

AN ANALYSIS OF INDONESIAN-ENGLISH CODE MIXING PRODUCED BY BOY WILLIAM IN A YOUTUBE VLOG

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Abstract: This study explores the occurrence of code mixing in communication. It aims to analyze the types of Indonesian-English code-mixing used by Boy William in his vlog, based on Muysken's theory, and to identify the reasons behind this code-mixing according to Hoffman's theory. Conducted as a qualitative study, the data is presented in an analytic-descriptive manner. The data was sourced from Boy William's YouTube vlog titled "Maudy Ayunda Sempat Merasa Insecure Berada di Stanford". After collecting the data, the researchers categorized and analyzed the types of code-mixing according to Muysken's (2000) theory and the reasons for code-mixing as per Hoffman's (1991) theory. The findings revealed 34 instances of code mixing in Boy William's speech, categorized into three types: 11 instances (32%) of insertion, 18 instances (53%) of alternation, and 5 instances (15%) of congruent lexicalization. The study also identified the reasons behind the code-mixing: 9 instances (26%) were for discussing specific topics, 2 instances (6%) involved quoting someone else, 4 instances (12%) were to show empathy, 4 instances (12%) were interjections, 3 instances (9%) involved repetition for clarification, 7 instances (20%) were for clarifying speech for the listener, and 5 instances (15%) were to express group identity.

Keywords: Code mixing; Boy William; YouTube vlog

INTRODUCTION

Indonesia, a vast nation made up of various ethnic groups like the Javanese, Sundanese, and Batakese, showcases significant diversity. Each ethnic group contributes to this rich cultural mosaic, influencing their everyday lives, particularly in the way they use their languages for communication.

Each region in Indonesia has a very prominent characteristic, one of which is the use of language. Each ethnic group has a language and accent that is used to communicate with each other. It is also used to maintain politeness in the community. Even though they have the same ethnic group, sometimes each region also uses a slightly different language and accent. For example, the Sundanese who live in the Sukabumi urban area have a

different accent from the Sundanese who live in the Jampang area.

Nevertheless, to interact with individuals beyond their local area, they use the national language, Bahasa Indonesia. It is necessary for people to be proficient in multiple languages to communicate with those from different regions. Consequently, Indonesia is a diverse and multilingual society.

In today's globalized world, English is widely used to connect with others, even among those who share the same native language. Often, people use English for reasons of prestige or other factors. The prevalence of English is notable, especially in Indonesia, where it is frequently encountered in fields where communication is crucial. People have become accustomed to using English in various situations, despite it not being

their first language. As one of the most commonly spoken international languages, English is used globally for both informal and formal purposes, encompassing listening, speaking, reading, and writing.

But even English is considered as foreign language in Indonesia, people can learn and master English by attending educational institutions. However, English can also be learned through songs, movies, novels, or television shows. It means that English is being taught everywhere because people have discovered that master English is one of the keys to a better career, higher pay, advanced knowledge, and communication with people around the world. At the present time, the ability of using English fluently is a requirement to achieve something such as getting a job, continuing education or just going abroad.

Furthermore, for almost Indonesians, it is not easy to be fluent in English because they do not use English for their daily activity. It is no wonder Indonesians make mistakes in using English either written or spoken because of interference from their native language when they speak. This is why people in Indonesia tend to mix languages (Indonesia-English), this phenomenon considered as code mixing.

Code mixing is very popular among Indonesian people because mixing languages is seen as a style and provides users with a high level of prestige. People are encouraged to make broader social connections. Young people in Indonesia, in particular, tend to mix Bahasa Indonesia and English. Code mixing appears to be a common language practice among today's youth. This phenomenon frequently occurs in Indonesia's multilingual society, manifesting in both written and spoken forms.

In this society, many Indonesians have a hobby of watching content created by content creators for various purposes, some for learning, research, or just

looking for entertainment. Indonesia has many talented content creators, one of which is Boy William. He makes a lot of content with various concepts, some are about casual talk while driving a car, general knowledge quizzes, visit his friends' houses, some about educational motivation. He always produces code mixing in his every vlog, so it represents phenomenon of language in the society.

Due to this, the researcher is intrigued to investigate the code mixing in Boy William's vlog titled "An Analysis on Indonesian-English Code Mixing Produced by Boy William on YouTube". The research aims to: shed light on the varieties of Indonesian-English code mixing presented by Boy William in the vlog, drawing from Muysken's theory; and uncover the motivations behind Boy William's use of Indonesian-English code mixing in the vlog, based on Hoffman's theory.

As per (Wardough, 2006:13), sociolinguistics is delineated as the linguistic branch that delves into the interplay between language and society, a notion congruent with Hudson's (2001:4) depiction of sociolinguistics as the examination of language within the context of society. Furthermore, (Wardough, 2006:13) asserts that the objective of this field is to enhance comprehension of language structure and its role in communication, paralleling the aim of language sociology, which strives to unveil how social frameworks can be elucidated through language analysis.

According to (Romaine, 2000:1), sociolinguistics isn't primarily preoccupied with 'grammar', but rather with concepts of a different nature, potentially including 'language'. Therefore, sociolinguistics centers on variations in language usage within society, facilitating an understanding of language acquisition in relation to other languages. This aligns with (Holmes, 2013:1), who asserts that sociolinguistics is focused on exploring the correlation

between language and its contextual usage.

Based on the statements of these experts, it's evident that sociolinguistics delves into the dynamic interplay between language and society, emphasizing concepts and the communicative functions of language. Additionally, it seeks to comprehend social structures through the lens of language analysis. Sociolinguistics encompasses the exploration of language development and usage levels within a society, including discussions on bilingualism and multilingualism. This involves the examination of code mixing, where languages are combined in adherence to or deviation from linguistic rules, yet are embraced and utilized by the community.

According to (Bialystok:2006), bilingualism refers to an individual's capacity to utilize multiple language varieties, specifically the ability to effectively use two languages. Furthermore, Bialystok defines a bilingual individual as someone who can fluently converse in two languages and demonstrate appropriate socio-cultural behavior in both linguistic contexts.

In alignment with this, (Hoffman, 1991:3) posits that bilingualism emerges from language contact. The extent to which bilingualism becomes widespread in a community and is sustained depends on favorable developmental conditions. For many societies, bilingualism is a customary necessity for everyday interactions and isn't considered a remarkable accomplishment but rather a norm for effective communication.

The statements indeed suggest that bilingualism pertains to an individual's capability to fluently use two languages. It can provide different variations in language, allowing society to develop their language by using several different variations rather than just one. Proficiency in multiple languages can be examined from both a societal and an individual standpoint, but for many

communities it is just common ability in daily communication. Furthermore, code mixing can be classified as a phenomenon in bilingual society because it is a phenomenon that involved the usage of two languages.

As in theory of code mixing, According to (Redlinger and Park, 1980:339), language mixing occurs when elements from two languages are combined within a single utterance. This mixing can range from the insertion of a single element to including partial or entire phrases from one language into an utterance of the other language. Similarly, (Hoffman, 1991:105) describes language mixing as the incorporation of elements such as single items, partial or complete phrases, from one language into the structure of another. These mixes can manifest phonologically (as loan blends), morphologically, syntactically, lexico-semantically, in phrases, or pragmatically.

According to (Muysken, 2000:1), code mixing involves the occurrence of lexical items and grammatical features from two languages within a single sentence. Code mixing is akin to switching between language codes within turns or utterances, typically observed in informal contexts. This aligns with the perspective of Bhatia and Ritchie (2006:163), who suggest that code mixing is predominantly found in informal, unmonitored speech, making it challenging to reliably assess its grammaticality.

According to those experts' statements, obviously can be understood that Code mixing serves as an example of the bilingual phenomenon observable in our surroundings. It occurs when a speaker integrates two or more languages within a single utterance. Often, individuals are unaware of their code-mixing during conversation, and it typically transpires in informal settings.

The Types of Code Mixing

As per (Muysken, 2000:3), code mixing encompasses three distinct types based on its process: insertion, alternation, and congruent lexicalization.

a. Insertion

This type of code-mixing process, akin to borrowing, it involves the insertion of a foreign lexical or phrasal category into an existing structure. Approaches associated with Myers-Scotton, as outlined in (Muysken, 2000:3), perceive constraints based on the structural properties of a base or matrix structure, departing from the concept of mere insertion. The distinction lies in the size and type of element being inserted, such as a noun versus a noun phrase. In this scenario, a single constituent B (comprising words from the same language) is inserted into a structure defined by language A, containing words from that language. For instance, "Yo anduve in a state of shock por dos dias" (Spanish-English) or "Aku berjalan in state of shock selama dua hari" (Indonesian-English), both meaning "I walked in a state of shock for two days."

b. Alternation

In this scenario, a constituent from language A (comprising words from that language) is succeeded by a constituent from language B (comprising words from that language). According to (Muysken, 2000:3), associated with Poplack's view, the constraints on mixing are understood in terms of the compatibility or equivalence of the languages involved at the switch point.

From this perspective, code-mixing resembles the switching of language codes between turns or utterances. The language dominance of the constituent involving A and B remains unspecified. For instance, "An dale pues and do come again" (Spanish-English) or "Baiklah kalau begitu and do come again" (Indonesian-English), both meaning "That's all right then and do come again."

c. Congruent Lexicalization

According to (Muysken, 2000:6), the term "congruent lexicalization" describes a scenario in which two languages possess a common grammatical structure that can be populated lexically with elements from either language.

The Reasons of Code Mixing

Code mixing can stem from various factors, including contextual, situational, and personal influences. According to Hoffman's theory, the reasons for code switching/mixing are diverse. These include discussing a specific topic, quoting someone else, showing empathy, interjecting, repeating for clarification purposes, intending to make speech content clear to the interlocutor, and expressing group identity.

a. Talking About Particular Topic

(Hoffman, 1991:115) stated a code mixing can produced the statement aligns with (Holmes, 2013:37), which suggests that bilingual individuals often find it easier to discuss specific topics in one language rather than another. This preference may arise due to several factors, such as a lack of proficiency in the relevant register of one language or the presence of certain items that evoke specific connotations associated with experiences in a particular language. Some content may simply be more effortlessly expressed in the language that individuals use daily.

b. Quoting Somebody Else

Switching typically occurs when the subject is quoting somebody else (Hoffman, 1991:116), this is also stated by (Bhatia and Ritchie, 2013:384) direct quotation or reported speech triggers language mixing/switching among bilinguals cross-linguistically. For this reason, when people want to quote someone's statement, they may switch their languages with the language that is used by the person they quote from.

c. Being Empathic About Something

Switching typically occurs when the subject is being empathic about something (Hoffman, 1991:116). People can mixing the code in order to show empathy about something, according to (Bahtiar, 2019:36) people usually switch. The transition from the second language to the first language may occur because individuals feel it's more convenient to express empathy in the second language rather than the first. He also gave an Indonesian-English example of code mixing for this reason, "Get well soon, Din. *Aku gak tau kamu sakit separah ini.*" (Get well soon, Din. I did not know that you this sick). The italic words show the strong expression of being empathic.

d. Interjection

According to (Hoffman, 1991:116) switch often takes the form of an interjection. (Muysken, 2000:99) also stated tags and interjections are often mixed in from another language. Interjections are a part of speech commonly utilized in informal language rather than formal writing or speech, lacking grammatical value. Primarily, interjections serve the function of expressing emotions such as excitement, joy, surprise, or disgust. This aligns with the perspective of (Bhatia and Ritchie, 2006:347), which suggests that another function of language mixing or switching is to signal an interjection or sentence filler. Various interjections exist, including "yeay!", "ouch!", "argh!", "hey!", "well," and so forth.

e. Repetition Used for Clarification

Bilinguals or multilinguals usually use repetition when they want to clarify their speech so that the interlocutors or listener can be more understood. The speakers tend to repeat the same utterance in two languages, and Indeed, repetition is employed not only for clarification but also to emphasize a message that speakers wish to convey. According to (Hoffman,

1991:116) switch often takes the form of a repetition used for clarification and the speaker's personal involvement and desire to be well understood often drive the use of repetition.

f. Intention of Clarifying the Speech Content for Interlocutor

According to (Hoffman, 1991:116), when bilingual or multilingual individuals converse with others who share their language proficiency, code mixing frequently occurs. Similarly, speakers may repeat a message in one language to ensure smooth communication and clarify ideas, enabling interlocutors to better understand the discourse.

g. Expressing Group Identity

Indeed, a group's identity can be expressed through code mixing. Each community or group has its own unique way of communication, distinct from other groups. Additionally, the communication style within a community differs from how individuals communicate with those outside the community. Similarly, as noted by (Hoffman, 1991:116), code mixing serves as a strategy to express group identity because individuals communicate differently within their own group compared to how they interact with other groups.

METHOD

The research is a qualitative study that presents data in an analytic descriptive form. Its objective is to shed light on the types of code mixing used by Boy William in his YouTube vlog titled "Maudy Ayunda Sempat Merasa Insecure Berada di Stanford" and to explore the motivations behind his use of code mixing in the uploaded vlog. The utterances in the vlog represent a sociolinguistic phenomenon known as code mixing. This research aims to describe the types of code mixing uttered by Boy William

based on Muysken's theory and to identify the reasons influencing him to do so based on Hoffman's theory.

The sample data for this research consists of the utterances produced by Boy William in his vlog titled "Maudy Ayunda Sempat Merasa Insecure Berada di Stanford," which was uploaded on March 9th, 2020. The vlog has a duration of 17 minutes and 22 seconds and can be accessed through the following link: [<https://www.youtube.com/watch?v=rlbUcEaMLhc>].

The Researcher conducts four steps in the process of data collecting. First, the researcher watches the vlog intensively and repeatedly. Second, the researcher moves on to write the transcription of the conversation in the vlog. Third, the researcher observes the code mixing occurred by Boy William and the last, the researcher sorts the transcription that uttered by Boy William which contains code mixing to be analyzed. The data analysis process for this research consists of five steps. Firstly, the researcher reads through all the transcribed data collected from the vlog. Secondly, the researcher selects specific data findings from the transcription for analysis. Thirdly, the selected data findings are analyzed and described

according to the types of code mixing based on Muysken's theory. Next, the researcher examines the reasons why the selected data contain code mixing in the transcription, and categorizes these reasons according to Hoffman's theory. Finally, after describing and analyzing the types of code mixing according to Muysken's theory and the reasons according to Hoffman's theory, the researcher draws conclusions from the research findings.

RESULTS AND DISCUSSION

The analysis of Indonesian-English code-mixing in Boy William's vlog centers on the utterances produced by him. Below, the analysis of the types and reasons for code-mixing mixed in the vlog is presented:

Analysis of the Types of Code Mixing in the Vlog

a. Insertion

Insertion code mixing is observed when a single constituent from one language is embedded into the structure of another language. This constituent may be a lexical item or a phrase. The following sample insertion data will be analyzed:

"And then you were talking about how your soul into education and all your school and all I can some ***makanya*** it got me curious" (1:18 duration)

And then you were talking about how your soul into education and all your school and all I can some so it got me curious.

In the situation above Boy William responded Maudy Ayunda who talked about their last meeting and about what they have talked about at that time. The utterance of code mixing above is classified as insertion type because Above is classified as an insertion type of code mixing because there was a process where the element from Indonesian inserted into an overall English structure. The

Indonesian word ***makanya*** inserted into English utterance.

b. Alternation

Alternation type of code mixing occurs if a speaker or writer combines elements from two language in one utterance, one can transition from one language to another within a single statement. The sample alternation data to be analyzed is written below:

“**Jadi ini nih Odelia yang di sini** she said the only Indonesian celebrity that she really-really wants to meet and likes is you” (6:23 duration)

So this is Odelia here she said the only Indonesian celebrity that she really-really wants to meet and likes is you.

The utterance of code mixing above is identified as alternation type because there was a process of switching from Indonesian to English. The speaker initially used Indonesian and concluded the statement in English., involved grammar and lexicon. The elements from Indonesian **jadi ini nih Odelia yang di sini** was followed by element from English **she said the only Indonesian**

celebrity that she really- really wants to meet and likes is you.

c. Congruent Lexicalization

In this particular type, there's a phenomenon where two languages share a grammatical structure that can be filled with words from either language. Below is the sample data of congruent lexicalization to be examined:

“And **kita bukan orang bego** we know like even us we know there is a cycle in entertainment **selalu ada orang-orang yang baru**” (8:38 duration)

And we are not stupid people we know like even us we know there is a cycle in entertainment there are always new people there are always new people.

The speaker alternated between English and Indonesian in the same utterance. He began the utterance with English, continued with Indonesian, continued in English and used Indonesian again at the

end. In this utterance, two Indonesian phrases were inserted after each English phrase. The Indonesian phrase were **kita bukan orang bego** and **selalu ada orang-orang yang baru**.

Analysis of the Types of Code Mixing in the Vlog

a. Talking about Particular Topic

Hoffman, 1991:115) stated a code mixing can produced when someone

When discussing a specific topic, certain language limitations or specific items may evoke different connotations tied to the experience in a particular language. The sample talking about particular data to be analyzed is written below:

“Speak about **friends orang sini tau** who you are **gak sih?**” (4:40 duration)

Speak about friends, do people here know who you are?

In the situation 4:40 duration, Boy William asked Maudy Ayunda about her popularity in Stanford University. It is clear that the speaker brought a topic about **friends** to asked Maudy Ayunda

about her popularity followed by the phrase **orang sini tau** and **gak sih** which referred to MA's friend because the speaker more comfortable to used Indonesian to ask the topic being

discussed. The word **friend** indicated the topic being discussed.

b. Quoting Somebody Else

According to (Hoffman, 1991),

“*Jadi ini nih Odelia yang di sini* **she said** the only Indonesian celebrity that she really-really wants to meet and likes is you” (6:23 duration)

So this is Odelia here she said the only Indonesian celebrity that she really-really wants to meet and likes is you

In the situation at 6:23 duration, Boy William told Maudy Ayunda that his sister who was right in front of them was a big fan of MA. The utterance is classified as quoting somebody else because it is clear can be seen when he quoted his sister’s utterance. The speaker started his statement with Indonesian with phrase **jadi ini nih Odelia yang di sini** and then switched to English when he was quoting his sister utterance and

repeated the utterance to MA, the phrase **she said** indicated that he was quoting somebody else.

c. **Being Empathic About Something** (Hoffman, 1991) said switching typically occurs when the subject is being empathic about something. The sample being empathic about something data to be analyzed is written below:

“Like now **sekarang kalo if I can** go back to school I would” (12:44 duration)

If I could, I'd go back to school right now.

In the situation at 12:44 duration, it showed that Boy William said a presupposition to be able to go back to school. This utterance is identified as being empathic about something. Before the speaker spoke the utterance above, he also said that “the grass is always greener in the other side”, and then followed by the utterance above **like now sekarang kalo if I can go back to school I would** at that time Boy William looked like he was sad when he told about his

presupposition. This utterance can be seen clearly that the speaker was being empathic to himself.

d. Interjection

(Hoffman, 1991) said switch often takes the form of an interjection. Interjections serve the function of expressing emotions like excitement, joy, surprise, or disgust etc. The sample interjection data to be analyzed is written below:

“Like **ayo dong** follow me on Instagram let’s follow each other” (4:47 duration)

Like come on follow me on Instagram let’s follow each other.

In the situation at 4:47 duration, Boy William asked about Maudy Ayunda’s

friends and her social media. He asked Maudy whether her friend were

surprised when they saw her follower on Instagram. This utterance can be classified as interjection because this utterance included **ayo dong** as the interjection. The speaker used a phrase **ayo dong** to showed his excitement about his own question and which the phrase is an interjection in Indonesian.

e. Repetition Used for Clarification

In producing code mixing, the speaker

“*Siapa yang ngomong who said it?*” (5:02 duration)

Who said it who said it?

In the situation at 5:02 duration, Boy William asked Maudy Ayunda about what happened to her in the first day of college, then Maudy Ayunda told Boy William that someone was talking about the number of her followers, then Boy William asked again who said that. The speaker began his question in Indonesian with the phrase **siapa yang ngomong?** and the he clarified and emphasized his question in English with the phrase **who said it?** this is clearly to see that the utterance is identified as repetition used for clarification because he uttered the

tends to used repetition to clarify the speaker’s speech so the interlocutor or the listener can be more understand what the speaker wants to convey. The sample repetition used for clarification data to be analyzed is written below:

same utterance in two language.

f. Intention of Clarifying the Speech for Interlocutor

The speaker often employs this strategy to ensure smooth understanding of their speech by the listener. They repeat messages in one language in a slightly modified form in another code. Below is the sample data illustrating the intention of clarifying speech for the interlocutor to be analyzed:

“And I’m here with my family **ada Mario disini** Hi Mar” (0:17 duration)

And I am here with my family Mario is here Hi Mar

In the situation at 0:17 duration, Boy William introduced his family member he began to introduce his brother named Mario to the viewers of the vlog. The speaker said **I’m here with my family** and then he pointed at his brother while said **ada Mario di sini** to make it clear his family that he meant was Mario. Therefore, this utterance is classified as the intention of clarifying speech for the interlocutor.

g. Expressing Group Identity

The expression of group identity can serve as a motivation for code-mixing. It also can show solidarity with such a group. The sample expressing group identity data to be analyzed is written below:

“*Kebetulan kita semua di sini guys we are all huge fans of Maudy Ayunda*” (0:37 duration)

Incidentally, we are all here guys we are all big fans of Maudy Ayunda

In the situation at 0:37 duration, the code mixing was produced because Boy William expressed his group identity. Referring to Hoffman (1991), this utterance can be classified as expressing group identity because he said that he was a part of fans from Maudy Ayunda which can be considered it was

expressing his group identity. The speaker proudly told the viewers of the vlog that he and his family were the fans of MA by saying **we are all huge fans of Maudy Ayunda** which this utterance is clearly showed that he was showing their group identity as huge fans of Maudy Ayunda.

CONCLUSION

Out of the 34 utterances identified as code-mixing, analysis reveals the presence of all types of code-mixing as per Muysken's theory. Among these, the alternation type was the most frequent, accounting for 18 instances (53%). Additionally, 11 instances (32%) were classified as insertion type, while five instances (15%) were categorized as congruent lexicalization.

Boy William produced code mixing for seven distinct reasons, all of which were observed. These reasons include discussing a particular topic, which accounted for nine instances (26%) of the total; quoting somebody else, observed in two instances (6%); expressing empathy about something, noted in four instances (12%); using interjections, found in four instances (12%); repetition for clarification, occurring three times (9%); clarifying speech for the interlocutor, observed in seven instances (20%); and expressing group identity, noted in five instances (15%).

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