

CHAPTER I INTRODUCTION

1.1 Background of the study

In this age of globalization, almost no one can speak only one language. Most people are able to communicate in more than one language. The ability to speak more than one language in linguistics is referred to as "bilingualism" or "multilingualism".

Most people in Indonesia speak at least two languages, either Indonesian and the local language or Indonesian and a foreign language. These conditions are influenced by a variety of factors, including the environment. People who grow up in a bilingual society will become bilingual as well. When communicating, bilingual people often mix the two languages they have mastered.

This kind of phenomenon is called code-mixing. Code mixing occurs when bilinguals use two languages simultaneously in one utterance (Wardhaugh, 1986). Bilingual or multilingual speakers often mix one word, phrase, and other lexical items from language 2 (i.e., English) into language 1. (i.e., Indonesian language) in a single utterance.

Code-mixings are also found in Indah Gunawan's speech, an English-Indonesian bilingual who works as a YouTube creator, entrepreneur, and writer. Indah who mostly speaks in English in her shows often mixes her language with Indonesian words or phrases. English is Indah's first language. Indah is Indonesian but her ethnicity is Chinese. She was born and raised in South Jakarta, Indonesia. Yet, her mother introduced English as her first language. Her mother

also enrolled her in an international school in Jakarta from early childhood until she finished school. After that, Indah moved to Los Angeles to continue her education at Loyola Marymount University.

Indonesian is Indah's second language, which she learned when she moved to Indonesia after completing her studies. This linguistic background makes Indah often mix her English with the Indonesian language, especially in her YouTube Channel entitled The Indah G Show. The Indah G Show is a YouTube channel hosted by Indah Gunawan. The show presents content on controversial topics and explores taboos in Indonesian and international society. Indah's channel also features educational, awareness, and entertainment content. Thus far, 46 videos with various topics of discussion have been broadcast on The Indah G Show channel. Indah will host her show without any guest stars for the majority of the videos. However, in certain videos, Indah invites several guest stars to talk about various topics both in Indonesia and abroad.

Indah invited numerous speakers to her YouTube channel to share their language backgrounds as bilinguals and talk about life as third-culture kids. Those videos address themes that are closely related to those discussed by the writer in this thesis—code-mixing. However, the author limits the discussion to the phenomenon of code-mixing that occurs to three videos from the YouTube channel Indah G. The videos are Language Barriers, Culture Shock & TCK Identity Crisis ft. Mella Carli, *Tidak Bisa, Tidak Mau & Tidak Berani Belajar Bahasa Inggris* ft. Andry (ECOMMURZ), & Life in Indonesian Diaspora as a TCK & Dealing with Political Differences ft. Andovi Da Lopez.

The discussion of Indah as a bilingual and Mella, Andry, and Andovi as multilingual makes those episodes so interesting and crucial to analyze. The episode is also related to the topic of the study being conducted. In the episode, Indah's speech will be the writer's concern because Indah has a good mastery of English and Indonesian, and most often does code-mixing.

The following are some examples of code-mixing by Indah:

- 1) The thing with me and a lot of the other *chindo* kids, usually this is how it goes.
(Chindo Jakarta vs. Chindo Surabaya Ft. Ellaine Ivanka on The Indah G Show)
- 2) I'm waiting for him to like... propose *kayak gitu*.
(Chindo Jakarta vs. Chindo Surabaya Ft. Ellaine Ivanka on The Indah G Show)

In the first example, Indah G inserts the word '*Chindo*' in her English sentence. Where the word '*chindo*' is more often interpreted as Indonesian people of Chinese descent or Chinese-Indonesian (noun). Whereas in the second example, Indah G inserts the phrase '*kayak gitu*' which means 'like that'. Therefore, the code-mixing type of the two sentences above is Insertion. While the reason for code-mixing is analyzed based on the theory of Hoffman (1991). The first sentence talks about a particular topic, where the word '*chindo*' is exclusively used when describing mixed ethnicity between Indonesian and Chinese. The word '*kayak gitu*' in the second sentence functions as a filler and has no particular grammatical value.

This study aims to investigate further the form and types of code-mixing found in Indah's utterances in Indah G Show, as well as to seek the probable reasons for code-mixing. This study uses Muysken's theory to analyze the types of code-mixing and Hoffman's theory to describe the probable reasons for code-mixing used by Indah Gunawan in The Indah G Show YouTube channel.

1.2 Theoretical Framework

1.2.1 Sociolinguistics

Sociolinguistics is defined in different ways. One definition by Hudson (1966, p.1) is "the study of language in relation to society". Another definition is by Holmes (2013, p.1), who describes sociolinguistics as a way to find out why there are differences in language in different social contexts, what are the social functions of a language, and how language can be used to convey social messages. Based on Holmes' definition, sociolinguistics may identify people's social identities based on the language they use.

It can be concluded that sociolinguistics might be described as the study of the aspects of language used and how it functions in society. Sociolinguistics also investigates the diversity of languages produced by the community's diverse backgrounds. In the study of sociolinguistics, language is not only seen from its linguistic aspects but language is seen more as a tool for communicating and interacting in society.

Bilingualism and multilingualism are important aspects to discuss in sociolinguistics. Sociolinguistics investigates how the phenomenon of mixing two

languages is carried out by speakers when communicating in the community. This phenomenon certainly cannot be separated from the influence of social life and language contact. Identifying how language is used in society can also offer us information on how language works. Furthermore, we can identify people's social identities based on the languages they use. In addition, we can learn about someone's social background simply by hearing him/her speak.

1.2.2 Bilingualism

Hamers and Blanc (2000) in their book "Bilinguality and Bilingualism" assert that bilingualism is a situation of linguistic society in which two languages contact so that two codes can be used in the same interaction. While Bloomfield (1935, p.55-56) stated bilingualism is also a condition in which a person is fluent in two languages. Bloomfield believes that a person can only be said to be bilingual if that person has equally perfect abilities in both languages.

Mastery of the intended languages involves a variety of complicated aspects. When a person is bilingual, he/she can speak, hear, write, and read in both languages equally well. Even though there are several different standards expressed by experts regarding bilingualism. Bloomfield defined bilingualism as "perfectly mastering two languages or sounding like a native speaker of that language", while Macnamara (1967) presented an opinion that contradicted Bloomfield, stating that a person is considered bilingual if he acquires at least one of the four languages abilities from a language other than his mother tongue (listening, speaking, reading, and writing).

Despite the fact that different experts have proposed different definitions, it is possible to conclude that bilingualism is the ability of a person to master two

languages. Due to having the ability to use two languages, bilingual or multilingual often switch or mix codes in communicating with other people, especially when communicating with other bilinguals or multilinguals.

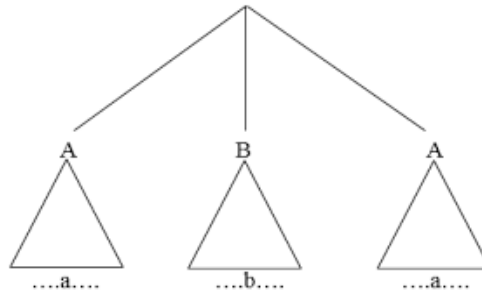
1.2.3 Code-mixing

Code-mixing is the utilization of more than one language in communication, usually by mixing words or phrases from one language with those from another. According to Hudson (1996), code-mixing occurs when a bilingual changes from one language to another while conversing with another bilingual with no change in the overall situation. The language changes that occur in code-mixing occur simultaneously in one utterance (Wardhaugh, 1986). There is no change in the overall situation when a bilingual does code mix with another bilingual. Code changes that occur in code-mixing only include changes to words, phrases, and clauses. If the code change occurs at the top of the clause, then it includes code-switching.

Hoffman and Muysken delivered two different theories regarding code-mixing. According to Hoffmann (1991, p.104), code-mixing is classified into three types: intra-sentential code-mixing, intra-lexical code-mixing, and code-mixing involving a change in pronunciation. Hoffmann categorizes these three types based on the scope of the switch in which language occurs. Muysken (2000) proposes three types of code mixing: insertion, alternation, and congruent lexicalization. They are discussed below:

- 1) Insertion

Insertion occurs when lexical items are borrowed from one language and inserted into the structure of another language (Muysken, 2000).



Based on the diagram above, a represents lexical items from the first language, while b represents lexical items from the second language inputted into an utterance. This insertion code-mixing only occurs in words and phrases which are smaller language parts than clauses and sentences. This borrowing can occur without changing the structure of the language.

Here is the example from Myers-Scotton in 1993b, p.80, as cited in Muysken, 2000, p.62:

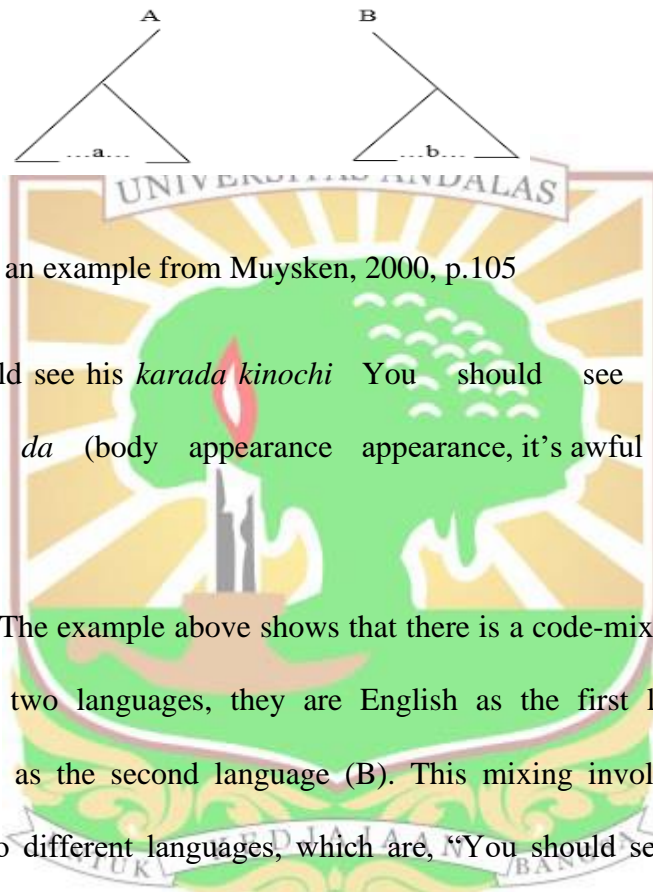
- a) *Ni-ka-wash* the clothes I washed all the clothes



From the example above it can be seen that the first language is Swahili (A) and the second language is English (B). The writer inserts the lexical item from language A which is Swahili in the structure of language A. Therefore, the example is included in the insertion. This happened because 'wash' itself receives a prefix from Swahili, which makes the Swahili prefix an incorporated borrowing.

2) Alternation

Alternation is a type of code-mixing that can be found in the form of clauses. Muysken (2000, p.96) proposed that alternation usually occurs when two languages are mixed in relatively separate fixed clauses. In the diagram below, A represents the first language and B represents the second language.



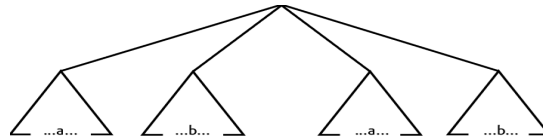
Here is an example from Muysken, 2000, p.105

- b) You should see his *karada kinochi* You should see his bodily
warui n da (body appearance appearance, it's awful
 awful-is)

The example above shows that there is a code-mixing of languages between two languages, they are English as the first language (A) to Japanese as the second language (B). This mixing involves two clauses from two different languages, which are, "You should see his..." (a) and followed by another clause, "...*karada kinochi warui in da.*" (b).

3) Congruent Lexicalization

According to Muysken (2000, p.122), congruent lexicalization allows languages to share the grammatical structures of a sentence, fully or in part. Language mixing in congruent lexicalization can occur randomly in two codes that have similar language structures.



Based on the diagram above, A and B are symbolized as two different languages. Where the lexical insertion of items from language B into the structure of language A usually appears more than twice and repetitively.

The example of congruent lexicalization from Giesbers 1989, p.249, as cited in Muysken, 2000, p.132:

- c) ...*nee onder leiding van* '...no / under your direction / done, that
jou gedaan, da gij daor know the kitchen there, on the Roepaan...
de keuke kent, op de
Roepaan...

The example above shows the presence of congruent lexicalization code-mixing. It shows a sentence starting with language A "*nee...*", followed by language B "*...onder leiding van jou...*", then back to language A "*...gedaan, da gij daor de keuke...*", followed by language B "*...kent...*", and end with language A "*...op de Roepaan*".

1.2.4 Reason for Code-mixing

There are many reasons behind a bilingual doing code-mixing. Holmes 1990, p.11, as cited in Oktavia et.al., 2022, proposes that several factors influence a person's speech, which includes (1) the participant factor (the interlocutors involved in the conversation), (2) the background and context of the conversation (this also includes the time and place where the conversation takes place), (3) the

topic being discussed, and (4) the function (regarding the intention and purpose of the conversation).

In a quite similar line to Holmes' theory, Kim (2006, p.53-56) stated that there are four factors or reasons why bilingual people code-mix, they are situational factors, physical situation, topic of discourse, and social variables such as social status, race, age, etc.

Therefore, the writer uses Hofmann's theory as the main theory to identify the reasons why a bilingual does code-mix. According to Hoffman (1991, p.116), there are approximately six reasons why bilingual people code-mix or code-switch, which include:

1. Talking about a particular topic

Sometimes bilingual people have a language that is more comfortable to use intensively, this makes some bilingual people prefer that language when they talk about certain topics. Example:

"Va chercher Marc (go and fetch Marc) and bribe him avec un chocolat chaud (with a hot chocolate) with cream on top"

(Grosjean, 1982 as cited in Hoffman, 1991)

The use of English phrase "with cream on top" can be used because there is no equivalent way to say it succinctly in French. Therefore, the speaker prefers to use the English phrase because it can sound more natural or specific in this topic.

2. Quoting somebody else

In communicating, there is a situation where the speaker wants to quote a sentence related to the topic of the conversation at that time. The quote is usually given in a different language or the original language of the quote. Example:

‘... y si dices “perdon” en Castellano, se te vuelve la mujer y te dice:

(‘... and if you say “sorry” in Castilian Spanish, the lady turns to you and says:’)

(Calsamiglia and Tuson 1984: 115 as cited in Hoffman, p.111, 1991)

The shift to Castellano maintains the same phrase or word that would be used in the language, indicating that "perdon" in Castellano is a direct component of the quoted dialog.

3. Being emphatic about something

This occurs when the speaker intends to show empathy for something. Usually, the speaker will use a different language to show this empathy. Example:

‘Hay cuatro sillas rotas y’ (‘There are four broken chairs and’) prou!
(‘that’s enough!’)

(Ibid, p. 115 as cited in Hoffman, 1991)

The emphatic aspect in this sentence is placed on “four broken chairs”. This specific detail indicates that this point will be expanded upon or elaborated upon in conversation, where it is an important number that will affect something.

4. Interjection

An interjection is a word that symbolizes an expression or reaction from the speaker, which usually contains emotion, surprise, etc., for example, ‘Shit!’ ‘Damn!’ ‘Ouch!’ Example:

‘. . . Oh! Ay! It was embarrassing! It was very nice, though, but I was embarrassed!’

(Silva-Corvalan, p.185, 1989 as cited in Hoffman, 1991)

The use of “Oh! Ay!” signals a shift in emotional tone, moving from shock or discomfort to reflection on the experience. “Oh! Ay!” itself has no grammatical meaning but is simply used as a stand-alone expression of feeling. So, this example can be categorized as an interjection.

5. Repetition used for clarification

This reason arises because the speaker intends to provide repetition to clarify what he/she has said. This might happen when the speaker communicates with the interlocutor in a language both of them understand.

‘*Tenia zapatos blancos, un poco*, they were off-white, you know.’

(Silva-Corvalan, p.181, 1989 as cited in Hoffman 1991)

It is an example of repetition for clarification, as the speaker shifts between Spanish and English to clarify the color of the shoes, ensuring that the audience understands the exact shade.

6. Expressing group identity

This comes when the speaker intends to show the identity of a group. As we all know, language and ways of speaking may represent a person's or group's identity.

1.3 Review of Previous Studies

Code-mixing has been studied for a long time. It is an interesting sociolinguistic phenomenon in bilingual societies or bilingual speakers. This

phenomenon also occurs frequently in Computer-Mediated Communication (CMC) such as Twitter, WhatsApp, Facebook, and YouTube. Some studies of code-mixing in CMC are discussed here.

One of the studies on code-mixing in CMC is *An Analysis of Code Mixing in Twitter* (Syafaat & Setiawan, 2019). The study employs Muysken's theory to analyze the types of code mixing in 59 Twitter statuses. The result of the analysis shows that insertion was discovered as the most frequent type (35 data) and alternation as the least used type of code-mixing (8 data). Despite this study being fairly simple, some outcomes should be drawn from their study. The boundaries of each type of code-mixing are not well explained, and this makes readers may be less able to understand the differences between the three types of code-mixing.

Another study of code-mixing is a study entitled *Code Mixing In "Brown Sugar Battle" YouTube Video by Titan Tyra* (Virginia & Ambalegin, 2021). They investigated types of code mixing in the Brown Sugar Battle video. The data taken to find the type of code-mixing in the Brown Sugar Battle video is Titan Tyra's speech published on June 17th, 2019. To find out the types of code-mixing used by Titan Tyra, the researchers used Muysken's classification theory.

This study provides clear explanations of the 3 types of code-mixing found. As a result, understanding the classification of the type of code-mixing discovered is relatively simple. It covers the same ground as this study. What distinguishes their study from this study is that they just investigate code-mixing types, whereas this study investigates not only code-mixing types but also probable reasons for code-mixing to occur.

Another study of code-mixing that is relevant to discuss here is *Attracting Viewers through Advertisement by Using Code Mixing: A Sociolinguistics Study* (Herman et al., 2022). This study examines the types of code-mixing used in TV commercials and the reasons why code-mixing is often used because of the trend or style of speech among young people. This study uses video transcription as an instrument to collect data from 30 related advertisements on the Indosiar television channel to determine the most common type of code-mixing. Herman et al., used Muysken's (2000) theory to classify those types. They also used Hoffman's (1991) theory to elaborate on the reasons for using code-mixing.

In the code-mixing phenomenon, presentation using tables makes the data explanation more detailed and clear. However, this was not found in Herman et al.'s study. This study uses a diagram to show the percentage of type code-mixing found. However, the data obtained is not described in detail.

The fourth study was conducted by Astri & Fian (2020). They investigated the use of code-mixing by Gita Savitri Devi, an Indonesian YouTuber. Astri and Fian used Hoffman's (1991) theory to identify the types of code-mixing. The results show that intra-sentential code mixing appears as the most common type.

This study provides a good understanding of the types of code-mixing proposed by Hoffmann (1991), where this theory can be classified as quite complex to understand. Nevertheless, because the form of code-mixing such as a change in pronunciation was not discovered in the collected data, this study cannot provide examples of this type of code-mixing.

Another study about code-mixing can be found in the works of Sutrisno and Ariesta (2019). They investigate the use and the types of code-mixing by social media influencers on Instagram. The type of CM is analyzed from Hoffman's (1991) theory while the reason for CM is from Kim's theory. This study explains the types of code-mixing insertion types that are rarely discussed in other studies, it provides new knowledge for readers about CM insertion types. In addition, this study does not have enough data to explain why influencers use code-mixing, based on Kim's (2006) theory.

This study has the same focus as this study. However, what distinguishes it is the use of theories from different experts. Their work employed Hoffman's (1991) theory for code-mixing, whereas this study used Muysken's (2000) theory. They used Kim's (2006) theory for the factors or reasons for using code-mixing, but this study was formed by Hoffman's (1991) theory.

The sixth study was conducted by Tarihoran et al. (2022). Their study is titled The Impact of Social Media on the Use of Code Mixing by Generation Z. This study focuses on knowing the contribution of social media in code-mixing and finding reasons why Gen Z uses code-mixing on social media, especially Facebook, YouTube, WhatsApp, and Instagram. To study these two things, they used Muysken's theory (2000) to identify the types of code-mixing and Hoffmann's theory (2014) to identify factors for using code-mixing. They found that there were three types of classification and three factors using code-mixing from 336 respondents.

All the studies mentioned above investigate this type of code-mixing. However, the source of data and the theory used are not the same. This study, however, is different from those studies in terms of source of data. Despite being based on the same theory, this study, as well as those of Syafaat & Setiawan and Tarihoran et al., has distinct research data. This study is also a complement to Herman et al research. Unlike Astri and Fian's study, this study only used Hoffmann's theory (1991) to identify reasons for using code-mixing. Virginia and Ambalegin's study has different study objectives. Finally, this study employed a different theory than Sutrisno & Ariesta's study.

1.4 Research Questions

This study addressed to answer the following questions:

1. What are the types of code-mixing found in Indah's utterances in The Indah G Show?
2. What are the reasons for code-mixing found in Indah's utterances in The Indah G Show?

1.5 Objectives

The goals of this study are:

1. To identify the types of code-mixing found in Indah's utterances in The Indah G Show
2. To Identify the reasons for code-mixing found in Indah's utterances in The Indah G Show

1.6 Scope

This study focuses on the types and the reasons for code-mixing that are used by Indah in The Indah G Show on YouTube. All sentences containing code-mixing uttered by Indah G will be analyzed, but it will only be included 3 types of code-mixing based on Muysken's (2000) theory and 6 reasons for using code-mixing by Hoffman (1991) will be included in the data analysis. The first video is one hour and thirty-five minutes and thirty-eight seconds long, the second is one hour and twenty-four minutes and one second, and the last video is two hours and forty-nine minutes and six seconds. Those videos were uploaded to The Indah G Show YouTube Channel. The writer's data was examined using Muysken's theory in 2000 and Hoffmann's (1991) theory to identify the reasons for code-mixing.

