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Jurnal The Gist adalah jurnal yang memuat karya ilmiah berupa artikel di bidang Ilmu sastra dan Bahasa. Jurnal The Gist diterbitkan 2 kali dalam setahun oleh Fakultas Sastra Universitas Alghifari sebagai media untuk menampung karya ilmiah sivitas akademika di lingkungan Fakultas Sastra Universitas Alghifari. Jurnal ini juga membuka peluang bagi penulis dari luar lembaga untuk berkontribusi dalam penulisan karya ilmiah selama masih memiliki bidang ilmu yang sama.

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AN ANALYSIS OF CODE-MIXING IN MERRY RIANA AND MAUDY AYUNDA'S CONVERSATIONS ON YOUTUBE PODCAST

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Abstract: This study aims to analyze the types of code-mixing employed by Maudy Ayunda and Merry Riana in the YouTube podcast “Maudy Ayunda Curhat Tentang Perempuan, Jesse Choi, dan Krisis Identitas.” The research adopts a qualitative descriptive approach to identify and analyze code-mixing based on Muysken’s (2000) typology, which classifies code-mixing into insertion, alternation, and congruent lexicalization. Data were obtained from the podcast’s full transcript using purposive sampling. The analysis revealed a total of seventy-one code-mixing instances, comprising thirty-two insertions, twenty alternations, and nineteen congruent lexicalizations. The findings demonstrate that insertion is the most dominant type of code-mixing used by both speakers, reflecting their bilingual proficiency and social adaptation to a bilingual audience. The study highlights how code-mixing functions not only as a linguistic phenomenon but also as a marker of identity, cultural, and communication strategy in digital media.

Key terms: *Code-mixing, Podcast, Sociolinguistic, Youtube*

Abstrak: Penelitian ini bertujuan untuk menganalisis jenis-jenis campur kode yang digunakan oleh Maudy Ayunda dan Merry Riana dalam podcast YouTube “Maudy Ayunda Curhat Tentang Perempuan, Jesse Choi, dan Krisis Identitas.” Penelitian ini menggunakan pendekatan deskriptif kualitatif untuk mengidentifikasi dan menganalisis campur kode berdasarkan tipologi Muysken (2000) yang mengklasifikasikan campur kode menjadi penyisipan, pergantian, dan leksikalisasi kongruen. Data diperoleh dari transkrip lengkap podcast dengan menggunakan purposive sampling. Analisis mengungkapkan total tujuh puluh satu contoh campur kode, yang terdiri dari tiga puluh dua penyisipan, dua puluh pergantian, dan sembilan belas leksikalisasi kongruen. Temuan ini menunjukkan bahwa penyisipan adalah jenis campur kode yang paling dominan yang digunakan oleh kedua penutur, yang mencerminkan kemahiran bilingual dan adaptasi sosial mereka terhadap audiens bilingual. Penelitian ini menyoroti bagaimana campur kode berfungsi tidak hanya sebagai fenomena linguistik tetapi juga sebagai penanda identitas, budaya, dan strategi komunikasi di media digital.

Kata Kunci: *Campur kode, Podcast, Sosiolinguistik, Youtube*

INTRODUCTION

The increasing use of code-mixing among Indonesian public figures, particularly on digital platforms such as YouTube, has become a noticeable sociolinguistic phenomenon. Many celebrities, influencers, and content creators frequently switch between

Indonesian and English within a single conversation or even a single sentence. This linguistic behavior is not merely a matter of style but a reflection of Indonesia’s bilingual reality, where social and cultural identities are expressed through language choice.

Sociolinguistically, code-mixing represents the practical manifestation of bilingualism in society. It occurs when speakers draw upon elements of two languages within the same utterance to express themselves more precisely or naturally (Muysken, 2000). The phenomenon has become increasingly common in digital media, where conversational tone, informality, and global exposure encourage flexible language use.

A notable example of this is the YouTube podcast *Friends of Merry Riana*, featuring a conversation between Maudy Ayunda and Merry Riana. Both are well-known Indonesian figures with international educational backgrounds, Maudy Ayunda, a graduate of Oxford and Stanford, and Merry Riana, educated in Singapore. Their bilingual proficiency enables them to shift between Indonesian and English fluidly, reflecting not only their linguistic competence but also their cultural hybridity and cosmopolitan identity.

This linguistic practice goes beyond personal habit; as public figures, their language use can shape broader communication patterns and influence younger audiences' perceptions of bilingualism. Hence, examining how code-mixing occurs in their speech offers valuable insight into how bilingual Indonesians use language in digital interaction.

The present study focuses specifically on identifying and analyzing the **types of code-mixing** employed by Maudy Ayunda and Merry Riana in the YouTube podcast "*Curhat Maudy Ayunda Tentang Perempuan, Jesse Choi, dan Krisis Identitas*." The analysis is based on **Muysken's (2000)** typology, which

classifies code-mixing into three categories: *insertion*, *alternation*, and *congruent lexicalization*.

This research aims to describe the forms and patterns of these three types of code-mixing as they naturally appear in the podcast conversation. By doing so, it provides an empirical overview of how bilingual speakers blend linguistic systems in digital communication. The findings are expected to contribute theoretically to sociolinguistic studies of bilingualism and practically to understanding modern language use in Indonesia's digital culture.

THEORETICAL FOUNDATION

Previous Research

Several previous studies have discussed the phenomenon of code-switching and code-mixing across different contexts and platforms. Waruwu et al. (2022) analyzed code-switching and code-mixing in the *Cape Mikir* podcast using a descriptive qualitative method. Their study identified external code-mixing caused by bilingualism but focused mainly on the classification of types without deeper functional analysis.

Pilanun (2021) examined Thai-English code-mixing in the *Wee Need to Talk* podcast and found that insertion was the most dominant type, followed by alternation and literal translation. Unlike that study, the current research fully applies Muysken's (2000) framework along with Marasigan's (1983) functional theory to provide a more comprehensive analysis.

Aslim, Eliwarti, and Hadriana (2024) investigated code-mixing among beauty influencers on TikTok. Their findings highlighted the motivations

and frequency of code-mixing but did not classify it systematically based on theoretical foundations such as those of Muysken or Marasigan.

Astuti and Budiawan (2022) studied code-switching and code-mixing in *MasterChef Indonesia Season 8* and identified both internal and external types. However, the focus remained limited to identifying forms rather than exploring their social or pragmatic functions.

Pratiwi (2023) analyzed code-mixing on *Leonardo* YouTube channel featuring Cinta Laura, finding intra-sentential and intra-lexical types based on Hoffmann's (1991) theory. However, this study applies Muysken's and Marasigan's combined frameworks to achieve a more detailed analysis of the types and communicative functions of code-mixing between public figures with strong bilingual backgrounds.

In general, prior research shares a common focus on identifying forms of code-mixing but often lacks a deeper examination of its communicative functions or broader digital context. This current study aims to address those gaps by expanding data coverage, combining structural and functional analysis, and providing a more contextual interpretation of code-mixing as a linguistic and sociocultural phenomenon in digital media communication.

Theoretical

Bilingualism is a common linguistic condition in multilingual societies like Indonesia, where individuals often employ two or more languages depending on social context. According to Weinreich (1953) and Grosjean (1982), bilingualism is not only the ability to use two languages but also a reflection

of social identity and communicative adaptation. Within this framework, code-mixing emerges as a natural linguistic process in which elements of one language are incorporated into another within the same utterance.

Muysken (2000) defines code-mixing as "the combination of lexical items and grammatical features from two languages within the same sentence or discourse." Unlike code-switching—which involves switching between sentences—code-mixing occurs at the intra-sentential level, showing a deeper integration between languages.

Types of Code-Mixing According to Muysken (2000)

Muysken (2000) categorizes code-mixing into three primary types based on structural and grammatical characteristics such as insertion, alternation, and congruent lexicalization.

Insertion refers to embedding lexical items or phrases from one language into the grammatical structure of another. This type reflects a dominant base language that absorbs elements from another for lexical or stylistic purposes.

Example: inserting English nouns such as "schedule" or "meeting" into Indonesian sentences. Following the tree diagram of the structural interpretation of insertion:

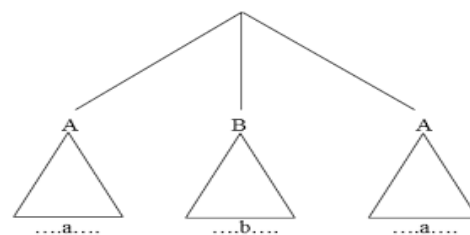


Figure 1 The pattern of code-mixing insertion.

In this case, a single element **B** (consisting of words **b** from one language) is inserted into a structure belonging to **language A**, which contains words **A** from that language. This type of insertion commonly occurs in **colonial contexts** or among **recent migrant communities**, where speakers often have **unequal proficiency** in the two languages. Over time, as **language dominance shifts** for example, between the **first and third generations** in an immigrant community the direction of insertion may also change: initially, elements from the **host language** may be inserted into the **native language**, but later, **native-language words** may appear within the **host language**.

Alternation occurs when the speaker switches between two languages within a single utterance or across clauses, involving a boundary between linguistic systems. Alternation often expresses emphasis, emotion, or stylistic variation. Following the tree diagram of the structural interpretation of Alternation:

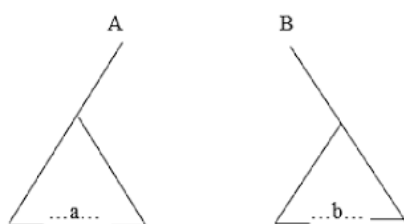


Figure 2 The pattern of code-mixing Alternation.

In this case, a constituent from **language A** (containing words of that language) is **followed by** a constituent from **language B** (made up of words

from that language). The **dominant language** governing both constituents is **not specified**. This phenomenon, known as **alternation**, is commonly found in **established bilingual communities** where the two languages are typically kept separate, though it also appears in various other settings. It represents a **type of code-mixing** that occurs **frequently** and tends to be **less disruptive to sentence structure**.

Congruent Lexicalization involves the sharing of grammatical structures by both languages, allowing mixed lexical items to appear within the same syntactic frame. This type often arises in communities with high bilingual proficiency, where the boundary between languages is flexible. Following the tree diagram of the structural interpretation of congruent lexicalization:

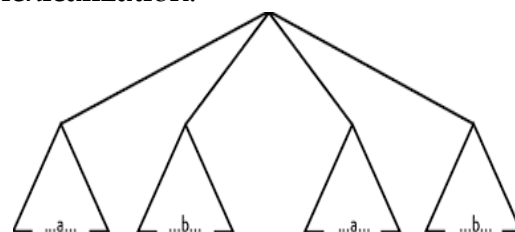


Figure 3 The pattern of code-mixing Congruent lexicalization.

In this case, languages A and B share the same grammatical structure, **and** words from both languages **are inserted** somewhat randomly **within that structure**. **This type of lexical mixing is often found among** second-generation immigrants, **within a dialect-standard continuum, in** post-creole contexts, **or among** bilingual speakers of closely related languages **that have** similar social status **and** no distinct history of language separation.

Code-Mixing in Digital and Media Contexts

Digital media platforms such as YouTube, podcasts, and social networks provide spaces for natural language interaction where bilingual speakers can freely express themselves. Previous studies (e.g., Ayeomoni, 2006; Hoffman, 1991) suggest that code-mixing in digital discourse reflects not only linguistic creativity but also social positioning and identity performance. For bilingual public figures like Maudy Ayunda and Merry Riana, code-mixing symbolizes modernity, education, and cosmopolitan identity, while maintaining cultural connection to Indonesian society.

Therefore, this study adopts Muysken's (2000) typology as the primary analytical framework to identify and describe the types of code-mixing appearing in their Youtube podcast conversation.

METHODOLOGY

This study employed a qualitative descriptive approach aimed at identifying and describing the types of code-mixing found in the conversation between Maudy Ayunda and Merry Riana on the YouTube podcast "*Curhat Maudy Ayunda Tentang Perempuan, Jesse Choi, dan Krisis Identitas.*" The qualitative design was chosen because it allows for a detailed and contextual interpretation of linguistic phenomena rather than numerical generalization. This method enables the researcher to explore code-mixing as it naturally occurs in spontaneous bilingual communication. The primary data were obtained from the full transcript of the *Friends of Merry Riana* podcast episode featuring Maudy Ayunda. This episode was selected because both speakers are bilinguals with international educational backgrounds,

and their interaction displays frequent instances of Indonesian-English code-mixing.

Data were collected through observation and documentation, in which the researcher manually transcribed the podcast and identified utterances that contained a mixture of Indonesian and English. A purposive sampling technique was applied to ensure that only utterances clearly exhibiting intra-sentential code-mixing were analyzed. The analysis followed Muysken's (2000) typology, which categorizes code-mixing into three types such as **insertion** (embedding words or phrases from one language into another), **alternation** (switching between languages within a single utterance), and **congruent lexicalization** (mixing lexical items where both languages share similar grammatical structures). Each identified utterance was classified according to these categories, and representative examples were provided to illustrate how each type of code-mixing functions within the speakers' communication. The analytical process was descriptive, emphasizing the structural integration, linguistic patterns, and contextual meanings of mixed utterances. To ensure reliability and validity, triangulation was applied through repeated verification of the transcription and consultation with linguistic literature on bilingualism and code-mixing. All classifications adhered strictly to Muysken's theoretical framework to maintain accuracy and consistency throughout the analysis.

ANALYSIS

The Type of Code-mixing in Merry Riana and Maudy Ayunda's Conversations

This subchapter focuses on analyzing the research question concerning the types of code-mixing employed by Merry Riana and Maudy Ayunda in their conversations. The analysis aims to identify and describe how elements from two different languages are combined within their utterances, following the framework proposed by Pieter Muysken (2000). According to Muysken, code-mixing can be classified into three main types: Insertion, Alternation, and Congruent Lexicalization.

In this section, each instance of code-mixing found in Merry Riana and Maudy Ayunda's conversations will be examined in detail to determine which type it represents and how it functions within the sentence structure. The bold and italicized words appearing in the examples are instances of code-mixing where Agnez Mo integrates words, phrases, or clauses from one language into another.

Insertion Type

The data analyzed below is a code-mixing Insertion.

Data 1

Duration of time: **01:11-01:13**

Merry: "Sudah lama tidak bertemu ya akhirnya."

Maudy: "Iya loh akhirnya kita udah mencari **schedule** beberapa kali ya kak akhirnya."

The context in data 1 show the conversation between Merry Riana and Maudy Ayunda, Merry tells us that she has long been preparing a schedule to be able to invite Maudy to her Youtube

podcast. However, due to the busy schedules of both of them, the meeting was quite difficult to realize. Until finally, on that day they managed to meet and talk on Merry Riana's podcast.

Code-mixing occurs when English words like "**schedule**" inserted into an Indonesian sentence, replacing their equivalents "*jadwal*". This seamless integration maintains the sentence's meaning and grammar, exemplifying insertion code-mixing. In her speech, Maudy Ayunda said: "Iya loh akhirnya kita udah mencari **schedule** beberapa kali ya kak akhirnya", "Iyaloh akhirnya kita udah mencari" is an Indonesian sentence without being interfered with English, then Maudy Ayunda added the word '**schedule**' which if interpreted into Indonesian is 'jadwal'. This sentence can be categorized as an Insertion because afterwards, there is another Indonesian sentence at the end of the sentence, namely "beberapa kali ya kak akhirnya" after the English word '**schedule**' without changing the grammatical elements. Following the figure of the structural interpretation of Insertion code-mixing.

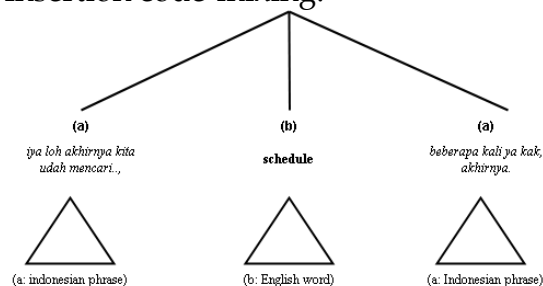


Figure 4 The pattern of insertion code-mixing

The sentence begins with an Indonesian phrase (a): "Iya loh akhirnya kita udah mencari," which sets the tone and provides the main structure of the utterance. This is then followed by the English word (b): "**schedule**," which is

inserted in the middle of the Indonesian sentence. Finally, the sentence continues and concludes with Indonesian (a) "*beberapa kali ya kak akhirnya.*"

This structure forms a clear **A-B-A** pattern Indonesian (A), English insertion (B), and Indonesian again (A) which is characteristic of insertional code-mixing. In this context, the insertion of the word "*schedule*" appears intentional and strategic. It may have been used for reasons such as efficiency, habit, or a preference for how the English term sounds or feels compared to its Indonesian counterpart (*jadwal*).

Data 2

Duration of time: **01:14-01:16**

Merry: "*sering bertemu di beberapa event tapi baru kali ini punya kesempatan untuk ngobrol lagi.*"

The context in data 2 shows that Merry Riana and Maudy Ayunda have met several times at various events, but finally got the time to have a more personal conversation. Although they often crossed paths at events, their previous interactions tended to be brief and limited. Therefore, this meeting was a special moment because they finally had the opportunity to talk more deeply through podcasts.

The data is classified as an insertion because the speaker inserted English into an Indonesian sentence. The speakers uses the sentence which more Indonesian, both in terms of grammatical structure and vocabulary, such as "*sering bertemu "di beberapa" tapi baru kali ini.*" "*punya kesempatan*" and "*untuk ngobrol lagi*" then there is the Inserted word. The word "*event*" which is an English word and inserted in the middle of an Indonesian

sentence. This type of code-mixing is a form of insertion code-mixing because there is a single word from the second language (English) inserted into the sentence structure of the first language (Indonesian). In this case, the word event enters as a prepositional object after the phrase "*di beberapa*".

Following the tree diagram of the structural interpretation of Insertion code-mixing.

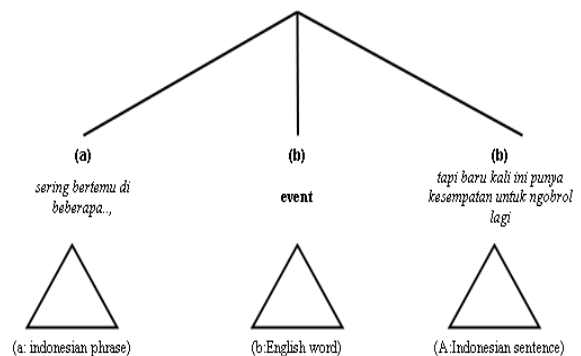


Figure 5 The pattern of code-mixing (Insertion)

The sentence begins with an Indonesian phrase (A): "*Sering bertemu di beberapa,*" which serves as the opening clause and forms the grammatical and contextual structure of the utterance. This part is entirely in Indonesian and forms the basis for the next sentence. Immediately afterward, the sentence features the English word (b): "*event,*" which is inserted into the middle of the Indonesian sentence, then The sentence ends with a complete Indonesian sentence (A) "*tapi baru kali ini ada kesempatan untuk ngobrol lagi.*"

This Indonesian-English-Indonesian combination forms a clear **A-B-A** structure, where A is Indonesian and B represents the inserted English word. This is a classic example of insertional code mixing, where elements from the second language

(English) are inserted into the syntactic structure of the more dominant or primary language (Indonesian).

Alternation Type

The data analyzed below is a code-mixing Alternation.

Data 11

Duration of time: **04-20-04:25**

Maudy: *"kok ebih susah nih menemukan the right fit"*

In the interview with Merry Riana, Maudy Ayunda responded to questions about the world of politics which is currently in the spotlight and the subject of discussion in the community. In her answer, Maudy said that until now she still hasn't found a political figure or choice that really matches her values, views, and hopes. She admits that this makes her feel the need to continue to observe and seek more information before determining the right attitude or choice.

Based on the data 11, the sentence *"kok lebih susah nih menemukan the right fit"* can be categorized as a form of alternation code-mixing or alternation type code mixing. This type of mixing is characterized by an alternation between different language structures but still maintains the equivalence of meaning and function in the sentence. In this case, the main language used is Indonesian, while the phrase *"the right fit"* comes from English. The two language elements are used interchangeably in one sentence and have syntactically equivalent positions.

Following the tree diagram of the structural interpretation of Alternation code-mixing

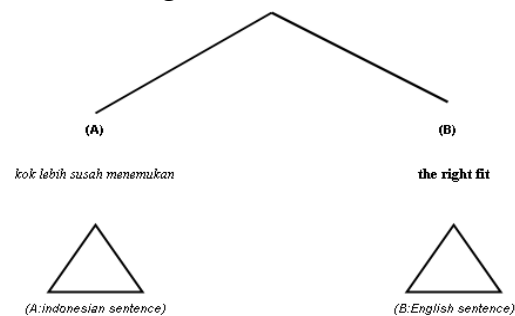


Figure 6 The pattern of Alternation code-mixing

The utterance *"Kok kayanya lebih susah nih menemukan the right fit"* is an example of the phenomenon of code-mixing, which is the use of two different languages in one utterance. In this utterance, there is a combination of Indonesian as the base language and English as the inserted element.

Structurally, the beginning of the sentence uses Indonesian: *"Kok kayanya lebih susah nih menemukan"*. This is the main clause that conveys the meaning that the speaker finds it difficult to find something. Then at the end, the English phrase *"the right fit"* appears, which in meaning refers to something or someone that is most suitable or suitable for a particular need or situation.

Although the phrase *"the right fit"* doesn't form a complete sentence, it still stands as a complete unit of meaning and has its own grammatical structure in English. Therefore, this switch from Indonesian to English phrases can be categorized as an alternation type of code mix.

In other words, this sentence belongs to the Alternation type of code

mix because there is a language switch from Indonesian phrases to English phrases, where each of them still stands independently in its grammatical structure and create pattern (A-B).

Data 14

Duration of time: **06:22-06:23**

Merry: *“apapun juga we can make it better”*

The utterance *“apapun juga we can make it better”* was uttered in the context of a conversation between Merry Riana and Maudy Ayunda about their choices in politics. In this conversation, they discuss how the decisions or actions one takes, especially in the context of politics and nationality can have an impact on the future together. This sentence reflects optimism and the belief that every choice, regardless of its form or background, still has the potential to be improved and directed towards a better direction.

The *“apapun juga”* part is an expression in Indonesian that signifies appreciation for the diversity of choices or circumstances, including differences in political views. It emphasizes that no matter one's initial choice, there is still room to grow, change, or improve the situation. Meanwhile, the *“we can make it better”* part shows hope, encouragement to continue contributing positively, and the belief that people have the power to create change-whether through political participation, critical thinking, or real

action. Following the tree diagram of the structural interpretation of Alternation code-mixing.

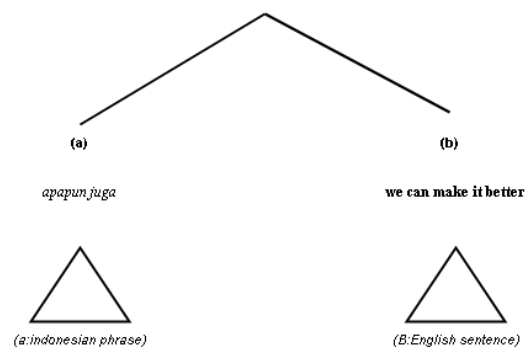


Figure 7 The pattern of Alternation code-mixing

The sentence *“apapun juga we can make it better”* is an example of alternation type code-mixing, as it shows a complete and clear language shift from Indonesian to English. The first part started with Indonesian phrase (a) *“apapun juga”*, that is inclusive, meaning that in any situation or choice, there is still the possibility to improve or change things. The phrase is syntactically self-contained, complete in its structure, and easily understood in the context of Indonesian conversation.

After that, the speaker switches to English sentence (B) by stating *“we can make it better”*, which is a complete English sentence. The alternation that occurs from Indonesian to English shows an A-B pattern, where A = Indonesian and B = English. This is typical of alternation, as each part retains the syntactic and morphological rules of its home language, and shows a broader inter-language transition than just word insertion.

This kind of movement-from one language to another in the form of a complete phrase or clause-is typical of

the alternation type of code-mixing, where two language systems are used side by side in a single utterance. The use of *“we can make it better”* not only enriches the nuances of meaning, but also gives a strong rhetorical effect, as this phrase carries an optimistic spirit and encouragement to make improvements, which is relevant in the context of their discussion about choice and change, including in terms of politics.

Congruent Lexicalization type

The data analyzed below is a code-mixing Congruent Lexicalization.

Data 21

Duration of time: 02:35-02:38

Maudy: *“dan format podcast tuh menurut aku, it’s very intentional and memaksa juga kedua belah pihak tuh untuk present and be very very involved in that conversation.”*

The sentence *“dan format podcast tuh menurut aku it’s very intentional and memaksa juga kedua belah pihak tuh untuk present and be very very involved in that conversation”* was uttered by Maudy Ayunda when she shared her views on podcasts as a medium of communication in an interview session.

In this context, Maudy revealed that according to her, podcasts are not just casual chats or small talk. On the contrary, the podcast format is very intentional - with well-thought-out topics and consciously constructed conversations. She also added that podcasts force both people involved to

be fully present and deeply involved in the conversation. This statement illustrates how Maudy sees podcasts as a space that encourages openness, connection, and meaningful conversations. For Maudy, podcasts provide an opportunity for speakers to listen intently, respond reflectively, and share stories genuinely.

Following the tree diagram of the structural interpretation of Congruent Lexicalization code-mixing.

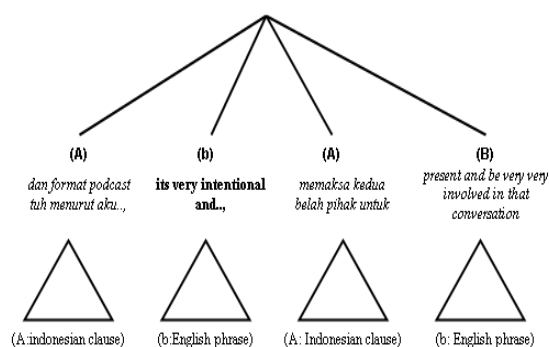


Figure 8 The pattern of Congruent Lexicalization code-mixing

The sentence begins by using the main language, Indonesian (A) *“dan format podcast tuh menurut aku”* then inserted a phrase in English (B) in the middle of the sentence *“its very intentional and...”* and switches again by using Indonesian (A) *“memaksa juga kedua belah pihak tuh untuk”* then it ends with English (B) *“present and be very very involved in that conversation.”* This utterance can be categorized as congruent lexicalization, which is a form of code-mixing in the two languages used (Indonesian and English) and it has **A-B-A-B** pattern but still share the same or compatible syntactic structure. This means that

even though the speaker mix languages mid sentence, the overall shape and grammatical flow of the sentence remains cohesive and easy to understand. In congruent lexicalization, the boundary between two languages becomes very flexible because speakers can incorporate vocabulary from the second language into the first language structure without changing the main grammar.

Data 22

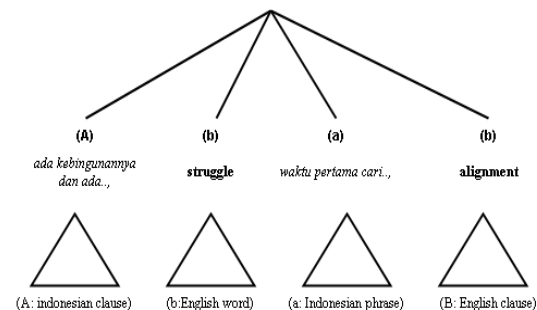
Duration of time: **03:47**

Maudy: “*ada kebingungannya dan ada struggle waktu pertama mencari alignment.*”

In the statement “*ada kebingungannya dan ada struggle waktu pertama mencari alignment,*” Maudy Ayunda expressed her experience when having to choose a candidate in an election-most likely a general election, especially the presidential election at that time. The word “*alignment*” here refers to the alignment of her personal values, vision, and beliefs with the available candidates. Maudy described that at the beginning of the process, she experienced confusion and difficulty in finding candidates who were truly aligned with her principles and thoughts. This reflects a fairly complex and thoughtful process, not an instant decision or just going along with the crowd. In other words, he emphasized that choosing a candidate is not just a matter of liking or not, but a process of searching for meaning and

compatibility that requires time and deep thought.

Following the tree diagram of the structural interpretation of Congruent Lexicalization code-mixing.



The sentence begins by using Indonesian phrase (a) “*ada kebingungannya dan ada..*” then inserted the English word (b) “*struggle*” is inserted in the middle of the sentence and switches again by using the Indonesian phrase (a) “*waktu pertama mencari..*” and ends with the English word (b) “*alignment*” This sentence can be categorized as congruent lexicalization, which is a form of code mix in the two languages used (Indonesian and English) which is patterned **A-B-A-B** but has the same or commensurate syntactic structure. This means that although the speaker mixes the language in the middle of the sentence, the shape and grammatical flow of the sentence as a whole remain cohesive and easy to understand. In congruent lexicalization, the boundary between the two languages becomes very flexible because speakers can incorporate vocabulary from the second language into the first language structure without changing the main grammar.

CONCLUSION AND SUGGESTION

This chapter presents the conclusions of the study on code-mixing in the conversation between Maudy Ayunda and Merry Riana on the Youtube podcast. Based on the analysis in Chapter IV, this study successfully identified and classified the types and functions of code-mixing used by the two speakers in the context of an informal but substantive conversation.

This study was based on one main question: (1) What types of code-mixing were used?

Regarding the types of code-mixing, based on Muysken's (2000) classification, it was found that all three types of code-mixing there is insertion, alternation, and congruent lexicalization appeared in the podcast conversation. Among these three types, insertion was the most dominant. Insertion occurs when the speaker inserts English words or phrases into Indonesian sentence structures without changing the main grammar. Examples that are often found are the use of words such as "*schedule*" or phrases such as "*there is a sense of unity.*" The dominance of insertion shows that code-mixing is flexible, spontaneous, and reflects the dynamics of informal communication between two bilingual public figures.

Suggestion

Based on the findings and conclusions drawn from this study, there are several suggestions that may benefit future researchers, educators, language

practitioners, and the broader society. For future research, it is recommended that similar studies be conducted using a broader scope of data, such as analyzing multiple podcast episodes, different types of digital media, or speakers from varied social and linguistic backgrounds.

This expansion would allow for a more comprehensive understanding of how code-mixing manifests across contexts and platforms. Additionally, future studies could explore the psychological and identity-related functions of code-mixing, particularly in relation to how speakers negotiate their social roles and present themselves to digital audiences. For scholars in the field of sociolinguistics, further research into the role of code-mixing in identity construction, audience engagement, and social positioning would deepen the theoretical understanding of bilingual communication in the digital era.

From an educational perspective, English language educators are encouraged to view code-mixing not as a sign of linguistic deficiency, but as a natural and valuable communicative strategy. Code-mixing can serve as an effective teaching tool, especially when used to bridge learners' native language and foreign language acquisition. Educators might consider incorporating real-life examples of code-mixed speech, such as those found in popular podcasts or social media content, to enhance engagement and contextual understanding.

Likewise, for public figures and content creators, the study suggests being mindful of how code-mixing may influence their audience. While it can enhance relatability and expressiveness, especially among bilingual viewers, it may also present challenges for monolingual audiences. Therefore, providing subtitles, translations, or context can help make bilingual content more inclusive and accessible.

Finally, at the societal level, this study encourages a shift in perception regarding code-mixing. Rather than being viewed as a disruption to

language purity, code-mixing should be recognized as a reflection of linguistic creativity, global exposure, and the dynamic nature of modern communication. It represents a strategic, purposeful choice in language use, often influenced by context, audience, and speaker identity. Thus, this research invites society to embrace bilingualism and code-mixing as enriching elements of communication, especially within the context of Indonesia's diverse and multilingual landscape.

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Youtube Source:

- Riana, M. [Merry Riana]. (2024, March 9). Maudy Ayunda Curhat Tentang Perempuan, Jesse Choi dan Krisis Identitas [Video].
<https://youtu.be/sjqwZIQMKOc> (Retrieved on: November 11, 2024, 12:54 p.m.)