



## Code Mixing in Gita Savitri's "*Beropini*" Videos

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Indonesians are multilingual individuals who frequently mix their languages in their daily interactions. Indonesians speak Javanese as their mother tongue, Indonesian as their national language, and English as their international language. This study aims at the types of code-mixing in Gita Savitri's "beropini" videos". In conducting the study, the researcher applied the descriptive qualitative method. By using three types of code-mixing by Muysken, the researcher found 126 utterances that conduct code-mixing. The most used type of code-mixing found in this study is Insertion, and the least used type in this study is congruent lexicalization.

Keywords: sociolinguistic, bilingualism, codemixing

### Introduction

Indonesians are multilingual individuals who frequently mix their languages in their daily interactions. Indonesians, for example, speak Javanese as their mother tongue, Indonesian as their national language, and English as their international language. This is referred to as code mixing. In speech, code mixing refers to the mixing of two or more languages. Wardhaugh (1998: 103) claims that code-mixing occurs when speakers use both languages simultaneously to the point where they switch from one to the other within a single utterance. It is common for people in a bilingual or multilingual culture to be faced with the decision of choosing between two or more codes. Although picking a code is one of the routines for a bilingual or multilingual, the skill of deciding which code to use still has to be developed. Monolinguals confront a unique set of challenges when it comes to code selection.

The capability to communicate in English improves their language and reflects society's bilingualism and multilingualism. Individual bilingualism is the consequence of exposure to two (or more) languages. Multilingualism occurs when speakers of many languages are brought together within the same governmental unit (Hoffman, 1991:157). The capacity to speak more than one language demonstrates bilingualism and multilingualism, but it also enables individuals to mix codes while conversing. Code mixing is the occurrence of employing two or more codes in the same subject. According to Wardaugh, code mixing happens when a speaker speaks both languages simultaneously to the point that they switch from one to the other inside a single phrase (Wardaugh, 1992:106). According to the definition, people who know more than one language and mix the codes in talks are said to be code mixers. In bilingual and multilingual societies, code mixing is prevalent. Code mixing may be found in both

official and informal speech and written materials such as periodicals, tabloids, and newspapers. Code mixing may happen relatively regularly in casual conversations. According to Hoffmann 1991:28), children are exposed periodically to mixed speech mix more. And both children and adults appear to mix and switch more in each other's company than when having conversations with monolinguals. Indeed, they may have their reasons for such linguistic behavior, such as signaling group identity to outsiders or solidarity to other group members or expressing a shared experience to monolinguals (Hoffman, 1991:95). In a formal speaking context, code mixing may be less common due to factors such as status, linguistic allegiance, and formality.

The use of lexical words and grammatical traits from two languages in one sentence is known as code mixing (Muysken, 2000: 1). There are three types of code mixing, according to Muysken (2000: 3), insertion, alternation, and congruent lexicalization. In this research, the researcher aims to analyze code-mixing in Gita Savitri's "Beropini" videos. This research use Muysken's theory (2000) about the types of code-mixing. In Gita's "Beropini" videos, most of her videos are about her opinion, which may be useful to her viewers, and also She is talking by herself in the video (monologue); according to Herman (2018), an internal monologue occurs when just one I-position of the dialogical self is speaking, while the other is a quiet but active listener who has a significant impact on the first I-statements. She often switches between Bahasa Indonesia and English in her remarks.

The first study, Code Mixing By Fathia Izzati's Youtube Channel (Yusda & Ardi, 2021). This study aims to figure out what kind of code-mixing Fathia Izzati's YouTube channel uses. Hoffman's (1991) theory of three forms of code-mixing was applied in this study. This study uses a qualitative descriptive study. The information was gathered from three YouTube monologue videos by Fathia Izzati in 2018 and 2019. The results demonstrate that two types of code-mixing have been discovered from three kinds of Hoffman theory, based on the 89 data gathered.

The second study, Beyond the use of Code Mixing by Social Media Influencers in Instagram (Sutrisno & Ariesta, 2019). This research aims to look at the code-mixing techniques utilized by Instagram influencers. Hoffman's (1991) theory of three forms of code-mixing was applied in this study. This study employs a qualitative approach, with observers looking for influencers that use code-mixing in their postings. Influencers are also questioned why they employ code-mixing so often through Instagram direct messages or email.

The third study, An Analysis of Code Mixing in Indonesian Movie Cek Toko Sebelah (Adrean, Daud, & Kismullah, 2019). The goal of this research is to find out what kinds of code mixing are used in the movie Cek Toko Sebelah, as well as which kind is used the most. In this investigation, the qualitative method was used. Based on Muysken's (2000) hypothesis, the writer used an observation sheet to gather data and put it into three types of code mixing.

In today's culture, the two characteristics of language have become the speaking style. Furthermore, code-mixing is commonly done by teenagers (Sukrisna, 2019). In their utterances, they generally do code-switching and code-mixing. They believe that by changing and mixing the language, they would seem more distinguished. Gita Savitri, an Indonesian YouTuber, is the first to notice this condition. Because of that, the reseaecher chooses Gita Savitri's "Beropini" videos on her youtube channel as the main data for this thesis.

## **METHOD**

## 1. Design of research

In this study used a descriptive qualitative method with three types of code-mixing by Muysken's theory (2000). The researcher collected data (video) from Gita Savitri's youtube channel. The researcher tried to analyze three types of code-mixing by Muysken in three videos in Gita Savitri's "Beropini" videos.

## 2. Source of data

The data of this study is Gita Savitri's "Beropini" videos on her youtube channel. Gita Savitri has already released 83 episodes of "Beropini" the writer only analyzes three videos: The Males Gaze, Forever Young, and Male Entitlement. The researcher found 126 utterances that include code-mixing.

In The Male Gaze, Gita Talks about sexism. She talks about how media encourages men to normalize women as only an object for their fantasy. This video was released on 5 June 2021 for 6.47 minutes. There are 43 utterances in this video, but only 35 utterances are included in the code-mixing. These 35 utterances consist of 28 insertion utterances, four alternation utterances, and three congruent lexicalization utterances.

In Forever Young, Gita also Talks about sexism. Women have to be "forever young". She talks about how women are always called "Expired" when they turn 30 while men are still desirable. This video was released on 18 June 2021 for 7.12 minutes. This video has 70 utterances, but only 41 utterances are included in code-mixing. 41 utterances consist of 25 utterances of Insertion, 6 of Alternation, and ten of Congruent lexicalization.

In Male Entitlement, Gita also talks about sexism. The narrative that men are superior is internalized in many men's minds; they grow into human beings who feel entitled—feeling entitled to manage women, feeling entitled to be satisfied by women, feeling entitled to attention, feeling entitled to be served, and so on. This video is the last video that she uploaded on her "Beropini" videos, released on 6 June 2021, with a duration of 9.08 minutes. This video has 63 utterances, but only 50 utterances are included in code-mixing. 50 utterances consist of 32 utterances of Insertion, 13 of Alternation, and five utterance of Congruent Lexicalization.

## 3. Data collection

The researcher searched the video on youtube with the keyword "Gita Savitri Beropini" after that, the researcher chose the three videos above based on relative topics, which as sexism. After finding the videos, the researcher converted the audio into text. After that, starts to analyze the transcripts.

## 4. Data analysis

After conducting the data colluction procedures, the researcher begins the analysis of the data by identifying the data, which consists of three videos from Gita Savitiri "Beropini" . The researcher determines which sentences in the data could be labeled as code mixing.

To answer the first sub reasearch question,"What Insertion type is used by Gita Savitri on her "Beropini" videos?", the researcher classified the utterances based on Muysken's theory (2000) of Insertion. The example of how to anylized the utterance is below:

"Dan seperti di video gue soal *Male gaze*" (2.36)

In this utterance, there is a noun phrase "Male Gaze" means "pandangan laki-laki" in Indonesia. Since this utterance satisfies the requirement that a single

constituent (in this case, the English phrase "Male Gaze") be placed into a sentence structure in another language (Bahasa Indonesia sentence), and code mixing here takes the form of a phrase, it is classified as an insertion.

To answer the first sub-research question "What Alternation type is used by Gita Savitri on her "Beropini" videos?", the researcher classified the utterances based on Muysken's theory of Alternation. The example of how to analyze the utterance is below:

**"In the end**, dia Jadi mengobjektifikasi diri dia sendiri, gimana dia menatap dan mengobservasi diri dia sendiri karena dia percaya nih orang lain tuh menatap dia, **It's actually pretty fucked up but it very common**" (5.37)

The phrase "in the end" in Indonesian is "akhirnya", embedded in this utterance. At the end of the utterance, there is the clause "It's actually pretty fucked up but it very common," which means "ini terlalu buruk tetapi sudah Sangat biasa". This utterance is categorized as alternation because this type occurs when the one this type's features conducted in this utterance has two features: embedding and the form of a clause.

To answer the first sub-research question "What Congruent Lexicalization type is used by Gita Savitri on her "Beropini" videos?", the researcher classified the utterances based on Muysken's theory (2000) of Congruent lexicalization. The example of how to analyze the utterance is below:

**"Feel Free** untuk cerita di kolom komentar di bawah." (6.56)

In this utterance, there is an idiom "feel free" which means used to inform someone that there is no cause to delay doing anything. This utterance is classified as congruent lexicalization, because this type takes idiom as one of the features.

## RESULT AND DISCUSSION

According to Muysken (2000:3), there are three types of code-mixing processes, namely: 1) insertion, 2) alternation, and 3) congruent lexicalization. The insertion process is the insertion of elements from various linguistic categories of other languages into an utterance. An alternatif is the process of code mixing with the speech in one utterance into another language. Congruent lexicalization is a code mixing process that involves patterns from different languages that differ in an utterance.

### 1. Insertion

When lexical elements from one language are transferred into another, this is called insertion. According to Muysken (2000:3), this code-mixing process adapts the theoretical framework proposed by Myers-Scotton, namely the matrix language framework model (Matrix Language Frame Model). Insertion often occurs in communities with colonial backgrounds and new migrant communities. Someone is happy with speaking ability in mastering two languages (language dominance shift). This occurs in the first and third generations of immigrant communities. This is in the shift in the direction of insertion, namely from insertion in the language of the country of origin to elements of the host language. The lexical items of language are words (nouns, adjectives, prepositions) or phrases (Muysken, 2000, p.3).

“*At this point*, pasti kalian pernah nonton film, sinetron, atau iklan yang ada karakter perempuannya” (0.08)

Gita is given an introduction to her topic using the data that was presented before. Because she said "At this point" (noun phrase), which translates to "Pada saat ini" or "Dalam posisi ini" in Indonesian, the insertion type was presented because the phrase was translated into a different language.

“Nah, ternyata fenomena ini pernah dibahas sama Laura mulvie seorang *film theorist* dari Inggris, di dalam *essay* nya yang berjudul “*Visual Pleasure and Narrative Cinema*” tahun 1975, Laura Mulvie menyebut ini sebagai *The Male Gaze*.” (0.26)

On the data above, three insertion types happened three times. In the first utterance, after speak in Indonesia “Nah, ternyata fenomena ini pernah dibahas sama Laura mulvie seorang”, She is switch on other language which is a noun phrase “film theorist” in Indonesia “Pakar teori film”. These two phrase have same class in words wich is noun phrase so “film thorist” can insert in this sentence. In the second sentence, there is the same structure as in the first sentence, such as Indonesian “Di dalam” and she switches on to another language which is a noun “essay” /'e-,sā/ in Indonesia “esai” /ésai/ these words have different pronunciation. After that, she switches again in to indonesia “yang berjudul”, and switches on engilsh wich is a noun, “Visual Pleasure and Narrative Cinema”, which translates to “Kesenangan Visual dan Narasi Sinema” in Indonesia. It can be called a noun because this phrase is a title for the essay. And in the third sentence, there is a phrase “The Male Gaze” in Indonesia, “Pandangan Laki-Laki”. These three sentences are have same structures such as Indonesia-English-Indonesia.

“Di dalam *essay* nya ini, dia pakai *approach psycho analytics* untuk menjelaskan fenomena karakter perempuan di Hollywood” (0.40)

On the data above, she speaks in Indonesia "Di dalam" she switches on to another language which is noun "essay"/'e-,sā/ in Indonesia "esai"/ésai/ these words have different pronunciations. These two words have the same meaning: prose writing that presents an objective-personal idea about a problem based on the author's point of view. In this video, Gita talks in an English pronunciation /'e-,sā/. After "essay", there is a noun phrase "*approach psycho analytics*" in Indonesia "pendekatan psiko analitik".

## 2. Alternation

In alternation, there is a transition of several constituents in one utterance, because the speaker mixes language and variety simultaneously. This structure is almost similar to the insertion process. However, if the transferred sequence is preceded and followed by other language elements, and the elements are not structurally connected, then this can be called an alternation process. Muysken (2000:105) explains that the alternation process has several features, including the phenomenon of embedding, flagging, (doubling).

“*In the end*, dia Jadi mengobjektifikasi diri dia sendiri, gimana dia menatap dan mengobservasi diri dia sendiri karena dia percaya nih orang lain tuh menatap dia, *It's actually pretty fucked up but it very common*” (5.37)

The phrase “in the end” in Indonesian is “akhirnya”, embedded in this utterance. At the end of the utterance, there is the clause “It’s actually pretty fucked up but it very common,” which means “ini terlalu buruk tetapi sudah Sangat biasa”. This utterance is categorized as alternation because this type occurs when the one this type’s features conducted in this utterance has two features: embedding and the form of a clause.

“Nah, si aktif disini adalah laki-laki cis heteroseksual karena disini sistem yang ingin di *sustain* atau *perpetuate* patriarki untuk menyokong status quo nya si cowok dan si pasifnya ini, ya perempuan.” (1.10)

On the data above, there are two verbs which are “Sustain” means “Menyokong” or “mendukung” in Indonesia, and the second verb is “perpetuate,” which means “melegalkan”. These two words in this utterance have similarity meaning “menyokong”. This utterance is categorized as alternation because this type happens in the form of doubling.

“*Girls!* kalau kalian ketemu sama cowok kayak gini, *Run! It is not sweet, it is a red flag!*.” (3.35)

The embedding and form of clause are occurs in this utterance. The noun “Girls” means “cewek-cewek” is embedding in this utterance and the clause “ Run! It is not sweet, it is a red flag!” Means “Lari! Ini bukan manis, tetapi tanda bahaya”

## 3. Congruent Lexicalization

When two languages have similar grammatical structures that can be filled with words from either language, this is called "congruent lexicalization" . This types

has two features, such as adpositional and object phrases, and the transition of idiom categories

“terus disitu dia cuma jadi *eye candy* doang enggak ada kontribusinya ke plot cerita terus perkembangan karakternya juga minimal,” (0.15)

There noun “eye candy” means visual images that are appealing and engaging on the face yet are cognitively undemanding. “eye candy” if translated into bahasa, will be “permen mata” and it would change the meaning of eye candy. So, the noun “eye candy” cannot be translated into other language, in this case is bahasa.

“dan kalau kalian ada opini seperti biasa kalian bisa taruh sini kalian *comment section* di bawah dan jangan lupa *like* videonya dan sebarin juga videonya di media sosial kalian Sampai ketemu di video selanjutnya dadah!” (6.35)

The noun phrase “comment section” means “bagian komentar” in Indonesian and the verb “like” means “suka in Indonesia. These two words are the specific term at the any media platform especially youtube. So, these two words don't need to be translated. “*Feel Free* untuk cerita di kolom komentar di bawah.” (6.56)

In this utterance, there is an idiom “feel free” which means used to inform someone that there is no cause to delay doing anything. This utterance is classified as congruent lexicalization, because this type takes idiom as one of the features.

## CONCLUSION

Among the three methods of code-mixing, insertion is the simplest to implement since it just involves embedding B lexical items into A language sentence structures. In contrast, alternation and congruent lexicalization are regarded as more difficult. The findings revealed that the three code-mixing typologies Muysken (2000) identified, such as insertion, alternation, and congruent lexicalization, were all present in the participants' chatting scripts. The findings from the entire data set revealed that insertion had the maximum number of occurrences 85 data, followed by alternation 23 data and congruent lexicalization 18 data.

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