintaining the continuity of the explanation in Indonesian.

Data 5

“Apakah ada interest buat continue S2 atau gimana kak”

“Are you interested in continuing your master's degree or what?”

(Agatha Chelsea, 11:20)

The sentence **“Apakah ada interest buat continue S2 atau gimana kak”** (utterance by Agatha Chelsea, 11:20) can be called intra-sentential code mixing according to Hoffman (1991) because within one Indonesian sentence there is an insertion of English, namely the word ‘interest’ and “continue”. This language mixture remains integrated with the Indonesian sentence structure, so it does not stand alone. According to Hoffman, intra-sentential code mixing occurs when speakers insert words or phrases from another language into a sentence. In this example, the use of English was chosen because it sounds shorter and more familiar, especially in the context of education or in casual conversation.

Data 6

“Walaupun kan engga semua orang punya privilege bisa melakukan apa yang dia suka”

“Even though not everyone has the privilege to do what they like?”

(Prilly Latuconsina, 14:01)

The sentence **“Walaupun kan engga semua orang punya privilege bisa melakukan apa yang dia suka”** (utterance by Prilly Latuconsina, 14:01) can be categorized as intra-sentential code mixing according to Hoffman (1991) because within one Indonesian sentence there is an insertion of an English word, namely *privilege*. This type of code mixing occurs when foreign language elements (in this case English) are inserted into the structure of an Indonesian sentence without breaking the syntactic flow. According to Hoffman, intra-sentential code mixing is usually characterized by the presence of words, phrases, or clauses from another language used in the middle of the main sentence. In this example, the use of the word *privilege* was probably chosen because the speaker felt that the term was more appropriate, popular, or difficult to replace with an equivalent in Indonesian. This shows that speakers mix languages to express meaning more effectively and in accordance with the social and psychological context.

Data 7

“So, itu kayak learning proses yang selalu berjalan setiap hari”

“So, it's like a learning process that happens every day.”

(Prilly Latuconsina, 25:18)

The sentence **“So, itu kayak learning proses yang selalu berjalan setiap hari”** (utterance by Prilly Latuconsina, 25:18) can be classified as intra-sentential code mixing according to Hoffman (1991) because there is a mixture of Indonesian and English in one sentence. The English elements that appear are ‘so’ and ‘learning’ while the main structure of the sentence remains in Indonesian. According to Hoffman, intra-sentential code mixing occurs when words or phrases from another language are inserted into a sentence without disrupting its main grammar. This is usually done by bilingual speakers to facilitate the delivery of messages, add variety, or because they feel that terms in a foreign language are more appropriate or familiar. The meaning of the sentence is that learning is a process that never stops and always occurs every day. In other words, every experience or daily activity can be a means of learning and developing.

Data 8

“Jadi kayak, it's all about music kan”

“So it's all about music, right?”

(Prilly Latuconsina, 27:06)

The sentence **“Jadi kayak, it's all about music kan”** (utterance by Prilly Latuconsina, 27:06) is an example of intra-sentential code mixing according to Hoffman (1991) because there is an insertion of English in an Indonesian sentence, namely the phrase *it's all about music*. The main structure of the sentence remains in Indonesian (*jadi kayak...kan*), but an English phrase is inserted in the middle without changing the grammatical structure. Hoffman explains that intra-sentential code mixing occurs when bilingual or multilingual speakers mix two languages in one sentence for specific reasons, such as because it is more comfortable, more expressive, or follows a trending style of language. The meaning of the sentence is that the core of the conversation is only about music. In other words, whatever is being discussed, the focus or main point intended by the speaker is music.

Data

9

“Mungkin kalau aku mempersiapkan dan aku sudah tau dari kecil aku akan lebih bisa chill menjalani hidup”

“Maybe if I had prepared myself and known this from a young age, I would be able to take life more chill”

(Prilly Latuconsina, 30:34)

The sentence **“Mungkin kalau aku mempersiapkan dan aku sudah tau dari kecil aku akan lebih bisa chill menjalani hidup”** (utterance by Prilly Latuconsina, 30:34) is an example of intra-sentential code mixing according to Hoffman (1991) because there is an English word “chill” inserted into an Indonesian sentence. The main structure of the sentence remains in Indonesian, but there is an English element in the middle of the sentence without breaking the grammatical structure. Hoffman states that intra-sentential code mixing occurs when words or phrases from a foreign language are mixed into a sentence, usually because the speaker feels that the term is more appropriate, shorter, or more popular to convey the meaning. The meaning of the sentence is that if you prepare yourself from an early age and know the direction of your life, it will be easier and more peaceful to live it. The word *chill* here gives a relaxed or pressure-free nuance in facing life.

Data

10

“Sekarang ini, sebelum kita wrap up our podcast kita mau main game dulu boleh ya kak?”

“Now, before we wrap up our podcast, we want to play a game first, okay?”

(Agatha Chelsea, 30:41)

The sentence **“Sekarang ini, sebelum kita wrap up our podcast kita mau main game dulu boleh ya kak”** (utterance by Agatha Chelsea, 30:41) is an example of intra-sentential code mixing according to Hoffman (1991) because there are several

English insertions in one Indonesian sentence, namely wrap up, our podcast, and game. The main structure still uses Indonesian, but there are English elements that blend naturally without changing the grammatical flow. According to Hoffman, this phenomenon is called intra-sentential code mixing because bilingual speakers insert foreign words or phrases into a sentence, usually for practical reasons, habit, or because the term is considered more familiar in a particular context. The meaning of the sentence is that before closing the podcast session, the speaker wants to play a game first. So, in essence, the closing of the show is postponed for a moment because there is still a game segment.

Conclusion

The conclusions of this study comprehensively address two main issues, the form and reasons for code mixing. First, the most dominant form of code mixing found was intra-sentential code mixing in the form of words and phrases, with examples such as privilege, chill, learning process, and wrap up. Second, the main reasons driving the use of code mixing, according to Hoffman's theory (1991), are vocabulary needs and emphasis on meaning, but this is strongly supported by language habits and the speakers' desire to display a communication style that is considered modern. These findings confirm that code mixing in podcasts involving public figures not only functions as a simple linguistic strategy, but also reflects their social identity, the influence of globalization, and the growing trend of bilingualism among Indonesia's younger generation.

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