# Code-mixing by a content creator Gita Savitri Devi: How and why?

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| Article Info | Abstract |
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| | Code-mixing, which is the use of two or more languages that are mixed in one utterance, is commonly practiced by bilingual or multilingual people. Then, this study aims to find out the types and the reasons for code-mixing performed by Gita Savitri Devi, a content creator, in one of her videos on YouTube channel entitled "Plis Stop Nyebarin Hoaks!! Beropini Eps. .55". Qualitative descriptive method is used to conduct this study, and the data are analyzed using Hoffman's theory (1991). The results of this study indicate that there are three types of code-mixing that are found in the video, namely intra sentential code-mixing, intra lexical code-mixing and involving a change of pronunciation. Furthermore, the writers also find three reasons why code-mixing is utilized, among others are: (1) talking about a particular topic; (2) being empathetic or emotional about something; and (3) repetition used for clarification. The existence of code-mixing in our daily life is able to facilitate us to language learning. However, there are still some mistakes in using the language such as dictions and ungrammatical structure. Therefore, we have to be careful in using the language and adjust it with the society to avoid miscommunication. |

## INTRODUCTION

Language is something that is not able to be separated from society. According to Wardaugh (2006), language is what the individuals of a specific society talk. Furthermore, he added that society is any group of people who are united for a certain reason or purpose. By using language, individuals can be connected and communicate with each other to attain their wants such as getting information or something they need to know. Language helps them to get some information, shows their feelings and reveals some ideas.

To interact each other, people should obey norms of conversation that prevail in the culture of society around them. Society and language have a relationship that makes them not separated. In linguistics, relation between language and society is learned in sociolinguistics. Holmes (2000) states that sociolinguistics is the ponder of the relationship between language and society. Furthermore, Wardaugh (2006) asserted that sociolinguistics is concerned with investigating the relationship between dialect and society to be a stronger understanding of the structure of language and how languages work in communication. From a few past definitions about sociolinguistics which were argued by experts, it can be summarized that sociolinguistics could be a department of linguistics that studies about language which is related to community, assortment, function, and the users of the language.

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Having some abilities to use two or more languages makes people mix their languages when they communicate to each other, either intentionally or unintentionally. These people are then known as bilingual or multilingual speakers. In fact, A few bilingual or multilingual speakers mix two codes when they cannot discover proper words or expressions or when there is no suitable interpretation for the language being used. The solution is mixing their codes so that they can understand and make a conversation as usual. This way that they used is called code-mixing in linguistics study.

According to Mujiono and Suharto (2017), code-mixing is a methodology of communication in bilingual bunches where colonies can talk using two languages.This term is used by some Indonesian who live abroad, especially content creators that were and are abroad. They used code-mixing automatically in their daily conversation. One of them is in Gita Savitri Devi's.

Gita Savitri Devi is an Indonesian who lives in Hamburg, Germany. She completed his chemistry study at Free University in Berlin. She is one of the video content creators on YouTube. Besides being a content creator, Gita is the author of a book entitled "Rentang Kisah" and has been a cosmetic brand ambassador. To support his career and life abroad, Gita does not only learn German but also English. Gita mixes these languages into one as in the video entitled "Plis Stop Nyebarin Hoaks!! Beropini Eps. 55". She explains the cases use English and Indonesian especially for specific compound or medicine. She mixesher language in this video. There are a lot of code-mixing cases that are found here, so the writers is attracted to conduct this research.

According to the case above, the writerss are interested in studying code-mixing because she is curious and discovers about the phenomena of using code-mixing in Gita's YouTube Channel. She mixes her utterances in almost all of her videos with different types of code-mixing. The writers choose her video as the object of this research. The writers are interested in analyzing the type and the reason she code-mixes her language.

Research on code-mixing is a lot, but the writers believe that this issue is still getting paid attention due to the fact that language is dynamic. The phenomenon of code-mixing nowadays is even getting more often used because of the development of using technology, so people can communicate with others around the world. One of the previous research studies on code-mixing is from Sukrisna (2019) with his thesis entitled "an analysis of using code mixing on Atta Halilintars' video Youtube channel". His research was a descriptive qualitative method. The result of his study was that he found thirty-four information within the types and levels of code-mixing. Within the sorts of code-mixing, the most elevated type was intra sentential of code-mixing and the most reduced type was including a change of articulation. Meanwhile, within the levels of code-mixing, the prevailing level was word level and the least level was repetition word and idiom level.

The second research is from Saleh (2017) with his thesis entitled "an analysis of code-mixing used by teachers of Zarindah house of learning in the teaching learning process". He used Hoffman's theory about code-mixing. he used a qualitative strategy to analyze his research and found 44 data of code-mixing from the primary instructor and 43 data from the second instructor. There were two sorts of code-mixing utilized by the instructors, namely intra sentential code-mixing and change of articulation. The prevailing sort that the instructors utilized was intra sentential code-mixing, and the reason of utilizing code-mixing were quoting someone else, interjection, repetition used for clarification and real lexical need.

The third research is from Mulyani (2011) entitled "code mixing analysis of the judge comments and the host utterances on five episodes of workshop round in Indonesian idol singing competition season 6". She examined the code-mixing in word-class and state that was utilized by the judge's comments and the host. She also analyzed the components which impact them in mixing the language. From the result of her research, she found that 13 data included in code-mixing. In word class, she found 6 data, whereas in a phrase she found 9 data. For the calculation of

the code-mixing, she found six components that impact the subject mixed with their language.

Furthermore, Luke (2015) investigated the types of code-mixing and reasons for code-mixing used among pamonanese in closed group Facebook, Parata Ndaya. Her data were taken from comments of three active members of Parata Ndaya. The comments selected were talking about political issues that occurred during Regional House Representative Election in 2014. The result indicated that code-mixing was mostly found in jokes and some comments about political leaders. The type of code-mixing which was dominantly used was intra-lexical mixing. Meanwhile, the seven reasons for code-mixing proposed by Hoffman (1991) were all found in the comments used by the respondents. Then, the most frequent reason for code-mixing was expressing group identity.

According to Wardaugh (2006), code-mixing occurs in speakers using two different languages together in one expression. Bilingual society or people who are confronted with several cultures in their daily lives will find it very easy to find code-mixing. In the code-mixing processes, there will be one language that dominates among other languages or one dominating others. It is usually in the form of a word, phrase, clause, sentence, or idiom. Hudson (1996) argues that language mixing is a condition where a bilingual is proficient in speaking two different languages without changing any details in certain situations.

Code-mixing just happens and in an unspecified situation. This usually arises because the speaker often uses the language and usually, some people are not only bilingual, they use code-mixing to express things to make them easier to understand. Code-mixing is the mixing of one language in another language by the speaker in a communication. Besides the code-mixing, there is also a phenomenon that happens in bilingual or multilingual communities called code-switching, the contrast between code-switching and code-mixing is that code-switching is the change of language from one dialect to another at all in one sentence. But in case the speakers mix dialect *a* to *b* at the clause or phrase level it is called code-mixing. In other words, code-mixing occurs intra-sententially, while code-switching inter-sententially (Alenazi, 2016, as cited in Perlina & Taman, 2021).

Based on definitions over, the writers conclude that code-mixing is a phenomenon that exists in a bilingual or multilingual community where the speakers do a communication process by using language that they mix (word to word or phrase to phrase) from one language to another language at the same discussion or conversation.

## Types of code-mixing

In his book Hoffman (1991)divides types of code-mixing and code switching into three types. The first is intra-sentential code-mixing. This type of code-mixing happens inside a phrase, a clause or a sentence boundary, for example in English - Indonesia on Arnold Poernomo's video YouTube channel on 19th october 2020 entitled "Harta tahta chef Renata-Arnold Poe":

Chef Arnold: **First impression** lu apa? (What is your first impression?)
Chef Renata: ngeliat lu? (about you?)

In the conversation above, there are two speakers: Chef Arnold and Chef Renata. This conversation occurs in eleven minutes one second. Chef Arnold uses "first impression" which is English word and then he mixes it with "lu apa". It is Indonesian. Thus, it is called intra-sentential code-mixing between Indonesian and English.

The second type of code-mixing is Intra-lexical code-mixing. This kind of code-mixing occurs within a word boundary. Here is the example from master chef Indonesia season 7 on 13th November 2020 entitled "siapa yang tersingkir dari black team | galeri 10:

Chef Renata: ... Tapi kalo buat acar sebesar itu, baru akan menjadi acar yang baik, mungkin besok, dia belum **ter-pickled** dengan baik... ". (for making those big pickles, it will be good pickles maybe tomorrow, it has not picked well).

This statement uses English "pickled" and Indonesian prefix "ter-". It mixes together into a

sentence. Chef Renata said three minutes and three second between English and Indonesian at the level of the word, so it is called Intra-lexical code-mixing.

The last type is involving a change of pronunciation. This kind of code-mixing happens at the phonological level, as when Indonesian people say an English word, but adjust it to the Indonesian phonological structure. For instance, the word "subscriber" on Deddy Corbuzier's video Youtube channel that is used by Denny Sumargo is pronounced like what is really written with /u/ sound, not pronounce as /ə/. Phonetically, the word subscriber should be /səbˈskraɪ.bər/. Therefore, this example is classified as involving a change of pronunciation.

**Reasons for code-mixing**

According to Hoffman (1991), there are a few reasons for bilingual or multilingual people to switch or mix their languages. The first reason is talking about a particular topic. It implies that a few bilingual individuals prefer to use code-mixing to conversation about a specific theme that's distinctive from her everyday language. Secondly, quoting somebody else code-mixing occurs when some people want to give suggestions or something that important to others. For instance, "ajining diri ana ing lathi, jadi harus ati ati kalo ngomong" the meaning is pure personality is in speech so as a human you should be careful in talking. The third reason is being emphatic about something (expressing solidarity). For example, when our friend is sick and we message her *get well soon ya, biar cepet kuliah lagi*", it becomes our habit so we automatically use that to show our feelings. Fourth, interjection is a short exclamation such as *duh!, hey!, oh!, shit!,* etc. There are no grammatical rules in an interjection, but the speaker usually uses them in the conversation. Fifth, repetition used for clarification, and repetition is not as it were to clarify the speech but moreover the message. Sixth, the intention of clarifying the speech substance for interlocutors. When bilingual talks to another bilingual, there will be parcels of code-switching and code-mixing happens. The last reason is expressing group character. Code switching and code-mixing are also utilized to precise group character. The rule is like in interjection, but the speaker usually uses them within the conversation.

**METHODS**

This study used a qualitative descriptive method which is described by Djajasudarma (1993) as a complex social reality by describing, classifying, and analyzing naturally. There is an attempt to describe, take notes, analyze and interpret the conditions currently occur. In other words, descriptive study aims to obtain information about the current state and the relationship between each variable. Moreover, Punch (2016) states that qualitative data are most likely to be words that we get by asking (meeting), observing (perception), or reading (records) or a few combinations of these three activities. In this case, the data that writers used are in the forms of a recording script that are transcribed from the selected YouTube video.

In terms of data source, the writers used one of the Youtube videos from Gita Savitiri Devi's channel. The video entitled "Plis stop nyebarin hoaks!! Beropini eps. 55". The duration of the video is about thirty minutes and one second. As discussed earlier, Gita Savitri Devi is an Indonesian who lived in Germany. In fact, in her video she mixes her languages because everyday she interacts with people who speak English and Germany. From her video, the writers then transcribed her utterances as the data for this study.

The process of collecting the data in this study was divided into several steps. First, the writers watched the video many times. Secondly, the writers transcribed the utterances become a script. Furthermore, the writers sorted out the utterances that contain the practice of code-mixing. Finally, the writers put the data into a table form in order to be systematic and easier to analyze.

After collecting the data, the writers analyzed the data using Hoffman's (1991) theory to find out the type and reason for code-mixing. The process of data analysis involved several steps. First of all, the writers identified and classified the type of code-mixing for each utterance found.

Secondly, the writers analyzed the reasons for using code-mixing. In this case the writers described them in the forms of essays. Finally, the writers drew a conclusion.

## RESULTS AND DISCUSSION

There were two main objectives of this study. The first objective was to find out the type of code-mixing, and the second one was to analyze the reasons for using code-mixing. These two objectives will be presented in the following subsequently.

**Types of code-mixing**

The writers used Hoffman's (1991) theory to analyze the data. From the analysis, it was found that all three types of code-mixing proposed by Hoffman were found in the video. First, Out of 129 data found, 94 data were categorized as intra-sentential code-mixing. In this type, the language used was English-Indonesian and Indonesian-Germany. Second, 32 data were classified into intra-lexical code-mixing. Interestingly, all data were mixing between English and Indonesian. Finally, 3 data were grouped as involving change of pronunciation. Thus, the result of the study regarding the type of code-mixing can be summarized in **Table 1**.

**Table 1.** Types of code-mixing

| No. | Types of code-mixing | Occurrences (Utterances) |
|-----|----------------------|--------------------------|
| 1. | Intra-sentential code-mixing | 94 |
| 2. | Intra-lexical code-mixing | 32 |
| 3. | Involving change of pronunciation. | 3 |
| | Total | 129 |

Furthermore, the disccusions for each type of code-mixing found were presented in the following.

*Intra sentential code-mixing*

Intra sentential code-mixing means a type of code-mixing that occurs on a phrase, a clause or sentence boundary. Then, the result showed that the type of intra sentential code mixing uttered by

Gita was in the form of words, phrases, and clauses.

The first category of intra sentential code-mixing used by Gita was in the form of words. Words, in linguistics, is defined as "one or more morphemes that can stand alone in a language" (Lieber, 2009, p. 3). *Speakers, listening,* and *utterances* are then examples of words consisting of more than one morpheme. These examples might be produced in speech or writing. Thus, it can be said that a word can be defined as a meaningful unit in a language, either in spoken or written. From the analysis, there were 51 utterances that were used in the form of words. The following were then some examples of intra sentential code-mixing in the form of words.

1) Jadi hanya untuk ibaratnya ngebersihin **surface** tangan yang abis nyentuh macem macem, gitu ya?
*(So it is just like cleaning up the hand surface that touches all kinds of things, is that right)*

This utterance occurs at 03:09 minutes. In this video Gita uses Indonesian as the dominant language. Then, she inserts an English word in her utterances, namely *surface* which means *permukaan*. Based on the theory that Hoffman put forward this situation is called intra-sentential code-mixing. This is because Gita inserts the word within the sentence boundaries so it is called intra sentential code-mixing.

2) Wishhh **claiming-nya bold** banget ya, yang takut corona, yang kena corona, itu obatnya, dia pikir dengan dia ngomong insha Allah sebanyak itu orang akan yaaaa okee ini dari Allah.
*(Wishhh the claiming is really bold, the one who is afraid of corona, the one who gets corona, it is the medicine, she thinks with him saying insha Allah that many people will yaaaa okee this is from Allah).*

There are two types of code-mixing in the utterance above: intra sentential and intra lexical. For intra sentential was shown on word *bold* because it is code-mixing in a sentence boundary. For intra lexical code-mixing was shown on word

*claiming-nya* which is claiming is an English word, and she adds *-nya* which is an indonesian suffix. This word still includes intra sentential code-mixing because gita inserts it in the sentence. This utterance came up on 07:09. She uses Indonesian and English code-mixing.

Moreover, another category of intra sentential code-mixing used by Gita was in the form of phrases. A phrase is a combination of several words that form a single meaning, but not in the form of a word and subject because the phrase is composed of head and modifier. The writers found 33 utterances in the phrase form. Consider the following example:

3) Oke, logikanya mereka nyuruh hindarin **ice cream** itu apa? Karena katanya virus tuh **heat sensitive** gitu?
*(Okay, logically, what do they tell you to avoid ice cream? Because he said, the virus is heat sensitive?)*

This utterance is at 09:08 minutes. Gita puts *ice cream* and *heat sensitive* in her utterance where both are English phrases. *ice cream* in Indonesian is es krim, and then *heat sensitive* means *peka terhadap panas*. Based on the theory of Hoffman, these samples are classified into intra sentential code-mixing.

The last category of intra sentential code-mixing was found in the form of clauses. A clause is a group of words that consist of at least subject and verb. The subject of a clause can be mentioned or hidden, but the verb must be apparent and distinguishable.

4) Dan point selanjutnya, **correct me if I'm wrong,** kalo masalah korona virus ini kan memang belum Ada anti virus nya kan meaning badan kita sendiri gitu immune system-nya.
*(And the next point, correct me if I'm wrong, the problem of the coronavirus is there is no anti-virus, it means our own body is the immune system).*

On a clause shown on 26:49, Gita puts *Correct me if I'm wrong* which is a clause in her utterance. She mixes it with Indonesian so it is called intra sentential code-mixing. Clause can consist of phrases and can be a sentence. She mixes Indonesian which is her official language with English. Thus, based on Hoffman's theory, it is called intra sentential code-mixing.

### Intra lexical code-mixing

The second type of code-mixing is called Intra lexical code-mixing, which means a type of code-mixing that occurs within a word boundary. There are 32 data that contain intra lexical code-mixing in the video. This type occurs in the level of affixes. The sample of the data is as follows.

5) atau gak dia emang **men-degrade** kata-kata insha Allah
*(Or she just degraded the words insha Allah).*

Gita uses an English word *degrade*, and mixes an Indonesian prefix *men-*, so the word *degrade* and the prefix *men-* become one word. She mixes Indonesian and English in this utterance in the word boundary. Therefore, this utterance is categorized as intra-lexical code-mixing.

### Involving a change of pronunciation

The last type of code-mixing is involving a change of pronunciation. It can be said that this type occured in the phonological level. This type usually occurs in a word that is basically from English and then modified into Indonesian with different spelling and pronunciation. The writer found three data from Gita's video, namely the words *preacher, social, and recruiting*. Gita pronounces the three words using Indonesian accents. In other words, she breaks the phonological rule for pronouncing the three English words mentioned above. In this case, the word *preacher*, *recruiting,* and *social* should be pronounced /ˈpriː.tʃər/, /rɪˈkruːtɪŋ/, /ˈsəʊ.ʃəl/. Therefore, these samples are classified as involving a change of pronunciation.

### Reasons for code-mixing

Moreover, in terms of the reasons for code-mixing, Hoffman (1991) states there are some reasons for bilingual or multilingual people to switch or mix their languages. Those are talking about a particular topic, quoting somebody else,

being empathic about something (expressing solidarity), interjection, repetition used for clarification, intention of clarifying the speech content for the interlocutor, and expressing group identity. However, the results of the study indicated that there were only three reasons for using code-mixing in Gita's video: (1) talking about a particular topic; (2) being empathetic or emotional about something; and (3) repetition used for clarification. In brief, from these three reasons, talking about a particular topic is the most frequently used in Gita's utterances. This occurrence can be understandable since Gita, in her video, is talking about a certain issue which is happening, namely coronavirus.

**Table 2.** Reasons for code-mixing

| No. | Reasons for code-mixing | Occurrences (Utterances) |
|-----|-------------------------|--------------------------|
| 1. | talking about a particular topic | 109 |
| 2. | quoting somebody else | 0 |
| 3. | being emphatic about something (expressing solidarity) | 16 |
| 4. | interjection | 0 |
| 5. | repetition used for clarification | 4 |
| 6. | the intention of clarifying the speech substance for interlocutors | 0 |
| 7. | expressing group character | 0 |
| | Total | 129 |

As can be seen from **Table 2**, the first reason why Gita used code-mixing was due to talking about a particular topic. As mentioned by Hoffman (1991), the reason of talking about a particular topic is preferred to use since few bilingual or multilingual speakers talk about a specific theme that is distinctive from their everyday language. Thus, from the analysis, this reason is even the most frequently used by Gita. People, admittedly, tend to use a specific language to talk about a particular topic. That is why in the video, for instance, Gita prefers to use "Coronavirus" than "virus korona" and "immune system" than "sistem imun" along the conversation, and it occurred in minutes 23:54. She automatically uses English when she explains a particular topic, so she uses code-mixing in almost all of her sentences.

Next, another reason is being empathic or emotional about something. It is claimed that bilingual or multilingual speakers are more convenient to be emphatic using their second language to express their feelings. For example, nowadays an Indonesian that learns and knows English, prefer to use English to show their happiness, sadness and so forth, e.g., *thank you ya, get well soon*. Thus, one example of being emphatic or emotional about something is when Gita, In the video, says *sayangnya banyak influencer yang not critical enough*. This is to show Gita's arguments and her disappointment with some people who have less care about something being discussed, that is, the products to be promoted or sold.

The other reason that was found was repetition used for clarification. Similarly, people repeat what they say but in a different language is intended to clarify what they say in order that the message is well-understood by their interlocutors or listeners (Hoffman, 1991). In fact, as a bilingual or multilingual, we usually or automatically use two different languages with the same meaning to explain the issue or problem. It means that we repeat our ideas in different languages. For instance, Gita repeats *pare* in Indonesian on minute 17:39 with *bitter melon* which is an English word to make it clearer.

## CONCLUSION

The current research has examined the type and the reasons for using code-mixing in one of Gita Savitri's Devi's videos uploaded on her Youtube Channel. From the results, it can be concluded that all three types of code-mixing proposed by Hoffman (1991), which include intra sentential code-mixing, intra lexical code-mixing and involving a change of pronunciation were employed by Gita. Gita almost practiced code-mixing in every utterance that she talks, and she mostly mixes English and Indonesian. Besides, she also used German and Indonesian code-mixing in her video because she lives in German Moreover, this study found three reasons of code-mixing,

namely talking about a particular topic, being emphatic or emotional about something, and repetition used for clarification.

Finally, the existence of code-mixing in our daily life is able to facilitate us to language learning. As Spice (2018) asserted, code-mixing can assist learners acquire their target language, particularly those who are at the beginning stages of language learning. However, there are still some mistakes in using the language such as dictions and ungrammatical structure. Therefore, we have to be careful in using the language and adjust it with the society to avoid miscommunication.

## ACKNOWLEDGMENTS

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