

A Study of Code Mixing on “Agak Laen” Podcast

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ABSTRACT

The language used for interaction can be characterized by symbols that are arbitrary in nature. Indonesia, with its vast linguistic diversity, often experiences phenomena like code mixing in daily conversations, which reflects the dynamic interplay between different languages. One setting where this can be observed is in podcasts, which are increasingly popular in Indonesia. In the podcast "Agak Laen," uploaded to YouTube on July 17, 2023, titled Batak Satu Ini kan Yang Kalian Tunggu-tunggu, Raditya Dika, the conversation showcases a blend of languages, a common occurrence in Indonesia's multilingual environment. This study employs a qualitative research method with descriptive analysis to explore the use of multiple languages in the podcast. The analysis reveals that three languages are predominantly used: Indonesian, English, and the Medan regional language. Through these languages, various instances of code mixing emerge, illustrating how speakers fluidly transition between languages during casual conversations. The data collection was conducted using the Listen and Note Technique, which enabled the identification of several notable instances of code mixing throughout the podcast video. This research highlights the natural blending of languages in media content, emphasizing the linguistic hybridity prevalent in modern Indonesian communication, especially in the digital realm. Podcasts like Agak Laen serve as a rich source for analyzing how speakers navigate multilingualism, reflecting broader social and cultural patterns in language use in contemporary Indonesia.

Key words: Sociolinguistics, Code Mixing, Podcast, Conversation

INTRODUCTION

Sociolinguistics is the study of language related to conditions in society. One of them is the selection and use of language. The interdisciplinary field of science that studies language related to the use of that language in society is called sociolinguistics (Chaer and Agustina, 2010:2). (Simatupang, 2018:2) the object of sociolinguistics study is the choice of language in a multilingual society such as a

society that masters two or more languages that must be chosen when speaking. Arbitrary language causes language to change at any time, so that in its use there will be language switching and language mixing. Saddhono (2012) said that knowledge of sociolinguistics is also very important to be given to the speaker community so that the use of language in society can run well and correctly.

In a multilingual society like Indonesia, language mixing is a common phenomenon, particularly in informal communication settings. Code mixing, where elements of two or more languages are combined in a single utterance, is a reflection of the dynamic and fluid nature of language use in such contexts. Indonesia, with its rich diversity of languages, provides a fertile ground for studying this linguistic phenomenon. The country is home to over 700 languages, with Bahasa Indonesia serving as the national language, while regional languages and foreign languages like English are also widely used. In everyday communication, people often switch between languages, resulting in code mixing, which is especially prevalent in urban and media-driven environments.

Podcasts, as a rapidly growing form of digital media in Indonesia, have become a significant platform where language use and code mixing can be observed. They offer informal, conversational content that appeals to diverse audiences, making them an ideal source for studying real-life language use. One such podcast is *Agak Laen*, which provides a unique linguistic landscape where multiple languages—Indonesian, English, and regional languages—intersect. The podcast episode titled *Batak Satu Ini kan Yang Kalian Tunggu-tunggu, Raditya Dika*, which aired on July 17, 2023, features a conversation rich in code mixing between these languages.

This research aims to explore the phenomenon of code mixing in the *Agak Laen* podcast. Specifically, it investigates the types of code mixing that occur, the languages involved, and the factors that influence the speakers' choices to switch between languages. By analyzing the podcast's linguistic content, this study seeks to contribute to the understanding of how code mixing operates in a digital, informal setting and how it reflects broader linguistic trends in Indonesian society.

The significance of this research lies in its focus on digital media as a space for language use and its role in shaping modern linguistic practices in Indonesia. Through a qualitative approach, this study will analyze instances of code mixing in the podcast, offering insights into how multilingual speakers navigate their linguistic repertoire in informal, conversational contexts. The findings will shed light on the growing influence of media on language practices and contribute to the broader discussion of multilingualism in Indonesia.

LITERATURE REVIEW

Code mixing is the blending of two or more languages or language varieties in speech without a strict need for such mixing. One of its most prominent

characteristics is its occurrence in casual or informal situations, while in formal contexts, code mixing is rare. If it does occur in formal situations, it is usually because there are no suitable words or expressions in the primary language, leading speakers to incorporate elements from regional or foreign languages (Kuswardono, 2013). Harimurti (2001) defines code mixing as interference or the use of language units from one language in another to expand the language's style or variety. Similarly, Nababan (1993) views code mixing as a situation where individuals mix two or more languages or varieties in communication, driven by casualness or habit. In multilingual societies, code mixing is common. It often involves choosing one language code over another or blending two codes to create a distinct language variety. According to Davies (in Roudane, 2005), code mixing typically occurs in conversations, exchanges, or utterances, where speakers use multiple languages fluidly. Subaktyo (in Suwandi, 2008) adds that code mixing happens when one language dominates the conversation, while elements of another language are interspersed.

Several factors influence the use of code mixing. These include the participants in the conversation, the setting, the topic of discussion, and the function or purpose of the conversation. Holmes (1990) explains that linguistic choices reflect the impact of these components. For instance, participants might switch languages based on who they are talking to (e.g., father-child or teacher-student), the context of the interaction (e.g., home, school, or street), the topic, and the reasons for speaking. Based on the source of borrowed elements, Suwito (in Martínez, 2013) classifies code mixing into two types: inner code mixing and outer code mixing. Inner code mixing involves elements from native languages, such as mixing Javanese and other regional languages with Indonesian. Outer code mixing, on the other hand, involves elements from foreign languages, such as mixing English with Indonesian. Suwito (in Hestiyana, 2013) further notes that code mixing reflects a dependency between the role and function of language, where the role refers to the speaker and the function relates to the speaker's intended outcome.

The causes of code mixing in bilingual or multilingual societies are varied, but it is an everyday occurrence. Suwito (1995) identifies three main causes of code mixing, particularly outer code mixing, where speakers combine the primary language (e.g., Indonesian) with a foreign language (e.g., English) during interactions such as teaching and learning. Patada (1992) identifies six forms of language units in code mixing: (a) insertion of words, (b) insertion of phrases, (c) insertion of repeated words, (d) insertion of idiomatic expressions, (e) insertion of clauses, and (f) insertion of blended words (basters).

Code Mix Function

According to Chaer (1995), code mixing serves several functions in communication. First, it functions as a reference when a speaker does not know a word in another language, allowing for more effective communication. Second, it serves a directive function, where the listener is directly engaged with the speaker, making the

conversation more interactive. Third, code mixing has an expressive function, where the speaker emphasizes their identity through the use of multiple languages in the same discourse. It also signals changes in conventional tone, helping to adjust the mood or atmosphere of the conversation. Additionally, code mixing functions as a metalanguage, meaning it is used to discuss or analyze a language, either directly or indirectly. Lastly, it can serve a playful or humorous role, which is particularly important in bilingual societies.

Suwito, as cited by Dwi Sutana, further outlines the characteristics of code mixing, highlighting the reciprocal relationship between the role and function of language. This refers to what the speaker intends to achieve with their speech. According to Suwito, the functions of code mixing can be categorized as follows: it is used for showing respect, emphasizing a particular point, expressing one's identity, and reflecting the speaker's social background or material influence. These functions illustrate how code mixing plays a multifaceted role in bilingual communication.

METHOD

In this study, the author used qualitative descriptive research. Ismawati (2011:112) stated that qualitative descriptive data is described in words or sentences, then separated according to categories to obtain conclusions. The subjects used in this study used Video Podcast, the data collection technique used in this study was using the listening technique. The advanced technique is in the form of recording techniques and note-taking techniques. The research instrument is recording by the researcher himself. The data validity technique used in this study is a credibility test by increasing perseverance. The research that the author conducted on this Video Podcast is a qualitative research with discourse analysis techniques. The technique of presenting the results of data analysis that the author used in this study is using the informal presentation method. Research on code mixing is widely found in the learning process, such as the findings of Hossain and Bar (2015) in Bangladesh, Krishnasamy (2015) in India, Ariffin and Husin (2011) in Malaysia, and Ayemoni (2006) in India. The results of this study revealed that the use of code mixing in the learning process is caused by the influence of bilingual culture and society. These findings emphasize that the use of language in the learning process needs to be considered so that it does not have a negative impact on language skills.

RESULT AND DISCUSSION

The advanced techniques are in the form of recording techniques and note-taking techniques. The research instrument is a record by the researcher himself.

NO	MINUTE	SENTENCE	EXPLANATION
1.	03.13	"Please ask for a replacement later"	In accordance with the form of code mixing, in several excerpts of conversation sentences on the Podcast uploaded on July 17, 2023 with the title Batak Satu Ini kan Yang Kalian
2.	05.10	"Well then, one backup crew"	
3.	10:10	"Yes, I can because I wear a name tag every day"	

6.	20.10	"So Aksa is the type who is afraid of his mother, so he was shocked to see his mother hiding in my chest, but that was my chance to be a savior, a hero, a hero, right?"	Menunggu-tunggu, Radtya Dika, there are several elements of insertion, including the insertion of elements in the form of words, idioms, baster.
7.	51.23	"Your economic condition, bro, is not one of struggle, what are you going to eat next month?"	
8.	57.42	"Because that's my problem, every time I go on a date with a girl, the girl doesn't want to. I once picked up a girl at Fatmawati for a candle light dinner. The girl came and her father came along."	
9.	58.36	"Sometimes when I meet my reader, the reader comes and keeps saying, Bro Radit, I like your material, right, then he says like yes, I'm from elementary school, which is sad for me too."	
10	59.04	"The old set, it was originally outdoor, not indoor like this"	

The study of code mixing in the podcast "Agak Laen," specifically in the episode titled *Batak Satu Ini kan Yang Kalian Menunggu-tunggu, Radtya Dika*, reveals various instances of code mixing, illustrating a dynamic use of language among the speakers. The podcast, uploaded on July 17, 2023, features multiple forms of code mixing, including the insertion of words, idioms, and baster (blended words). Through advanced techniques, including recording and note-taking, specific instances of code mixing were identified and analyzed.

For example, at minute 03:13, the phrase "Please ask for a replacement later" represents a direct insertion of English words into an Indonesian sentence. Similarly, at 05:10, the phrase "one backup crew" showcases another instance where English vocabulary is mixed into the predominantly Indonesian dialogue. At 10:10, the sentence "Yes, I can because I wear a name tag every day" reflects a seamless integration of English into casual conversation. Another noteworthy example occurs at 20:10, where the speaker says, "Aksa is the type who is afraid of his mother, but that was my chance to be a savior, a hero, right?" This highlights the frequent shift between Indonesian and English, with the insertion of culturally significant English words like "hero." Additional examples include conversations at minute 51:23 ("Your economic condition, bro..."), 57:42, and 59:04, where speakers fluidly switch between languages.

These examples reveal that code mixing is used to express thoughts that may not be easily conveyed in one language, making the conversation more dynamic and

accessible. The usage of English phrases within an Indonesian context demonstrates the speakers' comfort with both languages, which can also reflect their identity and social background.

The findings of this study align with previous research on code mixing, showing that speakers in multilingual societies often switch between languages for a variety of reasons. In this particular podcast, code mixing serves multiple functions, including expressive and directive purposes, as described by Chaer (1995). The mixing of languages in casual conversations can serve as a tool for emphasizing certain ideas or making the dialogue more relatable to a broader audience. The speakers use code mixing not only to showcase their bilingual proficiency but also to enhance the communicative effectiveness of their discourse.

Additionally, the context in which the code mixing occurs—informal, relaxed, and unscripted—plays a significant role in how and why certain phrases are mixed. This reflects Holmes' (1990) theory that linguistic choices are influenced by the setting, the participants, and the topic of discussion. In the case of the "Agak Laen" podcast, the frequent shifts between Indonesian and English, along with the occasional use of regional languages, create a conversational tone that mirrors real-life bilingual interactions.

The use of English terms such as "backup crew," "savior," and "hero" within Indonesian sentences may reflect the influence of global media, where English often plays a dominant role in pop culture, business, and entertainment. These English words serve as cultural markers that may resonate more deeply with younger, urban audiences, who are likely to be familiar with both languages. In conclusion, the code mixing observed in the "Agak Laen" podcast highlights the flexibility and adaptability of bilingual speakers in contemporary Indonesian society. The integration of English into Indonesian conversations reflects broader social and cultural trends, where language mixing is not just a linguistic phenomenon but also a marker of identity, social interaction, and cultural exchange.

CONCLUSION

Based on the results of research on code mixing which indeed seems to be very widespread and considered normal by the public, the occurrence of this code mixing can also be seen from the environment in which we are, such as in the podcast uploaded to YouTube on July 17, 2023 with the title Batak Satu Ini kan Yang Kalian Tunggu-tunggu, Radtya Dika. It can be seen that over time, language mixing which is widely considered as something cool has spread widely in society because they see and imitate what they see, considering that social media is now the number one media that has quite an influence on society. From the two analysis methods used by researchers There are two languages used in the video, namely Indonesian and English. Of the two languages, Indonesian is more dominant in the video. The dominance of this language occurs because Gita's background is an Indonesian

citizen and most of her followers (subscribers) are Indonesian citizens. English is used only in certain speech as a substitute language (complementary explanation).

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