

CODE MIXING USED BY IQBAAL RAMADHAN ON THE HAHAA TV YOUTUBE CHANNEL

¹Fadhilla Arum Aryani

²Suci Budiwaty

¹Universitas Gunadarma, arumaryani08@gmail.com,

²Universitas Gunadarma, suci_budiwaty@staff.gunadarma.ac.id

ABSTRACT

This research investigates the types and motives of code-mixing employed by Iqbaal Ramadhan in the YouTube videos "Iqbaal Ramadhan: '3x Ditolak Idola Cilik' - IN-FRAME w/ Ernest Prakasa" and "Iqbaal Ramadhan: 'Nggak Mau Kerja Demi Uang' - IN-FRAME w/ Ernest Prakasa". Utilizing qualitative methodology, the study applies Muysken's (2000) code-mixing theory to categorize the types of code-mixing and Hoffmann's (1991) theory to analyze the underlying motives behind Iqbaal Ramadhan's code-mixing instances. The analysis reveals the presence of all three types of code-mixing, including insertion, alternation, and congruent lexicalization, with a total of 101 instances identified. Furthermore, seven distinct motives for code-mixing are identified, namely talking about particular topics, expressing group identity, clarifying speech content for interlocutor comprehension, repetition for clarification, emphasis, interjections, and quoting external sources. Keywords: code-mixing, Iqbaal Ramadhan, YouTube videos

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INTRODUCTION

In the socialization process, we need to communicate with people in order to keep in touch and interact with them. By language, we can express what are things in our minds and deliver them to other people in a communication process. Rabiah (2018) stated that “A Language is a communication tool used by everyone in their daily life as a means to convey information and arguments to others.” It means language is the most significant way of communicating. To start communication, we utilize a language in our daily life. In this globalization era, people can easily access foreign cultures and languages on the internet. It leads to the emergence of a trend of people using more than one language to speak. They usually mix their mother language with a language they mastered, it can be a local language or a foreign language. Particularly in Indonesia, People usually mix their Bahasa with their local language (such

as Javanese, Sundanese, Batak, etc) or foreign language. There is a famous trend in Indonesia that is called “South Jakarta’s people language”.

In this trend, people are mixing their Bahasa with English. This is due to their need to communicate in order to create a good social context of interaction or discussion based on their educational background as they use and learn English every day as a second language or they are just following the trend. A person who has the ability in speaking two languages in one utterance is called a Bilingual. The usage of more than one language while speaking is called Bilingualism. Myers-Scotton (2006) proposed, “bilingualism is the ability to use two or more languages sufficiently to carry on a limited casual conversation”. So, bilingualism is being able to use two or more languages fluently enough to take part in basic conversation.

Bilinguals mixed their native language with another language that they mastered to speak. It is because of the usage of the second language in their daily life. Therefore, when they speak using their native language, then they automatically change to their second language. This phenomenon, when people mix their language with another is called “code-mixing”. Hudson (1996) said that “code-mixing, which encourages the languages concerned to become more similar in their syntax so that items from each may be more easily substituted for one another within the same sentence”. It can be concluded that; code-mixing occurs when bilinguals speaking two different languages substitute a code in their utterances.

In other words, Muysken (2000) said that “using the term code-mixing to refer to all cases where lexical items and grammatical features from two languages appear in one sentence”. It can be concluded that; code-mixing is a process of mixing two different languages into one utterance by inserting parts of one language into another to fulfill the function of communicating a message. Code-mixing can also happen when the speaker has language limitations. Expressions of that language have no equivalent, so there is a compulsion for the speaker to use another language to support one function.

Code-mixing is a form of sociolinguistics. Sociolinguistics is a field of linguistics that analyses language variations based on social relationships. According to Hudson (1996), “Sociolinguistics study the relationship between language and society”. It means sociolinguistics is closely related to the language used and the user of language. Furthermore, Wardhaugh (2006) stated that “Sociolinguistics is concerned with

investigating the relationships between language and society with the goal being a better understanding of the structure of language and of how languages function in communication”. People use code-mixing to combine specific codes with the other codes they understand without needing to match codes in words or speeches. When people use code-mixing, they have their motives to express their utterances. A motive is a reason for doing something or causing a person to act something. It can be concluded that everyone who uses code-mixing must have their motives.

In this digital era, code-mixing often occurred in our daily lives, especially on the Internet. The covid-19 virus outbreak which causes social distancing has an impact on human activities that rely on the internet, mainly social media. Through social media, people can reach and interact with people from anywhere. Therefore, code-mixing often occurred on social media such as Twitter, Instagram, Facebook, Tiktok, or YouTube. YouTube is one of the biggest social media platforms which provide people to watch a video, upload content, and also live stream. When people watch a video on YouTube, they will be affected indirectly. Therefore, a YouTuber is an influencer for their viewers because they influence their viewers through the uploaded content. A YouTuber is responsible for creating and uploading educational and interesting content.

On YouTube, there is a lot of podcast content from any category. In the podcast video, they discuss some topics and also have a Q&A session. Many YouTubers use code-mixing when they are talking on podcast videos. Such as Deddy Corbuzier, Nessie Judge, Boy William, Putri Tanjung, Fathia Izzati, Ernest Prakasa, Iqbaal Ramadhan, etc. Iqbaal Dhiafakhri Ramadhan as known as Iqbaal

Ramadhan is a public figure as a singer, actor, and also a YouTuber. He studied at Global Islamic School for his Senior High School and not long after that, he got a scholarship to continue his study in Senior High School at United World College in New Mexico, USA. After 2 years, he continued his study at Monash University, Australia. As a person who was living in a foreign country, he should adapt to the local culture and language. He is also an academic person who got a scholarship to study abroad, he must have mastered the language of that country especially English.

Therefore, Iqbaal Ramadhan is a bilingual person who mastered two languages, Bahasa as his native language and English as his second language. Because of this, he usually used code-mixing in his utterance when he spoke with other people. He was mixing his Bahasa with English in one sentence. It can be seen when he became a guest star on "IN-FRAME w/ Ernest Prakasa Eps. Iqbaal Ramadhan" on HAHAA TV YouTube video. When Iqbaal was answering the question from the host, he used code-mixing in his utterances. This research is highly interested in finding the types and identifying the motives of code-mixing used by Iqbaal Ramadhan on "IN-FRAME w/ Ernest Prakasa Eps. Iqbaal Ramadhan" on the HAHAA TV YouTube video.

This research delved into the intricate dynamics of code-mixing, drawing upon the theoretical framework proposed by Muysken (2000). Muysken's taxonomy encompasses Insertion, wherein lexical items or entire constituents from one language are seamlessly integrated into the structure of another, Alternation, which delineates the coexistence of two distinct languages within a single clause, and Congruent lexicalization, predominantly manifesting at the sentence level and occasionally observed in borrowing

phenomena. To discern the underlying motives driving code-mixing instances, the study also referenced Hoffmann's theory (1991), which identifies several motivations. These include discussing specific topics, affirming group identity, elucidating speech content for an interlocutor's comprehension, employing repetition for clarification, emphasizing particular points, utilizing interjections, and quoting external sources. Through this comprehensive theoretical lens, the research aims to unravel the complexities and motivations behind code-mixing phenomena. (Muysken, 2000; Hoffmann, 1991)

Based on the explanation above, the researcher has two problems to identify. 1) What are the types of code-mixing used by Iqbaal Ramadhan in his utterance? 2) What are the motives of code-mixing used by Iqbaal Ramadhan in his utterance? These problem formulations are aligned with the objectives of this research. 1) To find out the types of code-mixing used by Iqbaal Ramadhan in his utterance. 2) To identify the motives of code-mixing used by Iqbaal Ramadhan in his utterance. The researcher focused on finding both types and motives of code-mixing used by Iqbaal Ramadhan in "IN-FRAME w/ Ernest Prakasa Eps. Iqbaal Ramadhan" on the HAHAA TV YouTube video. Only Bahasa and English code-mixing which Iqbaal Ramadhan used is analyzed in this research.

RESEARCH METHOD

To carry out this research, the researcher used the qualitative method. As stated in Creswell (2018) "Qualitative research is an approach for exploring and understanding the meaning individuals or groups ascribe to the social or human problem". It can be concluded that; the process of using the qualitative method is to analyze the

social phenomena by some procedures to interpret the data meaning. The analysis process includes formulating questions and techniques. The researcher implies broad themes from specifics in the data analysis and then interprets the significance of the data.

In this research, the researcher utilized a qualitative documentary method to investigate the types and motivations of code-mixing employed by Iqbaal Ramadhan in episodes of "IN-FRAME w/ Ernest Prakasa" on the HAHAA TV YouTube channel, specifically focusing on the episodes titled "Iqbaal Ramadhan: '3x Ditolak Idola Cilik'" and "Iqbaal Ramadhan: 'Nggak Mau Kerja Demi Uang'". The data were obtained from transcripts of the respective videos, involving processes such as data collection, classification, analysis, and interpretation. The primary data source was the HAHAA TV YouTube channel, where the episodes of interest were located.

The data were collected from qualitative audio and visual materials. As stated by Creswell (2009) "The data may take the form of photographs, art objects, videotapes, and any forms of sound". The data in this research is a video and video transcript. The researcher collects the data by using several procedures to obtain valid data. The steps are as follow: 1) Watching and listening to the video conscientiously to find Iqbaal Ramadhan's utterances containing code-mixing. 2) Taking notes for the transcript of the video that contains code-mixing on tables. 3) Collecting the transcript of the video from Iqbaal Ramadhan's utterances that contain of code-mixing. 4) Gathering the data that contains code-mixing on tables. 5) Identifying the data for each word, phrase, clause, and sentence that is relevant to three types of code-mixing by Muysken's (2000) theory. 6)

Classifying the data based on three types of code-mixing by Muysken (2000). 7) Categorizing the data according to Hoffmann's (1991) theory as the motives of code-mixing.

The researcher then conducts an analysis of the data since they have been gathered. There are some procedures for analyzing the data as follows: 1) Providing the code-mixing utterances based on the video's transcripts of 101 research samples data on tables. 2) Finding out the three types of code-mixing by analyzing the data based on Muysken's theory. 3) Analyzing the data based on each type to find out the motives of code-mixing based on Hoffmann's theory. 3) Explaining each sample of data based on the types and motives of code-mixing. 4) Drawing conclusions from the data analysis results.

RESULT AND DISCUSSION

This section presents the results and discussions derived from the analysis of data findings concerning code-mixing usage in Iqbaal Ramadhan's utterances in the "IN-FRAME w/ Ernest Prakasa" YouTube videos. The data underwent classification and analysis to identify patterns of code-mixing, employing the types of code-mixing theory proposed by Muysken (2000) and the motive of code-mixing theory by Hoffmann (1991). Through this process, it was revealed that there are a total of 101 instances of code-mixing in Iqbaal Ramadhan's speech within the videos. Subsequently, the researcher categorized the data according to Muysken's (2000) typology and Hoffmann's (1991) motivations for code-mixing.

Upon analysis, it was found that Iqbaal Ramadhan's utterances in "IN-FRAME w/ Ernest Prakasa" contained a total of 101 instances of code-mixing, as per Muysken's (2000) theory. The types

of code-mixing observed included insertion (62 instances), alternation (27 instances), and congruent lexicalization (12 instances). Moreover, the motives driving code-mixing were identified, with the predominant motivation being talking about particular topics (66 instances), followed by expressing group identity (17 instances), and clarifying speech content for the interlocutor's comprehension (7 instances). Additionally, instances of repetition for clarification, emphasis, interjections, and quoting external sources were also noted, albeit in fewer occurrences.

Types of Code Mixing

Insertion

Excerpt 1

Minutes: 04:45-04:46 → *Itukan boarding school soalnya koh.*

Minutes: 12:35-12:37 → *Gua kan emang anaknya suka **mingle**, suka ketemu ama temen baru.*

Insertion code-mixing involves the integration of lexical items from one language into the structure of another. In the analyzed data, instances of insertion were observed at specific timestamps within Iqbaal Ramadhan's utterances. For example, at 04:45-04:46, he states, "Itukan boarding school soalnya koh," where the term "boarding school" is used, meaning "sekolah asrama" in Bahasa Indonesia. Here, the English term "boarding school," a noun, is inserted into the Bahasa Indonesia sentence, illustrating insertion code-mixing. Similarly, at 12:35-12:37, he remarks, "Gua kan emang anaknya suka mingle, suka ketemu ama temen baru," with "mingle" meaning "bergaul" in Bahasa Indonesia. In this instance, the English verb "mingle" is inserted into the Bahasa Indonesia sentence, exemplifying insertion code-mixing by incorporating an English lexical item into the utterance.

These examples highlight how insertion code-mixing occurs when lexical items from one language are seamlessly integrated into sentences of another language. In both instances, English words are embedded within Bahasa Indonesia sentences to express specific concepts or ideas. This demonstrates the flexibility of language use and the tendency for speakers to draw from multiple linguistic resources to convey meaning effectively. Moreover, such instances of insertion code-mixing contribute to the richness and diversity of language usage, reflecting the dynamic nature of linguistic interactions in multilingual contexts.

Alternation

Excerpt 2

Minutes: 03:52-04:00 → *I guess, tapi iya sih, Cuma itu yang gua rasain banget pas semua film gua terutama Bumi Manusia.*

Minutes: 10:51-11:04 → *Selain karena kondisinya yang malem itu lagi dingin banget gitu, tapi juga emang karena **I don't know I guess we were lost the moment** beneran kayak gua ngeliat dia sebagai seorang Ibu yang punya alasannya sendiri.*

In the analyzed excerpts from Iqbaal Ramadhan's discourse on the HAHAA TV YouTube channel, alternation code-mixing is evident. At 03:52-04:00, he seamlessly incorporates the English discourse particle "I guess" into the Bahasa Indonesia sentence, stating, "I guess, tapi iya sih, Cuma itu yang gua rasain banget pas semua film gua terutama Bumi Manusia." Here, the alternation involves a switch from Bahasa Indonesia to English within the same utterance, with "I guess" reinforcing the following Bahasa Indonesia sentence.

Similarly, at 10:51-11:04, another instance of alternation is observed as Iqbaal transitions from Bahasa

Indonesia to English within the same discourse. He remarks, "Selain karena kondisinya yang malem itu lagi dingin banget gitu, tapi juga emang karena I don't know I guess we were lost the moment beneran kayak gua ngeliat dia sebagai seorang Ibu yang punya alasannya sendiri." In this instance, the alternation involves a shift from Bahasa Indonesia to English, with the phrase "I don't know I guess" interspersed within the Bahasa Indonesia sentence. This alternation highlights the fluidity of language use by Iqbaal Ramadhan, who seamlessly incorporates English elements to enrich his Bahasa Indonesia discourse.

The alternation of code-mixing in these excerpts demonstrates Iqbaal Ramadhan's adeptness at switching between languages within the same utterance for various communicative purposes. Such alternation not only reflects his linguistic flexibility but also adds depth and nuance to his speech, showcasing his proficiency in navigating between multiple linguistic resources to convey his thoughts and emotions effectively.

Congruent Lexicalization

Excerpts 3

Minutes: 10:11 – 10:15 → Dan kesempatan buat jadi **crew-crewnya** lah gitu Bahasa gampangnya untuk bisa membuat suatu pertunjukkan.

Congruent Lexicalization

Excerpts 3 exemplify instances of congruent lexicalization, wherein English words are seamlessly integrated into Bahasa Indonesia sentences due to their similar pronunciation and widespread understanding. For instance, at 10:11 – 10:15, the phrase "crew-crewnya" is used, where "crew" is commonly understood in Bahasa Indonesia as "kru." This example illustrates congruent lexicalization as the

English word "crew" maintains its pronunciation and meaning in the Bahasa Indonesia context, thereby demonstrating linguistic congruency between the languages.

Similarly, at 22:42 – 22:47, the term "icon" is employed, which has a similar pronunciation and meaning in both English and Bahasa Indonesia as "ikon." This usage reflects congruent lexicalization as the English word seamlessly fits within the Bahasa Indonesia sentence structure, underscoring the shared linguistic understanding between speakers of both languages. Overall, these instances highlight how congruent lexicalization facilitates the incorporation of English vocabulary into Bahasa Indonesia discourse, enriching language use while maintaining linguistic coherence.

Motives of Code Mixing

Talking about a Particular Topic

Excerpt 4

Minutes: 05:20-05:24 → *Banyak memang akhirnya disekolah itu banyak yang akhirnya **withdraw** dari kampus itu koh, karena gak kuat.*

Minutes: 14:36-14:41 → *Kayak Panggung tuh udah jadi **playground** gua aja kan emang lari-lari, nari-nari gitu kan naik-naik batu apalah gitu kan*

In Excerpt 4, the speaker employs code-mixing with the motive of talking about a particular topic, evident in their choice of language for specific terms. For instance, at 05:20-05:24, the speaker opts to use the English term "withdraw" instead of the Bahasa Indonesia equivalent "keluar" to describe students leaving school due to an inability to cope. This choice reflects the speaker's preference for expressing nuanced concepts more comfortably in English, indicating a motive of code-mixing driven by the desire to articulate specific topics with greater clarity and precision.

Similarly, at 14:36-14:41, the speaker utilizes the English term "playground" instead of the Bahasa Indonesia "taman bermain" to describe their personal space for recreational activities. This code-mixing demonstrates the motive of talking about a particular topic as the speaker feels more at ease using the English term to elaborate on their experience with the "panggung" or stage, where they engage in activities like playing, dancing, and running. Overall, these examples underscore how code-mixing serves as a linguistic tool for speakers to convey specific topics or ideas with a sense of familiarity and fluency, contributing to effective communication in multilingual contexts.

Expressing Group Identity

Excerpt 5

*Minutes: 12:43-12:46 → Waktu itu kan juga pas latihannya langsung sama **big names in the industry** gitu kan*

*Minutes: 11:23-11:32 → Cuma kayaknya kita sangat-sangat **on fire** karena **we've been prepping for that one scene** kayak **the whole day**, kita tau kalo malem itu akan syuting itu.*

Excerpt 5 showcases instances where the speaker employs code-mixing with the motive of expressing group identity. In both examples, the speaker opts for English phrases, such as "big names in the industry" and "the whole day," instead of their Bahasa Indonesia counterparts. This choice reflects the speaker's identification with a specific group or community within the industry, emphasizing their association with individuals or practices recognized on a broader scale. By integrating English phrases into their discourse, the speaker not only demonstrates their proficiency in the language but also signals their affiliation with a particular professional circle or network, thereby reinforcing their group identity.

Furthermore, the speaker's utilization of English expressions like "we've been prepping for that one scene" underscores their belongingness to a group engaged in intensive preparation and collaboration. This code-mixing strategy serves to strengthen the speaker's connection to their peers or colleagues, emphasizing shared experiences and objectives within the context of their work. By integrating English elements into their Bahasa Indonesia discourse, the speaker establishes a sense of camaraderie and solidarity, contributing to the cohesive identity of the group. Overall, these instances highlight how code-mixing can be employed as a means of expressing group identity and fostering a sense of belonging within professional or social communities.

Intention of Clarifying the Speech Content for Interlocutor

Excerpt 6

*Minutes: 09:22-09:25 → Eh.. ya lagi lagi teknis ya, kan itu soalnya kan juga mesti bikin **essay**.*

*Minutes: 12:39-12:41 → Selalu kayak **amaze** kalo ketemu orang baru, kayak wow dia keren banget gitu gitu.*

The Intention of Clarifying the Speech Content for Interlocutor is evident in Excerpt 6, where the speaker utilizes code-mixing to ensure their message is understood clearly. For instance, at 09:22-09:25, the speaker incorporates the English word "essay" when discussing the technicalities of exams at their school. By using "essay," the speaker clarifies the type of exam being referred to, ensuring that the interlocutor comprehends the specific context of their discussion. This intentional code-mixing serves to enhance communication by providing precise and unambiguous information to the listener, thereby facilitating mutual understanding between the speaker and interlocutor.

Similarly, at 12:39-12:41, the speaker employs the English word "amaze" to express their admiration for meeting new people. By incorporating "amaze," the speaker clarifies their feelings of awe or wonder towards individuals they encounter. This code-mixing strategy aids in conveying the speaker's emotions and attitudes more effectively to the interlocutor, ensuring that their intended message is accurately conveyed and understood. Overall, these instances highlight how code-mixing can serve as a deliberate tool for clarifying speech content and enhancing communication between speakers and interlocutors in multilingual settings.

Repetition used for Clarification Excerpt 7

Minutes: 25:58-26:00 → *or is it just the moment* gituloh, maksudnya apakah ini cuma masanya gua gitu.

Minutes: 22:07-22:09 → *I guess I guess*, Iya mungkin.

In Excerpt 7, the speaker employs code-mixing with the motive of repetition for clarification, utilizing both English and Bahasa Indonesia to emphasize their message. For instance, at 25:58-26:00, the speaker repeats the phrase "or is it just the moment" in English and follows it with the equivalent phrase "apakah ini cuma masanya gua gitu" in Bahasa Indonesia. This repetition serves to underscore the speaker's point about their experience in the film industry, ensuring that the message is clearly emphasized and understood by the listener. By repeating the message in both languages, the speaker effectively clarifies their stance and reinforces the significance of their statement.

Similarly, at 22:07-22:09, the speaker employs the English discourse particle "I guess" twice, followed by the Bahasa Indonesia phrase "Iya mungkin." This repetition serves the purpose of

clarification, as the speaker seeks to emphasize their uncertainty or tentative conclusion. By repeating the phrase "I guess" in English and then providing the corresponding phrase in Bahasa Indonesia, the speaker ensures that their message is reiterated and clearly understood by the interlocutor. Overall, these instances demonstrate how code-mixing can be used as a deliberate strategy for repetition to enhance clarity and emphasis in communication.

Being Emphatic about Something Excerpt 8

Minutes: 07:09-07:14 → *kayaknya kalo semua orang tuh, —they're good at something*, dan lu gapapa jadi beda sama yang lain gituloh.

Minutes: 07:48-07:56 → *Tapi ternyata di negaranya mereka there's someone doing something impactful* gitu buat negaranya, atau punya bakat di *sports* misalnya kaya gitu-gitu.

In Excerpt 8, the speaker employs code-mixing with the motive of being emphatic about something, using both English and Bahasa Indonesia to emphasize their message. For instance, at 07:09-07:14, the speaker states, "kayaknya kalo semua orang tuh, they're good at something," combining English and Bahasa Indonesia to convey the idea that everyone possesses strengths or talents. By incorporating the English phrase "they're good at something," the speaker emphasizes their belief in the inherent capabilities of individuals, highlighting the importance of recognizing and celebrating diversity. This code-mixing strategy serves to underscore the speaker's empathy towards others and their emphasis on the positive aspects of individual differences.

Similarly, at 07:48-07:56, the speaker uses the English phrase "there's someone doing something impactful" to express their empathy towards

individuals who may face challenges but still contribute positively to society. By incorporating English into their discourse, the speaker emphasizes the significance of recognizing and acknowledging the achievements and contributions of others, even in the face of adversity. This code-mixing serves to highlight the speaker's empathy and compassion towards others, underscoring their commitment to celebrating the strengths and successes of individuals from diverse backgrounds. Overall, these instances demonstrate how code-mixing can be used as a deliberate strategy for being emphatic about something, allowing speakers to convey their empathy and support effectively in multilingual communication.

Interjections

Excerpt 8

Minutes: 16:04-16:07 → Iya, who the fuck knows Iqbaal anjir di lima elang, gak ada yang nonton gua.

*Minutes: 20:28-20:35 → Exactly, gua bisa aja bikin project solo sendiri atau gua bisa ngapain yang bikin gua keluar dari **image** Coboy Junior ini kan.*

In Excerpt 8, the speaker employs code-mixing with the motive of interjections, utilizing both English and Bahasa Indonesia to express emotions and add emphasis to their statements. For example, at 16:04-16:07, the speaker exclaims, "who the fuck knows Iqbaal anjir di lima elang, gak ada yang nonton gua," combining English and Bahasa Indonesia to convey a sense of frustration or disbelief about their presence in the film industry. By incorporating the English interjection "who the fuck knows," the speaker adds intensity to their statement, emphasizing their sentiment regarding their perceived lack of recognition or acknowledgment. This code-mixing strategy serves to highlight the speaker's emotional

response, effectively conveying their frustration or incredulity to the listener.

Similarly, at 20:28-20:35, the speaker uses the English interjection "exactly" to express agreement or affirmation in response to their own statement in Bahasa Indonesia. By incorporating "exactly" into their discourse, the speaker adds emphasis and validation to their assertion, reinforcing the accuracy or relevance of their point. This code-mixing serves to enhance the speaker's communication by providing additional emphasis and clarity to their message, allowing them to effectively convey their thoughts and emotions to the listener. Overall, these instances demonstrate how code-mixing can be used as a deliberate strategy for interjections, enabling speakers to express emotions and add emphasis to their statements in multilingual communication.

Quoting Somebody Else

Excerpt 9

*Minutes: 22:52-22:54 → Kalo kata Angga Sasongko kayak **the magic of first take** lah.*

*Minutes: 19:48-19:53 → Sedangkan menurut Om Yuyu dan timnya tuh **everything is by design** gituloh, semuanya tuh lo aware tentang apa yang lo gerakin gitu.*

In Excerpt 9, the speaker employs code-mixing with the motive of quoting somebody else, incorporating statements or proverbs from other individuals into their discourse. For instance, at 22:52-22:54, the speaker quotes Angga Sasongko by stating, "Kalo kata Angga Sasongko kayak the magic of first take lah," integrating the English phrase "the magic of first take" into their utterance. This code-mixing serves to attribute a particular viewpoint or perspective to Angga Sasongko, highlighting the significance of the statement within the context of the speaker's discussion. By quoting Angga Sasongko, the speaker

adds credibility and authority to their argument, effectively conveying the essence of the quoted statement to the listener.

Similarly, at 19:48-19:53, the speaker quotes "Om Yuyu dan timnya" by stating, "Sedangkan menurut Om Yuyu dan timnya tuh everything is by design gituloh." This code-mixing motive of quoting somebody else incorporates the viewpoint or opinion of Om Yuyu and their team into the speaker's discourse. By attributing the statement "everything is by design" to Om Yuyu, the speaker acknowledges and references the perspective of another individual, adding depth and context to their discussion. This code-mixing strategy serves to integrate external perspectives and viewpoints into the speaker's discourse, enriching the conversation and providing additional insight for the listener. Overall, these instances demonstrate how code-mixing can be used as a deliberate strategy for quoting somebody else, enabling speakers to incorporate external perspectives and statements into their discourse effectively.

CONCLUSION AND SUGGESTION

Conclusion

The analysis of code-mixing in Iqbaal Ramadhan's utterances on the HAHABA TV YouTube channel revealed a rich tapestry of linguistic phenomena, showcasing the dynamic interplay between English and Bahasa Indonesia within his discourse. Through the application of Muysken's typology and Hoffmann's motivations for code-mixing, a comprehensive understanding of the patterns and motives driving code-mixing in Iqbaal's speech was attained. The findings revealed a total of 101 instances of code-mixing, encompassing various types such as insertion, alternation, and congruent lexicalization. Additionally, motives for

code-mixing were identified, including talking about particular topics, expressing group identity, and clarifying speech content for interlocutor comprehension.

Suggestions

To further explore the phenomenon of code-mixing in Iqbaal Ramadhan's discourse, future research could delve deeper into the socio-cultural and contextual factors influencing his language choices. Additionally, longitudinal studies tracking the evolution of code-mixing patterns over time could provide insights into the dynamic nature of language use in multilingual contexts. Furthermore, comparative analyses between different speakers and channels could elucidate variations in code-mixing strategies across diverse linguistic environments. Overall, continued research in this area holds promise for enhancing our understanding of code-mixing phenomena and its implications for communication in multicultural societies.

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