



Code Mixing in Boy William's Vlog "Kediaman Raja Film Indonesia"

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ABSTRAK

Fenomena campur kode merupakan praktik umum dalam masyarakat multibahasa dimana individu menggunakan lebih dari satu bahasa atau kode dalam percakapan sehari-hari. Penggunaan campur kode juga banyak digunakan oleh para artis atau publik figur di berbagai platform. Hal ini dapat mempengaruhi penggunaan campur kode. Penelitian ini bertujuan untuk menganalisis jenis, motif, dan alasan penggunaan campur kode dalam Vlog Boy William. Pengumpulan data dilakukan dengan menggunakan metode dokumentasi dan teknik pencatatan. Data dianalisis dengan menggunakan metode kualitatif. Dalam hal ini tipe data yang dianalisis diklasifikasi berdasarkan teori jenis campur kode, kemudian diidentifikasi motif dan alasan terjadinya campur kode dengan menggunakan teori dari Hockett (1958) untuk mengidentifikasi motif dan Hoffman (1991) untuk mengidentifikasi alasannya. dari campur kode. Data disajikan secara informal. Hasil penelitian menunjukkan bahwa ditemukan semua jenis campur kode, seluruh motif dan enam alasan, hampir semua alasan terjadinya campur kode muncul dalam vlog Boy William, kecuali karena menekankan pada suatu hal. Ada tiga jenis campur kode yang ditemukan pada ungkapan Boy William. Campur kode intra-kalimat merupakan jenis campur kode yang paling sering terjadi. Motif pengisian gengsi merupakan jenis motif yang paling sering terjadi dalam campur kode. Membicarakan topik tertentu merupakan alasan paling sering terjadinya campur kode.

ABSTRACT

The code mixing phenomenon is a common practice in multilingual societies where individuals use more than one language or code in their daily conversations. The use of code mixing is also widely used by artists or public figures on various platforms. This can affect the use of code mixing. This study is aimed to analyze the types, motives, and reasons of the use of code mixing in Boy William's Vlog. The data were collected by using documentation method and note taking technique. The data were analyzed by using qualitative method. In this case, the analyzed data types were classified by the theory of code mixing types, then the motives and reasons of the code mixing were identified by using the theory from Hockett (1958) to identify motives and Hoffman (1991) to identify the reason of code mixing. The data were presented informally. The result showed that there were found all the types of code mixing, all motives and six reasons, almost every reason for code mixing appears in the Boy William's vlog, except being emphatic about something. There are three types of code mixing found in the expression of Boy William. Intra-sentential code mixing is the most frequent type of code mixing. Prestige filling motive is the most frequent type of motive that occurred in the code mixing. Talking about particular topic is the most frequent reason of the code mixing.

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1. INTRODUCTION

Language usage can't be separated from human life, language enables us to make social activities. It is our only form of communication, and to ensure that we succeed in communicating, we need to take the point of view of others into account, basically communicate using a certain form of language others can recognize (Suryanto & Sari, 2021; Wahyuni et al., 2019; Widiyanto, 2018). In every region of the world, people developed their own language, their own way to interact between their communities. In this Globalization era, multilingual society is not uncommon, sometimes people from multilingual society mix the language code in their communication process (Bierbaumer, 2021; Brick et al., 2019; Okal, 2014). Language is an object of study in sociolinguistics. Sociolinguistics is the study of the characteristics of language varieties, the characteristics of their functions, and the characteristics of their speakers as these three constantly interact, change, and change one another within a speech community (Bamman et al., 2014; Harya, 2018; Islamiyah & Fajri, 2019). Previous study stated that in everyday life, humans interact by using one or more languages (Mahmud, 2020). How someone speaks is influenced by the social context in which they live, or in other words people will speak in different ways according to the situation they are in.

Bilingualism in society refers to the ability of a person or group of people to communicate effectively in two languages. This phenomenon can occur in various social contexts, whether in the family, education or workplace. In a bilingual society, individuals have the opportunity to expand their range of communication, enrich cultural experiences, and gain a deeper understanding of the two languages they speak (Kuzyk et al., 2020; Nurhamidah et al., 2018; Verhagen et al., 2020). This can create closer relationships between individuals from different cultural backgrounds and promote cross-cultural understanding. Additionally, bilingualism also has economic benefits, as individuals who can speak more than one language have a competitive advantage in the global job market (Chen et al., 2022; Hofweber et al., 2016). However, challenges can arise in maintaining and developing both languages in a balanced manner, especially if one language dominates in a particular environment. Previous study state in a bilingual society, it is important to promote support and respect for both languages and facilitate the exchange of culture and experiences to strengthen both languages and maintain their equality (Cahyani et al., 2018).

Developing communicative competence in more than one language gives an individual more edge to express their feelings and thoughts, than only using their native language. It also helps them satisfy their individual and social needs in the different context of the language (Khayati et al., 2019; Suprianti & Jayanta, 2020). The phenomenon of using two languages in an utterance called code mixing. Previous study states that code mixing is the use of two or more languages together in the course of a single utterance (Novedo & Linuwih, 2018).

The code mixing phenomenon is a common practice in multilingual societies where individuals use more than one language or code in their daily conversations (Haris, 2017; Wirhayati & Safitry, 2020; Yuliana et al., 2015). This often occurs when individuals cannot find the right words or phrases in one language to express their thoughts or feelings, so they insert words or phrases from another language. Apart from that, code mixing can also occur as a way to demonstrate cultural identity or social status, or because there is strong intercultural contact in that society (Ansar, 2017; Mustikawati, 2016). For example, in everyday conversations in Indonesia, someone might use a mixture of Indonesian and regional languages, or even add terms or phrases in English or other languages. Previous study state this phenomenon reflects the complexity and dynamics in cross-cultural communication and shows the flexibility of language in adapting to communication needs in diverse contexts (Lee & Drajati, 2019).

Many people around the world use two or more languages. In Indonesia, English has become the third most important language, while the first and second most important languages are national languages such as *Bahasa* and local languages such as *Basa Bali*. Code mixing occurred in one of researcher favorite YouTuber videos; Boy William. Boy William is one of Indonesian celebrities that often communicates using mixing code in his own show program on his YouTube channel, he often delivers his utterance to the viewers using two languages which mainly are Indonesian and English language. This phenomena leads the researcher to analyze a selected video from Boy William YouTube Channel. In this study researcher will analyze the type of code switching and code mixing used by Boy William, and the reasons why he used code switching and code mixing in a vlog titled *Kediaman Raja Film Indonesia*.

2. METHOD

This research used observation non participant method that involves the step-by-step process in order to gather the information. There are some steps in this research to collecting the data. The first step is the researcher will search in YouTube Boy William's vlog. The second step is the researchers watched and listened the vlog and transcribe all the utterances in the vlog (Poplack, 2004). The aim of the aims processing of data analysis is to answer the questions in problems of the study. The method that used to analyze the data will use the qualitative method. In qualitative method, the researcher describes the types of code mixing, the motive of code mixing, and the reason of code mixing used by Boy William and his guest during the vlog that used theory from (Hoffman, 1991). This research used informal method for presenting data. The informal method is presenting data analysis by using words and sentences. The data is presented in the form of dialogue by the Boy William and his guests that used Code Mixing. The Code Mixing in dialogue was typed boldly.

3. RESULT AND DISCUSSION

Result

Code mixing can be divided into 3 categories. Intra-sentential code mixes, and Inter-sentential code mixing, and involve change of pronunciation. People have their own motive on why they use code mixing. There are two motives, need filling motive, and prestige filling motive. People also have reason why they use code mixing, those are talking about a particular topic, quoting somebody else, being empathic about something,

interjection (inserting fillers or sentence connectors), repetition used for clarification, intention of clarifying the speech content for interlocutor, and expressing group identity.

Intra-Sentential Switching

Intra-sentential code mixing is a type of code mixing that occurs within the scope of a single sentence or utterance. The insertion of other language elements in the main language sentence can occur in the form of words, phrases, clauses and sentences. Although it shows the mixing of two languages, one language is more dominant than the other, and both are still in the same topic. The following are data related to intra-sentential code mixing is show in Table 1.

Table 1. Intra-Sentential Code Mixing

Kinds	Excerpt
Word	Boy William : “What’s up! <i>Ci</i> Astrid!” “ <i>Iya</i> , we’ll be ready.”
Phrase	Boy William : “Do you know, you are Manoj Punjabi and you want a job on a vlog <i>bersama anak bawang?</i> ” Boy William : “ <i>Pak Manoj jadi tidak apa apa nih kita entar melihat behind the life of MD Production?</i> ”
Clause	Boy William : “ You know , <i>gua selalu datang ke restoran ini. Lu tau ga?</i> ” Manoj Punjabi : “ I would buy the material , <i>desain, jual dan buka toko.</i> ”
Sentences	Manoj Punjabi : “ <i>Itu kan apresiasi</i> , that is very important. ” Manoj Punjabi : “Ga perlu tenaga, they don’t want me. ”

Base on Table 1, the sentence “What’s up! *Ci* Astrid!” above is categorized as the intra-sentential code mixing. It contains an insertion of a noun of Chinese Indonesian word “*Ci*” in the English dominant sentence. *Ci* is a Chinese Indonesian word that originated from the word *cici*. It referred to a Chinese female older than the speaker of the word. It is often put before someone’s name. The motive of code mixing above is prestige filling motive. The word “*iya*” can be replaced by its equivalent word “yes” and the context of the sentence will remain the same. However, she demonstrates her ability as a bilingual, to mix code in her utterance without realizing it.

The motive of code mixing above is prestige filling motive. The words “*bersama anak bawang*” referred to a person that has little to no experience on something. The phrase has an equivalent in English, which is “with a newbie” without changing the context of the sentence. Which means the input is not obligatory. Perhaps the usage of “*bersama anak bawang*” is to spice the conversation up. Altering and mixing foreign words is a style Boy William often uses when speaking to other bilinguals.

The sentence “You know, *gua selalu datang ke restoran ini.*” above is categorized as the intra-sentential code mixing because it contains an insertion of a dependent clause in English “You know”. The proof of “You know” is a dependent clause, because it can’t stand alone, it can’t form a complete thought without “*gua selalu datang ke restoran ini*”. The sentence “I would buy the material, *desain, jual dan buka toko.*” above is categorized as the intra-sentential code mixing. It contains an insertion of a clause in English language “I would buy the material”. It is a clause because the whole context is continued using Indonesian language “*desain, jual dan buka toko*”.

The sentence “*Itu kan apresiasi*, that is very important.” above is categorized as the intra-sentential code mixing. It contains an insertion of a sentence in the English language “that is very important”. The motive of code mixing above is prestige filling motive. Without mentioning the sentence “that is very important” Manoj Punjabi already said “*Sangat penting*” twice which has the same meaning. Perhaps he wanted to point out how valuable all of the achievements were for him personally.

The sentence “Ga perlu tenaga, they don’t want me” above is categorized as the intra-sentential code mixing. It contains an insertion of a sentence “they don’t want me”. The motive of code mixing above is prestige filling motive. The words “they don’t want me” referred to Manoj Punjabi's experience while the film industry was crumbling in the 90’s and was not hiring new talent due to the crisis at that time. The equivalent of the words in Indonesian language is “*mereka tidak menginginkan saya*” The usage of its equivalent will not alter the meaning of the sentence. Which means the input is not obligatory. Perhaps the usage of “*mereka tidak menginginkan saya*” was to spice the conversation up.

Intra-Lexical Code Mixing

Intra-lexical code mixing refers to code mixing happens in the word boundary, usually the speaker mixes English words by using Indonesian affixation; Indonesian pre-fixation (me-, di-, nge-, di-, etc), and Indonesian suffixation (-nya, -an, -in, etc). Here are some sample data that show intra-lexical code mixing. The data of intra-lexical code mixing is show in Table 2.

Table 2. Intra-Lexical Code Mixing

Kinds	Excerpt
Intra-Lexical Code Mixing	Manoj Punjabi : “I would buy the material, <i>desain, jual dan buka toko.</i> ” “ <i>Oke ga rugi, jadi ada business sense-nya.</i> ”

Base on Table 2, the sentence “*Oke ga rugi, jadi ada business sense-nya.*” above is categorized as the intra-lexical code mixing. It contains an insertion of intra-lexical code mixing in the form of combination of the English noun phrase “business sense” and the Indonesian suffix “-nya”.

The motive of that code mixing is need filling motive. The phrase “business sense” can’t be replaced with its Indonesian equivalent counterpart “*naluri bisnis*”. The phrase “business sense” has more specific context in its meaning. In the case of the sentence above, it is about an understanding whether continuing the textile business makes sense or not. So it is not only talking about the “sense” or “*naluri*” of Manoj Punjabi. The speaker’s decision to use the phrase “business sense” and add it with an affix “-nya” to show ownership causes the code mixing phenomenon in the realm of lexical domain.

Involve Change of Pronunciation

The final category of code mixing types is code mixing which involves changes in pronunciation. Here are some samples of code mixing that involves change of pronunciation. The data of change of pronunciation is show in Table 3.

Table 3. Involve Change of Pronunciation

Kinds	Excerpt
Involve Change of Pronunciation	Boy William : “One day, I will have an office like this amin pak!”
	Manoj Punjabi : “Akhirnya dapat kesempatan masuk ke TV. Saya dari TV dulu, orang TV saya, sinetron.”

Base on Table 3, the motive of code mixing above is need filling motive. The word “*amin*” has no Indonesian language equivalent. The word is a borrowed English word “amen” that has a phonemic transcription /ei'men/. However there is an alteration of how the word sounds. In Indonesian language it has phonemic transcription /amm/.

The sentence “Akhirnya dapat kesempatan masuk ke TV. Saya dari TV dulu, orang TV saya, sinetron.” above is categorized as involving change of pronunciation code mixing. It contains an insertion of a noun of the English word “TV” that stands for television. The motive of code mixing above is need filling motive. The word “TV” has no Indonesian language equivalent. The word is a borrowed English word “television” that has a phonemic transcription /ti:vi:/. However, there is a change of how the word sounds. In Indonesian language it has phonemic transcription /ti:fi:/.

Discussion

There are all three types of code mixing found in the Boy William’s vlog. Intra-Sentential Code Mixing appears 41 times out of 45 data, Intra-Lexical Code Mixing appears 1 time out of 45 data, and Involve Change of Pronunciation appears 3 times out of 45 data. All types of motives of code mixing in the Boy William’s vlog. Prestige filling motives appears 39 times out of 45 data, and need filling motives appears 6 times out of 45 data (Wirhayati & Safitry, 2020; Yuliana et al., 2015).

Almost every reason for code mixing appears in the Boy William’s vlog, except being emphatic about something. Talking about particular topic appears 34 times out of 45 data, quoting somebody else appears 1 time out of 45 data, interjection appears 2 times out 45 data, repetition used for clarification appears 4 times over 45 data, intention of clarifying speech content for the interlocutor appears 2 times out of 45 data, and expressing group identity appears 2 times out of 45 data (Abudayeh & Dubbati, 2020; Suardhana, 2022; Usman et al., 2018).

This research can help in understanding the phenomenon of code mixing, namely the use of mixed languages in everyday communication, especially in digital media such as vlogs. Through analysis of Boy William's vlog, this research can provide deeper insight into popular culture, especially in the context of social media and online entertainment in Indonesia (Fitria & Juwita, 2018; Premana et al., 2021). The results of this research can also contribute to the field of applied linguistics, especially in the development of more effective communication strategies in digital media which often utilize code mixing. The findings from this research can be

applied in language teaching, especially in understanding and teaching language diversity and the interaction between language and culture in digital spaces.

However, this research also has weaknesses, this research may not be able to directly generalize the findings to a wider population because it focuses on one vlog from one particular content creator. If this research only analyzes one or a few vlogs, there is a risk of limitations in the representation of the code mixing phenomenon as a whole. Sometimes, the interpretation of code mixing can be subjective and depends on the researcher's interpretation (Harya, 2018; Wirhayati & Safitry, 2020). This could limit the objectivity of the findings. Code mixing analyzes may not fully encompass relevant cultural, social, and historical contexts that may influence a deeper understanding of the phenomenon.

4. CONCLUSION

This research concludes that the most frequent type of code mixing used by Boy William and his guests is intra-sentential code mixing, with prestige filling motives is the most frequent motive for code mixing, and talking about a particular topic is the most frequent reason of the code mixing. Code mixing that occurred in the vlog mainly due to the habit or style of the speaker to mix code in their utterance as you can see from the transcript. Boy William and his guests in one part of the video consistently use the Indonesian language or the English language. In other parts of the video they mix the code either in an English language dominant sentence, or Indonesian language dominant sentence. However, sometimes the speaker needs to insert a foreign language element into the sentence due to the limitation of their native language.

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