

CODE MIXING IN THE DANIEL MANANTA NETWORK PART 5: *JATUH SAKIT, MELANEY RICARDO KEHILANGAN PEKERJAAN*

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ABSTRACT

This research aims to analyze code mixing which occurs in Daniel Mananta Network Part 5: *Jatuh Sakit, Melaney Ricardo Kehilangan Pekerjaan*. The study uses qualitative methods and intends to answer three research questions: who use code mixing, what types of code mixing are used, and what are the reasons why the speakers use code mixing. To analyze the types of code mixing, the theory of Musyken (2000) is used. To analyze the reasons of doing code-mixing, the theory of Hoffman (1991) and Saville-Troike (1986) are used. Fifteen (15) data were found. The data shows that both speakers use code mixing. Regarding the types of code mixing, the result shows that ten data belong to Insertion Code Mixing, two data belong to Alternation Code Mixing, and three belong to Congruent Lexicalization Code Mixing. The third research question to answer is the reasons of using code mixing. The result shows five reasons why the speakers use code mixing. These are interjection or inserting sentence fillers or sentence connectors (one data), to soften or strengthen request or command (one data), to talk about a particular topic (eight data), as an intention to clarify the speech content for interlocutor (three data), and as repetition which is used for clarification (two data).

Keywords: *bilingualism, code mixing, Daniel Mananta Network.*

ABSTRAK

Penelitian ini bertujuan untuk menganalisis campur kode yang terjadi pada Daniel Mananta Network Part 5: Jatuh Sakit, Melaney Ricardo Kehilangan Pekerjaan. Penelitian ini menggunakan metode kualitatif dan bermaksud menjawab tiga pertanyaan penelitian: siapa yang menggunakan campur kode, jenis campur kode apa yang digunakan, dan apa alasan penutur menggunakan campur kode. Untuk menganalisis jenis-jenis campur kode, digunakan teori Musyken (2000). Untuk menganalisis alasan dilakukannya campur kode, digunakan teori Hoffman (1991) dan Saville-Troike (1986). Lima belas (15) data ditemukan. Data menunjukkan bahwa kedua penutur menggunakan campur kode. Berdasarkan jenis-jenis campur kode, diperoleh hasil bahwa sepuluh data termasuk dalam Campur Kode Penyisipan, dua data termasuk dalam Campur Kode Alternasi, dan tiga data termasuk dalam Campur Kode Leksikalisasi Kongruen. Pertanyaan penelitian ketiga yang harus dijawab adalah alasan penggunaan campur kode. Hasilnya menunjukkan lima alasan mengapa penutur menggunakan campur kode, yaitu sebagai interjeksi atau penyisipan kalimat pengisi atau penghubung kalimat (satu data), untuk memperhalus atau memperkuat permintaan atau perintah (satu data), untuk membicarakan suatu topik tertentu (delapan data), dengan maksud untuk memperjelas isi pembicaraan bagi lawan bicara (tiga data), dan sebagai pengulangan yang digunakan untuk klarifikasi (dua data).

Kata Kunci: *bilinguisme, campur kode, Daniel Mananta Network.*

I. INTRODUCTION

Code is a speech system that has special characteristics which are relevant to the speakers' background, the relationship between speakers, and the situation and condition of speech community, said Poedjosoedarmo in Nababan (1993:56). This means that code is uttered by people with similar knowledge about the language and the topic they talk about. The most common thing is that both speakers come from the same origin. For example, Padang people will talk Minang language when they know they have the same origin.

The changes or switches in code often occurs in many bilinguals and multilinguals. People sometimes switch codes within a domain or social situation when something happens, such as the arrival of new person (Holmes 2013:35) This means people try to test the new person, whether he/she is from the same origin with the speaker, or simply to make the conversation between two persons or more become private, so the newly arrived person would not understand or meddle in their conversation.

Code Switching and Code Mixing

Code switching is potentially the most creative aspect of bilingual speech. It involves the alternate use of two languages or linguistic varieties in a conversation (Hoffman, 1991). It is the change of one language to another variety of language by a speaker. For example, people use Indonesian language first, then they change into English language.

Code mixing is the linguistic phenomenon, as observed in the speech of adults, focusing in particular on its relationship with code switching (Hoffman, 1991:103). Switches occurring at the lexical level within a sentence (intra-sentential switches) are referred to as ‘code-mixes’ and ‘code mixing’. On the other hand, changes over phrases or sentences (inter-sentential), including tags and exclamations at either end of the sentence are called ‘code-switches’ and ‘code-switching’ (Poplack 1980; McLaughlin 1984; Appel and Muysken 1987) in Hoffman 1991:104.

Hoffman (1991:109) adds that the feature of bilingual speech, such as code mixing and code switching are normal phenomena because bilinguals often find it easier to discuss a particular topic in a particular language rather than another. In Indonesia, the phenomenon of mixing two languages has become common in the community.

Types of Code Mixing

Muysken (2000) divides code mixing into three types: Insertion, Alternation, and Congruent Lexicalization. According to Muysken (2000), insertion is inserting a foreign lexical or a phrasal category into a matrix (a base language or a dominant language). Insertion can happen at various level, but more common in nouns, adjectives, and verbs. The example of the code-mixing insertion can be seen in (1) below.

(1) “*I think*, kita sebaiknya lebih *focus* terhadap cara menyelesaikan masalah di tempat kerja.”
 (“I think, we’d better focus on how to solve the problem at workplace.”) (The writers)

The speaker is an Indonesian, and she speaks in a group of Indonesian workers. She inserts some lexical English elements into the matrix (the base language), namely pronoun *I* and verbs *think* and *focus*. Interestingly, when it comes to the important point or ‘how to solve the problem at workplace’ that the speaker may currently work on, she uses Bahasa Indonesia, her mother tongue to make sure that the listeners understand her.

The second type of code mixing is alternation. According to Muysken (2000), alteration is when two languages are alternated indistinctively both at grammatical and lexical level. This type of code mixing is similar to code switching (changing from one language to another language). The two

languages remain relatively separate. Alternation also includes more/longer words. The example shows code-mixing alternation between Bahasa Indonesia and English. It can be seen in (2) below.

- (2) “Terima kasih atas kunjungan Anda, dan *please do come again.*”
 (“Thank you for your visit, and please do come again.”) (The writers)

In example (2), the first part of the utterance is in Indonesian, while the second part is in English. Both languages are separated in structure.

The last type of code-mixing proposed by Muysken (2000) is congruent lexicalization. It is when the speaker tends to combine two languages in term of their grammatical structures. Congruent lexicalization can be in the level of phonology or words that have similar sounds in two languages, or in the level of lexical or structure of two languages that are similar. To understand this code-mixing, the researcher provides the example of this type of code mixing as follows:

- (3) “Apakah anda sudah membaca the *urgent journal* yang saya kirim kemarin?”
 (“Have you read the urgent journal that I just sent to you yesterday?”) (The writers)

Example (3) is congruent lexicalization in lexical level. Based on the example, the speaker utilizes Bahasa Indonesia and English in his utterance. The speaker talks about the urgent journal. He hopes that his friend has received and read it. It is congruent lexicalization because the speaker is mixing English grammar with Indonesian grammar. In English, *urgent journal* is adjective + noun; whereas in Indonesian, it is translated as *jurnal penting* or noun + adjective.

Reasons of Using Code Mixing

Speakers mix code in speaking because of various reasons. One can do it in order to be accepted as a member of a community, otherwise he/she can be excluded from one comfortable community. Hoffman (1991:116) classified the reasons to do code switching and code mixing into seven reasons. The first reason is because of talking about a particular topic. People prefer to talk about a particular topic in a certain language. It is because they feel more comfortable and freer to express their ideas and emotions, such as happiness, anger, etc. in a certain language. Another reason is because there is lack of facility in the relevant register to express themselves. Also, it is because certain items trigger off various connotations which are linked to experiences in a particular language. The example can be seen in (4) below.

- (4) “*God*, apa yang salah dengan diriku?”
 (“*God*, what’s wrong with me?”) (The writers)

In this example, the speaker is an Indonesian speaker who expresses his/her emotions by using English word *god* at the beginning of his/her utterance, while the rest is in Bahasa Indonesia. It is because the expression of *God* or *oh my God* are commonly used by Indonesians to express their feelings of surprise, upset, or anger.

The second reason is when quoting somebody else. According to Hoffman (1991), “People sometimes like to quote a famous expression or saying of some well-known figures”. So, this is why one of the reasons of code mixing is quoting somebody else, as can be seen in (5) below.

- (5) “Kalau kata Leo Murphy *mah*, ‘*well played*’.”
 (“Leo Murphy would say, ‘well played’.”) (The writers)

In this example, the speaker is an Indonesian speaker who quotes a phrase *well played* from Leo Murphy, a pro player in Mobile Legends. Mobile Legends is a popular strategy game and it is commonly played by all ages *Mah* is a Sundanese particle to emphasize contrast.

The third reason is when being empathic about something. Sometimes, when people feel empathic about something, they do not use their native language to express their feeling. Hoffman (1991) says, “He/she, either intentionally or unintentionally, will switch from his second language, to his first language.” This can be seen in (6) below.

- (6) “*Good luck*, kamu pasti bisa.” (The writers)

In this example, the speaker is an Indonesian speaker who uses English and feel more comfortable showing his/her emotion to soothe someone. The aim is to show his/her empathy to someone else.

The fourth reason is when using interjection (inserting sentence fillers or sentence connectors). Interjection is actually the use of exclamation mark before the code is switched. Hoffman (1991) states, “Language switching and language mixing among bilingual or multilingual people can sometimes mark an interjection or sentence connector. It may happen unintentionally or intentionally.” Look at (7) below.

- (7) “*Damn!* Dompot ketinggalan di rumah.” (The writers)

In this example, the speaker is an Indonesian speaker who uses English interjection to show his/her anger because of leaving his/her wallet at home.

The fifth reason is when using repetition for clarification. To this reason, Hoffman (1991) says, “When a bilingual wants to clarify his/her speech so that it will be understood more by the listener, he/she can sometimes use both of the languages that he/she masters to say the same utterance repeatedly.”

- (8) A: “Aku gak bisa temenan *flirty-flirty* gini.”
B: “Gimana maksudnya?”
A: “Aku gak bisa temenan yang *genit-genit* gini, lho...” (The writers)

In this example, the speaker is an Indonesian speaker who uses an English term *flirty-flirty*-using Indonesian *kata ulang*. Because the hearer seems not to understand what the speaker says, the speaker translates it into Indonesian *genit-genit* with the aim to clarify what the he/she means.

The sixth reason is when having the intention of clarifying the speech content for interlocutor. Hoffman (1991) says that when a bilingual person talks to another bilingual, they use a lot of code switching and code mixing. The purpose is to make the conversation run smoothly because the hearer understands what the speaker says.

The seventh or last reason according to Hoffman (1991) is to express group identity. Code mixing and code switching can also be used to express group identity. Hoffman (1991) states that a

group of people with the same background speaks differently from other groups. For example, a group of academic people converse differently from other groups.

Besides Hoffman (1991), Saville-Troike (1986:69) also classifies people's reasons of mixing codes. She proposes three reasons. The first is to soften or strengthen request or Command. People in multilingual country like Indonesia is likely to use English to strengthen request or command because it is not their native language. Usually, the speaker who speaks English tend to feel superior as if she/he is academically higher than the listener. On the other hand, using a foreign language also softens the request and command because it will be less direct when said in English. "Switching language may serve either to intensify or to eliminate ambiguity", says Saville-Troike (1986:69). Morray (cited in Saville-Troike, 1986:69) provides the following example (9) for degrees of intensification in Sranan language.

(9) In Sranan: *pikin* 'small'; *pikin-pikin* 'very small'; *pikin-tjoti* 'very very small' ('small' in Sranan + 'small' in Hindi) (Saville-Troike, 1986: 69)

In example (9), the speaker is a Sranan speaker who uses Hindi to soften the request or command to take something that is very small. The aim is to soften the request or command by changing a term into Hindi.

The second reason is because of real lexical need. The lack of lexicon of a language for bilinguals and multilingual is the most common reason for mixing code. Bilinguals somehow have circumstances in choosing which language they need to use to express what is in their mind. For example, an Indonesian-English speaker will use English when she/he lacks the Indonesian lexicon to express what she/he means, and vice versa. A specific term that can only be said in English to make people understand will become vague if it is said in Indonesian. Native speakers of English who have learned some French, German, or Arabic continue to use certain expressions like *savoir faire*, *macht's nichts*, and *inshallah*, respectively, in their English sentences; and the speakers of many other languages insert English word *OK* in their sentences (Saville-Troike, 1986:69). This show that some terms perhaps do not have any equivalent words in our native language, so the equivalent terms from other codes are used because of its real lexical need.

The third or last reason is to exclude the people when a comment is intended for only limited audience. Sometimes, when bilinguals or multilinguals want to speak only to their inner groups, they attempt to use a language that only them could understand. So, the others might not know what they are talking about. This action may be considered rude, but it is not necessarily so. The function is as the 'secret language'. For example, the presence of guests in a couple's home would employ code-switching for discussion between husband and wife concerning the comfort and needs of their guests. Another example, President and Mrs. Herbert Hoover switched code around the White House; they reportedly switched into Chinese when they did not wish to be understood by others. In such situations, the other language functions as a 'secret' language (Saville-Troike, 1986:70).

In Indonesia, there are many kinds of ethnic groups and languages. It can be said that Indonesia is a multilingual country. Because of its various languages, Indonesia has declared *Bahasa Indonesia* as its national language. As a result, people from all ethnic groups and cultures in Indonesia must be able to speak *Bahasa Indonesia*. Not only in Indonesia, other countries must have their respective national languages. For example, the U.S.A has its national language, that is English.

During this globalization era, Indonesian people must be able to understand English. English is one of the most important international languages to learn and understand. When our purpose is to be able to adapt and communicate with anyone around the world, we must understand English. In other words, English will help us to increase our relationship with people all over the world. It is because as an international language, English is understood by many people around the world. Many people feel that they have a higher status in society if they are able to speak more than one language. Thus, many people force themselves to speak English even though with limited competency, and mixed with Indonesian so that their status in society is not seen as low.

The exposures to English language are found, among others, through YouTube. According to Sianipar (2013), YouTube has a database containing video content that is popular on social media as well as providers of various information which is very helpful. Younger generation uses YouTube in their daily life.

One of the famous YouTube channels is Daniel Mananta's channel. Daniel Mananta was born in Jakarta, on August 14, 1981. He is a young man who is a Chinese and Manadonese origin. He is a handsome man, with tall and fit figure, black hair, with dimples on his right cheek. He graduated from Edith Cowan University Perth, Australia. He started his career as a model in 2003. In that year, he also debuted as an MTV VJ. His success as an MTV VJ opened the gate to the world of entertainment to be even wider. He has been trusted to host several music shows, one of which is the Indonesian Idol singing competition event since 2006 until now. Daniel Mananta also had time to try his hand at acting. Daniel has also been invited to be a Honda Vario advertisement star from 2007 to 2014. His talent in guiding events has also led him to win the award as the Favorite Talent Show Presenter at the 2013 Panasonic Gobel Awards. Daniel Mananta has also spread his wings on the big screen, where Daniel dubbed the Indonesian version for the animated film *Despicable Me* (2010 & 2013), and also played an adult Ahok in the film *A Man Called Ahok*. In retail business, Daniel is the owner of DAMN! I Love Indonesia t-shirt, his personal retail brand. Besides that, Daniel Mananta also spreads his wings to YouTube. The name of his YouTube channel is Daniel Mananta Network. This channel is about the story of the journey of life, especially the struggle when facing uncertainty, and fear.

The writers took the data from Daniel's YouTube channel because his YouTube videos contain a lot of language mixing conversations, so it is very interesting to use these conversations as research data. In the Daniel Network episode: *Jatuh Sakit, Melaney Ricardo kehilangan pekerjaan*, the host is Daniel Mananta and the guest is Melaney Ricardo. Daniel's wife is Viola Maria, a foreigner from

Germany; and Melaney's husband is Tyson who is a foreigner from Australia. So, both Daniel and Melaney are bilinguals.

Based on these reasons, the writers are interested in analyzing **Code Mixing in the Daniel Mananta Network Part 5: *Jatuh Sakit, Melaney Ricardo Kehilangan Pekerjaan***. This research intends to answer the following questions:

1. What types of code mixing are uttered in the *Daniel Mananta Network Part 5* YouTube Channel?
2. Who say the utterance that consists of code mixing in the *Daniel Mananta Network Part 5* YouTube Channel?
3. Why do Daniel and Melaney Ricardo do code mixing in the *Daniel Mananta Network Part 5* YouTube Channel?

This research is expected to be beneficial for English language students, teachers, and researchers by giving more understanding on the occurrences of code mixing in conversations. The research's findings are also hoped to lead to more comprehensive research in the same area.

II. RESEARCH METHODOLOGY

This research uses qualitative method because there is no numerical data used. The data are in a form of phrases and sentences, and they need in-depth analysis. The data in this research is from the utterances of the host and the guest in the video. The host is Daniel Mananta. The guest is Melany Ricardo, a presenter, a host, and an entertainer. She is known for battling Covid-19 in the recent past. Daniel is curious about the impact of Melany's epidemic condition to her job.

The video was posted on December 11th 2020 on 'Daniel Mananta Network' YouTube channel. The type of the data is utterances that are recorded audio visually. All of their dialogues in the video are the data that will be analyzed. The data chosen are the utterances that contains code mixing.

III. DISCUSSION

The writers found fifteen (15) data that contains code mixing in Daniel Mananta Network Part 5: *Jatuh Saki, Melaney Ricardo Kehilangan Pekerjaan*. These data were analyzed to answer the three research questions. The first is the types of code mixing uttered The second is who say the utterances containing code mixing. The third is the reasons of doing code mixing in the utterances.

Types of Code Mixing Uttered

The study shows that there are three (3) types of code mixing used by both speakers. Ten (10) data belong to the Insertion Code Mixing type, two (2) data belong to the Alternation Code Mixing type, and three (3) data belong to the Congruent Lexicalization Code Mixing type.

The first type of code mixing, which is insertion type, can be found is ten (10) data. The data are data 1 ('guys'), data 2 ('well'), data 3 ('so'), data 6 ('literally'), data 7 ('share'), data 10 ('faith'), data 11 ('relationship'), data 13 ('after all'), data 14 ('of course'), and data 15 ('you know'). The discussion of data 6 can be seen below.

Data 6:

In this data, Melaney talks about the unemployment that she has been through during her Covid-19 infection. At first, she did not want to reveal the truth to the media about her infection. When she thought again, she finally wanted to speak the truth because she found purpose in her downfall, which was to encourage other people who got infected to be strong and brave to face this disease.

Dialogue

00:02:38 – 00:03:36

Melaney Ricardo: “*Literally* hilang, tadinya kan gue gak pengen bilang kalo gue kena Covid”

(“Literally lost. At first, I didn’t want to tell others that I got infected by Covid.”)

The word ‘literally’ is indicated as one of the code-mixing types that is insertion. It is because she inserts a lexical English element into the base language (Indonesian), namely an adverb “literally”. However, when it comes to the important point, she uses Bahasa Indonesia, her mother tongue to make sure that the viewers understand her.

The second type of code mixing, which is alternation type, can be found is two (2) data. The data are data 8 (‘you have to share’ and ‘you’ve been chosen’) and data 12 (‘you have to do something’, ‘it’s a chore’, and ‘because you love Him’). The discussion of data 12 can be seen below.

Data 12:

In this scene, Melaney talks about her experience with God when she got infected by Covid-19. She felt that at that time, only God helped her. She felt that when she was exposed to the Covid-19 virus, no one helped her except God. When she was in deep sorrow, only God who always accompanied her so that she could recover. It was because of God.

Dialogue

00:06:54 – 00:07:36

Melaney Ricardo: “Karena kalau keharusan kadang-kadangan gak enak yah, *you have to do something, it’s a chore* gitu kan tapi *because you love Him* karena kemarin saat ga ada yang bisa nolong.”

(“Because of it (your relation with God) is an obligation, sometimes we feel hesitant because it is like you have to do something, it’s like a chore. But, it is because you love Him, because when no one could help, (He was there).”)

Melaney was talking about her relationship with God. She follows her God not because it is an obligation. Because if it is an obligation, she may feel hesitant to do that. It is like when people do their daily chores, they sometimes feel hesitant. Thus, according to Melaney, she follows her God because she loves Him, so she never feels hesitant to do that. The code mixing that occurs is alternation because the two languages are alternated indistinctively, both at grammatical and lexical level. The switch from Indonesian to English and vice versa runs smoothly. Also, both languages are separated in structure.

The third type of code mixing, which is congruent lexicalization type, can be found is three (3) data. The data are data 4 (‘result-nya’), data 5 (‘job-job’), and data 9 (‘which is). The discussion of data 5 can be seen below.

Data 5:

Scene in data 5, Daniel as the listener of Melaney's story gives asks what has happened to Melaney's career when she was infected by Covid-19.

Dialogue

00:02:35 – 00:02:38

Daniel Mananta: “*job-job* pada hilang semua dong?”

(“All jobs were lost, right?”)

Daniel asks Melaney about the job chances that were gone when she was infected by Covid-19 for one and a half month. The code mixing in the “*job-job* pada hilang semua dong” is identified as congruent lexicalization. It is congruent lexicalization code mixing in lexical level. Based on the data, the speaker utilizes Bahasa Indonesia and English in his utterance. The speaker talks about the “job”. It is congruent lexicalization because the speaker is mixing English grammar with Indonesian grammar. In English, “job” is a singular noun. To make it a plural noun, it should be added by a suffix -s to become ‘jobs’. On the contrary, in Indonesian grammar, to make a noun becomes plural, we use reduplication. ‘Job’ is translated as *pekerjaan* in Indonesian. So, to make it plural, we simply reduplicate it to become *pekerjaan-pekerjaan*. Thus, it is clear that ‘job-job’ is mixing both English and Indonesian grammar. However, the addition of the word ‘job-job’ will not affect the listeners’ understanding. It is because the word ‘job’ is commonly used in Indonesian conversation on a daily basis, and making it ‘job-job’ is clearly understood. We can clearly see that even though the speaker can speak English fluently, he is still very much influenced by his mother tongue, which is Indonesian language.

Who Say the Utterances Containing Code Mixing

The analysis shows that both Daniel Mananta (the host) and Melany Ricardo (the guest) do a lot of code mixing. They do that because of certain reasons that will be explained in the next part. Besides, the fact that Melaney's husband is from Australia and Daniel's wife is from Germany leads to a bigger possibility of mixing languages whenever Melaney and Daniel are interacting with each other.

Reasons of Mixing Codes

Based on the ground reason of using code mixing, the result shows that there are five reasons why both the host and the guest use code mixing in Daniel Network Part 5: *Jatuh Sakit, Melaney Ricardo Kehilangan Pekerjaan*. The first reason is as interjection or inserting sentence fillers or sentence connectors. This can be seen in one data, namely data 1 (‘guys’).

Data 1:

The first data occurs after the hook of the video. Hook is placed in the first minutes as the important and interesting opening of the video. The aim is to engage the viewers. They will see the part that is shown in the hook if they keep on watching the video until the end. As a host, Daniel Mananta greets

his YouTube's viewers with 'guys'. This word has become Daniel's trademark because almost every opening of the episode in his YouTube channel, he uses this word.

Dialogue

00:00:53 - 00:01:33

Daniel Mananta: "*Guys* ini adalah episode terakhir dengan Melaney Richardo."

("Guys, this is the last episode with Melaney Ricardo.")

The reason of changing codes in this data is as an interjection. Interjection is inserting a filler word, in this case 'guys'. It is usually followed by an exclamation mark, then the code is switched. 'Guys' is a very common word to address the viewers in YouTube world, so the speaker constantly uses this word spontaneously. Daniel uses the word 'guys' to show his closeness to his viewers, moreover, his fans. He does not use Indonesian words like *kawan* or *teman*, or maybe another English word like 'folks' because these are uncommon in social media. So, using them would make the viewers feel weird and distant, even though these words have similar meaning. Thus, using a common word is better because it will make the viewers interested and engaged in what the speaker will say next. The more attention from the viewers is the better.

The second reason of using code mixing is to soften or strengthen the request or command. This can be seen in one data, which is data 2 ('well').

Data 2:

In data 2, the frame is still focused on Daniel. He shows his gratitude to all who watch his video from the beginning until the last episode with Melaney Richardo. He unifies his hands and closes his eyes. This is the most common gestures of gratitude. Mostly, it is the action when people pray to their God. It shows the sincerity of his appreciation to the viewers.

Dialogue

00:00:53 - 00:01:33

Daniel Mananta: "Jadi kalau kalian belum nonton, telat nonton, episode 1-4 nya, *well* pastikan nonton tapi kalau kalian nonton dari awal terima kasih banyak."

("So, if you haven't watched the previous episodes, then watch episode 1-4. Make sure that you watch them from the beginning. Thank you.")

The main reason Daniel mixes code in his utterance is to soften his request or command. After the word 'well', he continues with 'pastikan nonton...' that can be translated in English as 'you must watch' which is a command for people who are watching him at that moment to also watch his previous videos. Like has been explained before, filler words are used for several reasons. The filler word 'well' is commonly used in English speakers as the first word before they give an advice. Daniel feels more comfortable to use 'well' to soften his command or to show politeness, or to make his command sound like a suggestion or an advice for all of his viewers to watch all of his videos.

The third reason of using code mixing is to talk about a particular topic. This can be seen in eight (8) data. The data are data 3 ('so'), data 5 ('job-job'), data 6 ('literally'), data 7 ('share'), data 9

(‘which is’), data 13 (‘after all’), data 14 (‘of course’), and data 15 (‘you know’). The discussion of data 3 can be seen below.

Data 3:

In this scene, Daniel starts the conversation by informing the viewers that they are going to continue the topic that they have talked about in the previous videos.

Dialogue

00:01:12 - 00:01:23

Daniel Mananta: “Terima kasih sudah menjadi penonton setia kita, dan mudah-mudahan bisa menjadi inspirasi buat kamu dan mungkin bisa menjadi harapan buat kamu, *so* langsung ajah kita lanjutin obrolan kita yah.”

(“Thank you for being our loyal viewers. I hope that what we are discussing can be an inspiration and even a hope for all of you. So, let’s continue our talk.”)

Discussion

The reason of this code mixing is identified as talking about a particular topic. When he says ‘so’, there is an excitement in his tone. Daniel is expressing his excited emotion because he wants to quickly continue to discuss and hear Melaney’s story about being a Covid-19 survivor. If ‘so’ is translated into Bahasa Indonesia it becomes ‘jadi’. From the writers’s point of view, ‘jadi’ has two syllables whilst ‘so’ only has one, so it is easier to say it in English. Moreover, Daniel is a bilingual person and he tends to use a language that is comfortable to use. Thus, he prefers ‘so’ to ‘jadi’.

The fourth reason of using code mixing is as an intention to clarify the speech content for the interlocutor. This can be seen in three (3) data. The data are data 4 (‘resultnya’), data 10 (‘faith’), and data 11 (‘relationship’). The discussion of data 4 can be seen below.

Data 4:

In this scene, Melaney Ricardo is talking about the beginning of her journey as Covid-19 survivors.

Dialogue

00:01:33 – 00:02:21

Melaney Ricardo: “*Result*-nya gue keluar positif Covid.”

(“The result is I was Covid positive.”)

The reason of the code mixing that occurs is because the intention of clarifying the speech content for the interlocutor. Both the speaker and hearer are bilinguals. When a bilingual talks to another bilingual, they tend to switch codes. The aim is to make the conversation run smoothly. If one of the speakers is monolingual who can only speak Bahasa Indonesia, the writers is sure that Melaney would choose is the word ‘hasil’ not ‘result’.

Finally, the fifth reason of using code mixing is as repetition which is used for clarification. This can be seen in two (2) data. The data are data 8 (‘you have to share’ and ‘you’ve been chosen’) and data 12 (‘you have to do something’, ‘it’s a chore’, and ‘because you love Him’). The discussion of data 8 can be seen below.

Data 8:

In data 8, Melaney is telling her stories about how she was chosen by God. God told her that she must share the disease she was battling with. Melaney thinks that God has chosen her to give courage to people who get infected by Covid-19.

Dialogue

00:02:38 – 00:03:36

Melaney Ricardo: "...Tuhan bicara, *you have to share*. Lu harus ngomong, karena *you've been chosen*, lu dipilih dengan platform ini untuk bisa menguatkan orang."

("God speaks, you have to share. You have to speak because you've been chosen, you've been chosen to speak in this platform to strengthen people.")

The reason of the speaker to do code mixing in her utterance is as repetition. Repetition is used for clarification. When bilinguals want to clarify their speech, they tend to use both languages that they master to say the same utterance repeatedly. In this case 'you have to share' has the same meaning with lu harus ngomong, and 'you've been chosen' has the same meaning with lu dipilih.

IV. CONCLUSION

The writers found fifteen (15) utterances that contain code mixing Daniel Mananta Network Part 5: *Jatuh Sakit, Melaney Ricardo Kehilangan Pekerjaan*. There are 3 types of code mixing found in the utterances, namely Insertion Code Mixing, Alternation Code Mixing, and Congruent Lexicalization Code Mixing.

The result shows that both the host and guest or Daniel and Melaney use code mixing in their utterances. Regarding the reasons of mixing codes, the writers find five reasons why both the host and the guest use code mixing. These are as interjection or inserting sentence fillers or sentence connectors, to soften or strengthen the request or command, to talk about a particular topic, as an intention to clarify the speech content for interlocutor, and as repetition which is used for clarification.

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