

AN ANALYSIS OF CODE MIXING USED BY BAGUS MULJADI ON PODCAST MAKNA TALKS CHANNELS

Alvita Farha Aini^{1*}, Mita Melyana², Siti Wulandari³, Yunita Lintang Cahyani⁴,
Nargis⁵

^{1,2,3,4,5} English Education Department, University of Muhammadiyah Tangerang, Tangerang,
Indonesia

Email: alvita.farha@umt.ac.id¹, mitamelyana@umt.ac.id², siti.wulandari@umt.ac.id³,
yunitalintang@umt.ac.id⁴, nargis@umt.ac.id⁵

ARTICLE INFO

Article History:

Received November 06, 2024

Revised November 16, 2024

Accepted January 10, 2025

Available online January 15,
2025

Kata Kunci:

*academic discourse, bilingual
communication, code mixing,
podcast, sociolinguistics*

Keywords:

*academic discourse, bilingual
communication, code mixing,
podcast, sociolinguistics*

ABSTRAK

Penelitian ini mengkaji tentang penggunaan *code-mixing* oleh Bagus Muljadi dalam episode *podcast* "Makna Talks" dengan judul "Talks About the Nation Academic Integrity". Menggunakan pendekatan deskriptif kualitatif, penelitian ini menganalisis pola dan jenis campur kode berdasarkan teori Muysken, yang mengkategorikan campur kode menjadi tiga jenis: Insertion (Penyisipan), Alternation (Alternasi), dan Congruent Lexicalization (Leksikalisasi Kongruen). Data bersumber dari episode *podcast* yang berdurasi 1:02:30 menit yang dirilis pada 14 Juni 2024. Hasil penelitian menunjukkan adanya penggunaan campur kode yang signifikan, dengan Insertion sebagai jenis yang paling dominan, diikuti oleh Alternation dan Congruent Lexicalization. Analisis menunjukkan bahwa campur kode memiliki beberapa fungsi dalam wacana akademik, termasuk mengekspresikan konsep teknis, mempertahankan kelancaran percakapan, dan membangun kredibilitas profesional. Penelitian ini menyimpulkan bahwa campur kode dalam diskusi *podcast* mencerminkan sifat bilingualisme Indonesia-Inggris yang terus berkembang dan perannya dalam komunikasi akademik kontemporer.

ABSTRACT

This study analyze the use of code mixing by Bagus Muljadi in the "Makna Talks" podcast episode titled "Talks About the Nation Academic Integrity". This research utilized a qualitative descriptive approach, this research analyzes the patterns and types of code mixing based on Muysken's theory, which categorizes code mixing into three types: Insertion, Alternation, and Congruent Lexicalization. Data was collected from a 1:02:30 minute podcast episode that released on June 14th, 2024. The findings revealing the significant instances of code mixing, with Insertion being the most dominant type, followed by Alternation and Congruent Lexicalization. The analysis shows that code mixing serves multiple functions in academic discourse, including expressing technical concepts, maintaining conversation flow, and establishing professional credibility. The study concludes that code mixing in podcast discussions reflects both the evolving nature of Indonesian-English bilingualism and its role in contemporary academic communication.

INTRODUCTION

Through face-to-face and virtual meetings, more and more people are exposed to various languages in the era of globalization and technological advances. As a result, the speaking of many languages became more widespread in many areas. Throughout the world, bilingualism is becoming an important aspect of contemporary life. In the modern world, bilingualism is a big reality. People who grow up in cultures that encourage monolingualism and non-culturalism as the norm often perceive bilingualism as a unique or uncommon skill (Agustin et al., 2020). However, what happens in a bilingual

or multilingual environment is called code-mixing. Code mixing, often known as the use of language that combines parts of several languages, is increasingly occurring in a variety of situations.

According to (Mabule, 2015) stated that code-mixing is the usage of a combination of one language's and another's grammar without altering the grammar of the original language. Code-mixing is a linguistic phenomenon that occurs when a speaker incorporates words, phrases, or sentences from another language into a conversation that is conducted in the parent tongue. However, Hamers & Blanc (2000) say that code mixing is the use of elements of one language in another language. This means that someone may include words, phrases, or grammatical rules from one language when speaking or writing in another language (Aziz et al., 2019). So, code mixing is a linguistic phenomenon in which elements such as words, phrases, or grammatical rules from one language are inserted into another language without changing the main grammar. This reflects the flexibility of language in multilingual communication.

Furthermore, factors that influence the use of code-mixing according to Kim (2006) in Harya (2017) include various aspects, such as bilingualism, where someone who master more than one language tend to mix languages more easily in daily communication. Apart from that, code-mixing is also influenced by the similarity of language skills between the speaker and the interlocutor, making interaction easier. This phenomenon is also often found in multilingual social communities, for example in international schools where English and regional languages are often used simultaneously. Conversational situations also influence code-mixing, especially in casual and informal contexts such as light discussions with friends. Difficulty finding the right vocabulary in one language also encourages individuals to use words from other languages, such as choosing the word "mood" over its Indonesian equivalent. Apart from that, the prestige factor is also a driving force, especially with the assumption that using English can enhance a modern and educated image, as is often done by influencers on social media.

However, Muysken's theory in (Syafaat & Setiawan, 2019) there are three main types of code mixing, (1) Insertion, occurs when words or phrases from one language are inserted into sentences that mostly use another language without changing the sentence structure, (2) Alternation, involves the use of two languages in one sentence that has separate clauses, where each clause maintains its grammatical structure, (3) Congruent Lexicalization, occurs when two languages have similar grammatical structures, so that words or phrases from both languages can be freely combined in one sentence. This code-mixing reflects the pattern of language use by bilingual or multilingual speakers in various communication situations, where the influence of globalization and international education helps shape a communication style that is adaptive to the context of conversation and discussion.

Moreover, social media such as Instagram, Facebook and YouTube not only facilitate communication but also shape the way young people speak. (Tarihoran et al., 2022) noted that Generation Z uses various terms popularized by social media to increase their sense of social attachment, for example with words like "hashtag" and "caption". This study reveals that code-mixing occurs not only as a need for expression, but also as part of the evolving digital media culture. Also, podcasts have become an influential form of interactive digital media, especially in influencing communication methods. With a relaxed and flexible audio format, podcasts allow speakers to express themselves more naturally and variedly, including through the use of code-mixing. In this context, podcasts are a relevant digital medium to study to understand the code-mixing phenomenon.

Research on code-mixing is fundamental because it reflects the dynamics of language use in multilingual societies while helping to understand language behavior, social identity, and culture. In the previous research by (Sapar et al., 2023) contains how switching codes are used in the YouTube podcast Daddy Corbuzier and Cinta Laura. The approach is to categorize code types based on the context of the podcast conversation. The result was 79 code switches, the majority of which were intra-sentential types of switching. This phenomenon shows how individuals adapt to a particular social context, indicates cultural status or affiliation, and reflects language changes resulting from globalization and societal development. Another research by (Dewi & Selviana, 2023) analyzes the phenomena of code mixing and code switching in the podcast "*The Importance of Love in Life*" which is broadcast on the CXO Media Channel. This research focuses on the remarks of presenter Putri Tanjung and guest, Maudy Ayunda, using a qualitative descriptive approach. Data was collected from transcripts of conversations during podcasts and analyzed based on Muysken's theory of code mixing (Insertion, Alternation, and Congruent Lexicalization) and code switching theory (Tag Switching, Intra-sentential, and Inter-sentential). The research results show that the dominant type of code mixing is Insertion (83.5%), followed by Alternation (8.7%) and Congruent Lexicalization (7.8%).

Moreover, from the background, researchers want to analyze the code-mixing that used by Bagus Muljadi in The "Makna Talks" podcast with the title is "Talks About the Nation Academic Integrity" because it is relevant to the bilingualism phenomenon and code-mixing that explained in the background. Bagus Muljadi uses a combination of Indonesian and English in his conversation, reflecting the bilingual communication pattern that is becoming more common in the globalization era. Moreover,

the academic theme of the discussion provides a rich context to understand how language becomes a symbol of social identity and a tool to connect local and global audiences. Therefore, this episode is relevant for exploring changes in language use in digital communication.

METHOD

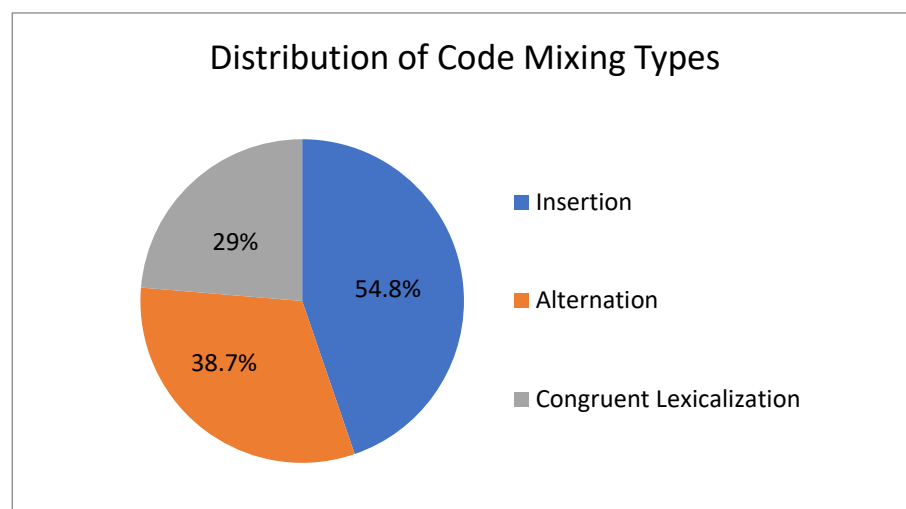
This research utilized a qualitative study approach that aims to explore and describe phenomenon by understanding the meanings that individuals or groups (someone or some people) assign to social or human issues. In qualitative research, the researchers serves as the primary instrument and is expected to validate the competence in conducting the research (Creswell, 2018).

This research analyzes the code-mixing that used by Bagus Muljadi on The “Makna Talks” podcast channel. This research takes place on a virtual platform (YouTube). The duration of video is 1:02:30 minutes which released on June, 14th 2024. The research object is the transcript from the episode Bagus Muljadi Talks About the Nation's Academic Integrity on the Makna Talks podcast channel. This study focuses on the conversations within this podcast episode, with the researcher using descriptive text as the main data source. Descriptive text is used because, once information is gathered, the researcher interprets and explains it.

RESULTS AND DISCUSSION

Results

The analysis of code mixing in Bagus Muljadi's speech during the Makna Talks podcast revealed various instances of code mixing patterns. The findings are presented in both quantitative and qualitative forms to provide a comprehensive understanding of the phenomena.



The distribution of code mixing types shows that Insertion was the most frequent type, accounting for 54.8% of all instances. This was followed by Alternation at 38.7% and Congruent Lexicalization at 29%. The predominance of Insertion suggests that the speaker tends to incorporate English words or phrases into Indonesian sentences while maintaining the basic Indonesian sentence structure.

Discussion

a. Insertion

1. Minutes 2:27: “Tiba waktunya untuk *apply* pekerjaan”
2. Minutes 3:10: “Enggak *apply* di sini ya”
3. Minutes 4:04: “Memang sih tidak *apply*”

The insertion of the word “*apply*” shows the speaker’s preference for using terms that are more general or familiar in a particular context, especially in the world of work where terms in English are often used.

4. Minutes 8:33: “Karena ada *climate change*”

The fact that the phrase “*climate change*” is used more often worldwide than the Indonesian term “*perubahan iklim*” demonstrates how global phrases are used in daily speech.

5. Minutes 17:05 : “Semuanya ada di top 20 *university ranking* jadi permasalahannya bukan gratis”

The phrase “*top 20 university ranking*” is an insertion in an Indonesian sentence. This phrase is used without changing the Indonesian grammatical structure that is the basis of the sentence. This insertion serves to complete the meaning in the context of the conversation.

6. Minutes 17:29 : “Kualitas pengajarannya bagus gak, maksudnya fasilitas dan *environment* nya”

The word “*environment*” is inserted into an Indonesian sentence. The main structure of the sentence still follows Indonesian grammar, while the English word is used to emphasize the context or provide a certain nuance.

7. Minutes 22:40 : “Banyak *resource* nya dihabur-hamburkan”

The word “*resource*” is inserted into an Indonesian sentence without changing the sentence structure. This word only serves to add detail without affecting Indonesian grammar.

8. Minutes 33:22 : “ngapain ke Universitas segala macam kalau ada *critical event* seperti bencana alam, pandemi, gak melakukan apa-apa”

The phrase “*critical event*” is an English element inserted into an Indonesian sentence frame. Indonesian becomes the grammatical basis of “Ngapain ke Universitas segala macam...”, and the English phrase does not change the syntactic structure of the sentence.

9. Minutes 34:46 : “beberapa dari antara mereka juga kompeten, cuman *under resource*, gimana caranya dia menilai asesmen dari 4000 Universitas”

The phrase “*under resource*” is an English element inserted into an Indonesian sentence frame. The Indonesian provides the main structure, while the English element only adds information without changing the grammar.

10. Minutes 36:36 : “nah kita coba yakinkan *govenment from both countries to give funding*”

The word “*government*” and the phrase “*from both countries to give funding*” are English elements inserted into the Indonesian sentence frame. The Indonesian becomes the grammatical basis of “Nah kita coba yakinkan...”, and the English elements complete the information.

11. Minutes 37:00 : “*accountable*, supaya mereka bisa lewat *funding* ini bekerjasama dengan Universitas di *UK*”

The words “*accountable*” and “*funding*” are English elements inserted into the Indonesian sentence structure. The main sentence still uses Indonesian grammar, so this is an insertion pattern.

12. Minutes 46: 29 : “kalau misalnya ada figur penguasa kemudian terlibat dalam *exchange of endorsement* dengan pegiat-pegiat sosial yang tidak memberikan apapun kecuali sampah”

The phrase “*exchange of endorsement*” is an English element inserted into an Indonesian sentence frame. The Indonesian becomes the grammatical basis, and the English element only adds information.

13. Minutes 48:35 : “Tapi competent mas bro, very ruthless competent”

The English word “competent” and the phrase “very ruthless competent” are inserted into sentences that are mostly in Indonesian sentences without changing the sentence structure.

14. Minutes 50:21 : “It's not necessary to be orang dalam”

The English phrase “It's not necessary to be” is inserted in a sentence containing the Indonesian term “orang dalam”. The grammatical structure supports the insertion without changing the sentence pattern.

15. Minutes 56:33 : "Attention economy kan sekarang"

The phrase "Attention economy" is inserted into the Indonesian sentence without changing the structure. The word "kan sekarang" shows that the original Indonesian structure remains dominant.

16. Minutes 56:40 : "Orang di sosial media bilang education is scam"

The English phrase "education is a scam" is inserted at the end of the sentence which is mostly in Bahasa Indonesia. The Indonesian sentence structure remains unchanged.

17. Minutes 59:50 : "Presidennya memberikan kebanggaan bagi masyarakatnya untuk Indian Institute of Technology disitu bisa mendunia"

The proper noun "Indian Institute of Technology" is inserted into an Indonesian sentence. The phrase is used as is without changing the sentence pattern.

b. Alternation

1. Minutes 1:58: "*I didn't choose Nottingham, it's quiet the other way around because saya kan dulu sebelum pergi ke Nottingham itu ada tiga atau empat negara*"

Speakers start sentences in English and continue in Indonesian, placing different emphasis on each clause.

2. Minutes 4:19: "*Universitas itu sangat micromanage by the central government*"

This sentence combines clauses in Indonesian and English interchangeably, with the term micromanage by the central government more commonly used in the global academic context.

3. Minutes 11:57: "*Ada di batu itu. It's a subject of interest by worldwide*"

While beginning with the local context in Indonesian, speakers bounce between languages to highlight key points in English. English is frequently used by speakers to communicate formal or technical information, but Indonesian is more frequently utilized in casual or local settings.

4. Minutes 21:23 : "*Kalau toh tidak ada artinya, you can say well*"

This sentence consists of two clauses that use different languages. The first clause is in Indonesian "*Jika toh tidak ada artinya*", followed by the second clause in English "*you can say well*". Each clause maintains its own grammatical structure, so it is included in the Alternation type.

5. Minutes 30:01 : "*Bukan masalah menggunakan AI, tapi if you use AI you have to own it*"

This sentence has two clauses with different languages. The first clause is in Indonesian, while the second clause is in English "*if you use AI you have to own it*". Each clause maintains the original grammar so it falls into the Alternation type.

6. Minutes 32:17 : "*China education enterprise is just completely government own, jadi yang melakukan riset, yang mendanai riset, menilai kualitas riset, semuanya negara*"

The sentence begins in English with a complete syntactic structure: "*China education enterprise is just completely government owned*". Then it switches to Indonesian with a complete structure as well, "*jadi yang melakukan riset, yang mendanai riset...*".

7. Minutes 35:05 : "*That's why you travel here and there, diskusinya seperti apa sejauh ini gitu*"

The first part, "*That's why you travel here and there*" is a complete clause in English. The second part, "*diskusinya seperti apa sejauh ini gitu*" is a complete clause in Indonesian.

8. Minutes 41:33 : "*I wanna get to this point, bahwa, I thought about this kenapa bicara misalnya soal STEM atau mungkin sains gitu tidak se-seksi itu. Apakah dampak dari supernatural yang begitu tinggi di negara ini*"

The sentence starts in English with the complete syntactic structure “*I wanna get to this point, bahwa, I thought about this*”. It then switches to Indonesian “*kenapa bicara misalnya soal STEM...*”. Interlanguage switching occurs at clause boundaries.

9. Minutes 43:29 : “*If you can prove inconsistency in logic for example, saya bisa membuktikan tidak ada bujukan yang menikah*”

The first part, “*If you can prove inconsistency in logic for example*” is a complete clause in English. The second part, “*saya bisa membuktikan...*” is a complete clause in Indonesian.

10. Minutes 52:34 : “*Seperti layaknya kita lebih hebat dari penjaga-penjaga out switch di German*”

The first clause “*Seperti layaknya kita lebih hebat dari penjaga-penjaga*” uses Indonesian structures. The next clause “*out switch di German*” combines the English term with the place name “*German*”. Both clauses stand alone with their own structure.

11. Minutes 57:26 : “*Indonesia bukan negara China yang continental, Indonesia tuh negara archipelago, domestic flights*”

This sentence has Indonesian clauses such as “*Indonesia bukan negara China*”, but also includes the English terms “*continental*”, “*archipelago*”, and “*domestic flights*”. Both languages are used interchangeably, each with its original structure.

12. Minutes 58:44 : “*There is a very exotic well-preserved atoll coral, terumbu karang yang namanya atoll*”

The first clause is in English “*There is a very exotic well-preserved atoll coral*”, followed by the Indonesian clause “*terumbu karang yang namanya atoll*”. Both clauses retain their respective language structures.

c. Congruent Lexicalization

1. Minutes 4:31: “*Sulit untuk meng-comprehend atau untuk meng-attack*”

This sentence combines the Indonesian prefix “*meng-*” with the English verbs *comprehensive* and *attack*. Because of this mix, there is grammatical harmony between the two languages, with Indonesian patterns still used in the core sentence structure.

2. Minutes 4:45: “*Karena di micromanage oleh central government*”

The Indonesian passive sentence form (*di...by*) uses the English verb “*micromanage*.” It demonstrates how compatible grammar can be used to merge the two languages.

3. Minutes 4:54: “*Gimana caranya central management meng-asses quality seorang dosen*”

This phrase adapts the English verb “*assess*” at the beginning and combines aspects of English (*assess quality*) with Indonesian grammatical structure.

4. Minutes 17:50 : “*Dan karena ada check and balance maka fair*”

The phrase “*check and balance*” and the word “*fair*” reflect the merging of elements from two languages (Indonesian and English) that have similar grammatical structures.

5. Minutes 26:47: “*Saya ngajar ada yang assessment nya exam ada yang assessment nya laporan*”

The words “*assessment*” and “*exam*” are used in sentences that combine elements from two languages with compatible grammatical structures. The use of these terms shows the grammatical conformity between Indonesian and English so that elements from both languages can be used simultaneously.

6. Minutes 33:35 : “*memang di UK ada pergerakan, bukan hanya di UK tapi di US juga, DORA agreement, Races excellent framework. Bisa dicek nanti di google*”

English elements such as “*DORA*agreement,” “*Races excellent framework*,” and “*google*” are mixed with Indonesian elements without disrupting the overall syntactic structure. The structures of both languages (Indonesian and English) share similarities, thus allowing flexible blending.

7. Minutes 39:11 : “bagi beberapa orang hal itu menjadi menakutkan karena enggak sesuai dengan cara dia untuk meng-comprehend konsep-konsep tertentu”

The word “*meng-comprehend*” is a morphological blend of Indonesian “*meng-*” with English “*comprehend*”. This structure shows the lexical blending of the two languages which share similarities in morphology and syntax.

8. Minutes 57:51 : “Tapi permasalahannya kalo ada *mixturing* baik antara eksploitasi, *natural resources* untuk ilmu baru”

The English phrases “*mixturing*” and “*natural resources*” are used together with the Indonesian grammatical structure without any obstacles. Both languages’ structures support each other.

9. Minutes 59:59 : “Dari situ pelan-pelan *post-colonial mindset* India berubah”

The English phrase “*post-colonial mindset*” is integrated into the Indonesian sentence without changing its grammatical pattern. This shows the structural similarity between the two languages.

CONCLUSION

When we look at how Bagus Muljadi uses Indonesian and English in his “Makna Talks” podcast, we see something fascinating to watch a linguistic dance (code-mixing) between two languages. This isn’t just random mixing; it’s a thoughtful interplay that shows us how flexible and adaptable language can be in today’s multilingual world. Looking at his speech patterns, we found three main ways he blends these languages. Most often, he drops English words and phrases into Indonesian sentences, keeping the basic structure intact – that is what we call an Insertion. Sometimes, he smoothly switches back and forth between complete thoughts in both languages (Alternation), and occasionally, he creates these interesting hybrid expressions where both languages connect together perfectly (Congruent Lexicalization).

But the most interesting part here is how this language mixing does more than just help Bagus communicate. By mixing English into his Indonesian conversations, especially when discussing academic topics, he connects with his audience in a way that feels both professional and contemporary. Seems like he is bridging two worlds: the local Indonesian context and the global academic sphere. This reflects a bigger picture of how communication is evolving in Indonesia, particularly in digital spaces like podcasts. Looking ahead, it would be fascinating to see how other people use this kind of language mixing across different media platforms and among various groups. Future research could explore code-mixing in other media formats or among different demographic groups to further enrich the sociolinguistic understanding of this phenomenon.

REFERENCES

- Agustin, O., Magria, V., & Setiyana, L. (2020). Code Switching as Seen in Trading (A Sociolinguistic Studies Field Research). *Journal of Foreign Language Teaching and Learning*, 5(1). <https://doi.org/10.18196/ftl.5147>
- Aziz, Z. A., Achmad, D., & Fadlun, M. (2019). What Types of Codes Are Mixed in Indonesia?: an Investigation of Code Mixing in a Magazine. *English Education Journal*, 10(2), 196–211.
- Creswell, J. W. (2018). *A Mixed-Method Approach*. <https://doi.org/10.4324/9780429469237-3>
- Dewi, N. R., & Selviana, D. (2023). An Analysis Of Code Mixing And Code Switching Used By Qania Fanani On Youtube Channel. *Jurnal Pendidikan Dan Konseling*, 5(2)(1), 1–12. <https://doi.org/10.31004/jpdk.v5i2.13581>
- Mabule, D. R. (2015). What is this? Is It Code Switching, Code Mixing or Language Alternating? *Journal of Educational and Social Research*, 5(1), 339–350. <https://doi.org/10.5901/jesr.2015.v5n1p339>
- Sapar, A., Alpani, E. Y., Junaidi, M., & Syarifaturrahman, W. K. (2023). A Sociolinguistics Analysis of English Code-Switching in YouTube Podcast. *Humanitatis : Journal of Language and Literature*, 10(1), 241–252. <https://doi.org/10.30812/humanitatis.v10i1.3470>
- Syafaat, P. M. F., & Setiawan, T. (2019). *An Analysis of Code Mixing in Twitter*. 297(Icille 2018), 276–281. <https://doi.org/10.2991/icille-18.2019.57>