CODE-MIXING IN THE SELECTED DANIEL MANANTA NETWORK'S YOUTUBE VIDEO

THESIS

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ABSTRACT

Amelia, E. N. (2023). *Code-mixing in the Selected Daniel Mananta Network's Youtube Video.* English Literature Department, UIN Sunan Ampel Surabaya. Advisor: Suhandoko, M.Pd

This research examines code-mixing in the *"Sewaktu SD, Agnez Mo Bercita-Cita Menjadi Guru!? - Daniel Tetangga Kamu"* talkshow. The research aims to address the following research problems: (1) What are the types of code-mixing that occur in the conversation between Daniel Mananta and Agnez Mo in the talkshow? (2) What are the reasons for Daniel and Agnez mixing codes in their conversation? (3) How does the use of code-mixing affect the communication between Daniel and Agnez?

This study utilizes a descriptive qualitative approach. It involves data analysis related to the types and reasons for code-mixing using Hoffman's theory, as well as the impact of code-mixing using Spice's framework. The collected data is divided into two forms: utterances by Daniel Mananta and Agnez Mo, and the contextual information surrounding their utterances in the talkshow.

The findings of this study indicate that Daniel Mananta and Agnez Mo employ three types of code-mixing, resulting in a total of 90 instances. These include 75 cases of intra-sentential code-mixing, 9 instances of intra-lexical code-mixing, and 6 cases of involvement change of pronunciation. Furthermore, the researchers identified five reasons for code-mixing: discussing a specific topic, emphasizing a point, using interjections, repeating for clarification, and clarifying speech content for the interlocutor's understanding. Two reasons—quoting somebody else and expressing group identity—did not appear in this study. Additionally, the study reveals that code-mixing impacts the communication between Daniel Mananta and Agnez Mo by showing bilingual identity, highlighting prominence, clarifying and emphasizing meanings for better understanding, and explaining current states or conditions. Based on the findings, the researcher concludes that Daniel Mananta and Agnez Mo employ code-mixing types and reasons in line with Hoffman's theory, while also considering the impact on their communication based on Spice's theory.

Keywords: Code-mixing, Bilingual, Talkshow Daniel Mananta

ABSTRAK

Amelia, E. N. (2023). Campur Kode di Video Terpilih YouTube Daniel Mananta Network. Program Studi Sastra Inggris, Fakultas Adab dan Humaniora, UIN Sunan Ampel Surabaya. Pembimbing: Suhandoko, M.Pd.

Penelitian ini membahas tentang campur kode dalam talkshow "Sewaktu SD, Agnez Mo Bercita-Cita Menjadi Guru!? - Daniel Tetangga Kamu". Rumusan masalah penelitian ini adalah: (1) Jenis-jenis campur kode yang terjadi dalam percakapan antara Daniel Mananta dan Agnez Mo dalam talkshow "Sewaktu SD, Agnez Mo Bercita-Cita Menjadi Guru!? - Daniel Tetangga Kamu"? (2) Faktor-faktor yang menyebabkan campur kode yang dilakukan oleh Daniel dan Agnez dalam percakapan mereka di talkshow "Sewaktu SD, Agnez Mo Bercita-Cita Menjadi Guru!? - Daniel Tetangga Kamu"? (3) Bagaimana penggunaan campur kode mempengaruhi komunikasi antara Daniel dan Agnez?

Penelitian ini menggunakan pendekatan kualitatif deskriptif. Analisis data terkait jenis dan penyebab campur kode dilakukan dengan menggunakan teori Hoffman, sementara dampak campur kode dianalisis dengan menggunakan kerangka kerja Spice. Data yang dikumpulkan oleh peneliti dibagi menjadi dua bentuk, yaitu data tuturan Daniel Mananta dan Agnez Mo serta data konteks tuturan mereka dalam talkshow "Sewaktu SD, Agnez Mo Bercita-Cita Menjadi Guru!? - Daniel Tetangga Kamu".

Temuan penelitian ini menunjukkan bahwa Daniel Mananta dan Agnez Mo menggunakan tiga jenis campur kode dengan total 90 data. Jenis campur kode tersebut meliputi 75 kasus campur kode intra-kalimat, 9 kasus campur kode intra-leksikal, dan 6 kasus perubahan keterlibatan pelafalan. Selain itu, peneliti menemukan 5 alasan yang menyebabkan terjadinya campur kode, yaitu membicarakan topik tertentu, menekankan suatu hal, menggunakan kata seru, pengulangan untuk klarifikasi, dan niat untuk menjelaskan isi tuturan kepada lawan bicara. Dua alasan, yaitu mengutip orang lain dan mengekspresikan identitas kelompok, tidak muncul dalam penelitian ini. Selanjutnya, penelitian ini juga mengidentifikasi dampak campur kode terhadap komunikasi antara Daniel Mananta dan Agnez Mo berdasarkan konteks dalam tuturan mereka. Dampak tersebut meliputi menunjukkan identitas dwibahasa, menonjolkan keunggulan, mengklarifikasi dan menekankan makna untuk pemahaman yang lebih baik atau untuk menghindari pemahaman yang salah, serta mengklarifikasi keadaan atau kondisi saat ini. Berdasarkan temuan-temuan tersebut, peneliti menyimpulkan bahwa Daniel Mananta dan Agnez Mo menggunakan jenis dan alasan campur kode sesuai dengan teori Hoffman, dan juga menerapkan jenis dan alasan tersebut secara tepat berdasarkan teori Spice mengenai dampak campur kode terhadap komunikasi mereka.

Kata Kunci: Campur Kode, Bilingual, Talkshow Daniel Mananta

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CHAPTER I

INTRODUCTION

This chapter provides the background of the study, the problem of the study, objectives of the study, the significance of the study, scope and the delimitation of the study, and the definition of the key terms.

1.1 Background of the Study

Recently, videos that contain someone's story or sharing activities such as interviews, which we usually call talkshows, have become the thing that every young person in the world is interested in. In the last few years, many talkshow creatorshave started to appear as a place to share experiences or stories about booming topics to discuss. Rusdi (2012), a communication lecture from Tarumanegara University, states that the types of podcasts are about the various creativity from podcasters, such as in the form of a voiced blog, where the blog owner makes stories in audio form putting on the blog. The blog is about an experience, culinary, traveling and more. In addition, talkshow is one of the media that become social influence because it is related to sociolinguistic (Astani, Rukmini & Sutopo, 2020). Each video is made and then presented to the audience, considering popular concepts and content that can attract YouTube viewers. Not only in video media, language is the most important element in conveying information and messages so that it can be accepted by the audience easily, but also in various media such as mass media and print media. YouTube provides all the necessary information and entertainment, including vlog videos, talkshows, or e-learning videos. In addition, all countries in the world also have

access to YouTube so that people can watch videos from all countries in various languages (Kapoor et al., 2018).

In this increasingly developing life, society cannot be separated from the use of everyday language because language is an important component in socializing. It shows that language can indicate the social strata of society because every communication situation experienced by the speaker will cause a different variety of language. Furthermore, one of the reasons for language variations is the selection of the variety of languages used by speakers in communicating according to the situation (Senjaya, Solihat & Riansi, 2018).

This is related to one example of language variations that occur around us, namely, Javanese, the Surabaya and Semarang dialects. When Surabaya people meet Semarang people and then they communicate using Javanese, they have made a language contact. In this case, it will cause a mixture of Javanese and Indonesian languages so that listeners can understand the speaker's meaning.

A behavior that mixes foreign languages in the construction of the original language, whether it's regional languages or Indonesian, is called code-mixing. Referring to the source of its dissemination, the mixed code that colored the community was greatly helped by the media. One of them is YouTube media. Indirectly, this digital media will consciously and unconsciously influence the culture of the multilingual society, switching codes and mixing codes more frequently than before. In fact, the high intensity of the inclusion of code-mixing and code-switching in the communication process can become a new culture in the society itself. Therefore, meeting two different languages in a speech situation is very likely to occur. This makes us Indonesians like to follow the style of the

language used, for example, like we use Indonesian, but English vocabulary is inserted or we prefer to speak 2 languages in the process of social interaction. This happens because the speaker wants to be able to use more popular terms, the speaker has a certain purpose in the conversation, for mere prestige, and the adjustment of language use to the topic of conversation (Fauziyah, Itaristanti & Mulyaningsih, 2019).

The code-mixing phenomenon can be exemplified when some Indonesian students study in the USA. According to Holmes (2013), code-mixing occurs not only between languages but also between variations or styles in a language. When Indonesian students hold a class meeting in the USA and are also attended by other Indonesian students, they will use Indonesian as the formal language. However, in the middle of the meeting, they accidentally also used English and Indonesian simultaneously in one sentence or phrase so that other students could easily accept and understand their sentences or words. This is one of the reasons for code-mixing based on formal and informal situations. Apart from this, code-mixing occurs because speakers speak more than one language, which is sometimes done accidentally.

Code-mixing occurs when a speaker mixes two languages or various languages without any situation or language condition that demands the mixing, the code-mixing event occurs in a relaxed state (Nababan, 1984, p.32). The phenomenon of code-mixing can occur, for example, when an Australian student studies Indonesian literature in Indonesia. When the student talks to Indonesianstudents, he uses Indonesian, but he accidentally mixes Indonesian and English.Based on the research that the researcher has read, code-switching and

code-mixing are different. Code-switching is alternating between two languages or language variations in oneconversation across sentence or clause boundaries (Herk, 2012). Meanwhile, Grosjean (1982) states that code-mixing is a change from one language to another in the same or in the same spoken or written text.

Moreover, there are several theoretical definitions of code-mixing from experts which will provide a deeper understanding of the concept of code-mixing. According to Wardhaugh (2006, p.109) Code-mixing can occur in conversations with each other between speakers who use two languages simultaneously which causes language shifts in one sentence or within single speaker turn. Where it can occur between sentences (inter sententially) or in one sentence (intra-sententially). The point is that the speaker only changes a few elements in his utterance. While Hudson (1996, p.53) said code-mixing happens when a bilingual speaks two languages with another bilingual who changes the language without changing the situation in it. It is explained that the purpose of using code-mixing is due to ambiguity caused by there is no one correct language in describing the situation in question. Same as Hudson, Holmes (2013, p.35) defined that code-mixing not only associated with specific participants or recipients but also show changes in social situations. He also said that code-mixing can be referred to as metaphorical switching because of the inability to use language. Different with Hudson, Hoffman (1991) defined code-mixing has three types based on the scopes of switching, Intra-sentential, intra-lexical and involving a change of pronunciation. Moreover, Hoffman's theory said that one of the reasons speakers use code-mixing is to exhibit manytypes of code-switching and code-mixing based on the point or

scope of switching at which language occurs. In addition, code-mixing involves using two languages or linguistic varieties interchangeably in the same utterance or during the same conversation. Because of bilingualism, the shift can consist of language development. From all definitions of code-mixing and code-switching, researcher is interested in using Hoffman's theory to find the type and the reason of code-mixing used in this study. Not only Hoffman's theory, researcher also will use Spice's theory in discussing the purposes and implications of using code-mixing because this theory evaluates the effects of using code-mixing on second language development and relates these effects to language learning andteaching (Spice, 2018). However, in this study, researcher will relate these effects to the use of language in social interaction between bilinguals.

Recently, many researchers have made discoveries in code-mixing through different media and topics. In recent years, code-mixing is commonly studied in terms of relationship of language use to the socioeconomic class (Hasan & Akhand, 2014), intra-sentential patterns on bilingual children of Yemeni-Arab (Humran & Shyamala, 2018), and hybrid voice and heteroglossic variety on Spanglish (Suarez, 2017). Code-mixing has been studied in looking for the types and function on different subjects. Among the examples are using talk show (Nalendra, Khoirunnada & Maisaroh, 2017), social media (Srivastava, Bali & Choudhury, 2020; Farid & Nuraeni, 2018; Luke, 2015), novel (Octavita, 2016; Utami, Zulkarnain & Rangkuti, 2021), speech (Wibowo, Yuniasih, & Nelfianti, 2017), and EFL teaching context (Kustiati, 2014; Suparti & Gunawan, 2018). Moreover, code-mixing also has been discussed in some researches to discover the effects and impacts of the used based on difference media (Astani, Rukmini & Sutopo,

2020; Ijudin, Irianti & Rachmawati, 2021; Yarahmadi, 2016; Brahmaiah & Mani, 2018; Cordial & Thwala, 2019; Sulistyawati, 2014).

Hasan & Akhand (2014) identified the issues of code-mixing/code-switching in an ESL context. The researchers presented code-mixing and code-switching in Bangla-English to analyze the relationship of language to the socioeconomic class of the language user with the different social strata. The focused of researchers is on inter-sentential and intra-sentential mixing. They found that the language user did code-mixing/code-switching because they want to establish their social, pragmatic, and metalinguistics functions.

Humran and Shyamala (2018) conducted their research by the speech of Yemeni Arabic-English that happened in speaking children. This study investigated code-mixing on intra-sentential mixing that divided into grammatical categories and fine-grained analysis of grammatical categories using computer programs. The result of this study showed that nouns are the most frequent mixed in grammatical categories and also the older children did more code-mixing in closed content words.

The previous research is conducted by Suarez (2017) that investigated sociolinguistic functions by bilingual speakers of Spanish-English. In this study, researcher showed that Spanglish is the representative of Latinos to show what they speak and who they are since this mixing has been controversial among linguists and educators. Even Spanglish is not the technical term that linguists choose to refer the combination of phenomena, Spanglish used for portraying the hybrid character of the discourse of Latinos. Based on the research, Spanglish is

the result of language variation of bilinguals and in case of code-switching and code-mixing.

Another research is conducted by Nalendra,Khoirunnada & Maisaroh, (2017) that discussed about code-mixing in the talk show as a data source. In this study, the researcher used 2 talk shows of NET TV; Breakout Chart and Sarah Sechan. Breakout Chart is one of the TV show programs in Indonesia that show the music media, while Sarah Sechan is the talk show program. This study aims to find out the interaction of the host programs TV in using code-switching and code-mixing. Based on the Muysken's theory, the researcher found that the most dominant code-mixing used by Sarah Sechan and Breakout Chart were insertion and alternation. Meanwhile, based on the Mahootian's theory in using code-switching, they used inter-sential and intra-sential.

Srivastava, Bali & Choudhury (2020), Farid & Nuraeni (2018) and Luke (2015) using social media as the data source in analyzing code-mixing and code-switching. Srivastava, Bali & Choudhury (2020) analyzed Hindi-English Bilingual in Twitter using script. In this study, they found that intra-sentential and inter-sentential script-mixing are exist on Twitter. Moreover, they used script because it was a tool to emphasize certain phrase within a sentence or remove the meaning of the word. In contrast, Farid & Nuraeni (2018) used Instagram captions as the data to find out the kind of code-mixing used by Suwito and the reasons of code-mixing used by Hockett. The result of this study shows that insertion is the most frequent code mixed used in their captions like words, phrase, idiom, and clause along the reasons are to practice their English, show their prestige and the trend of using code-mixing. Furthermore, the research by Luke (2015) intended to

analyze code-mixing of Pamonese people in Parata Ndaya, a Facebook site. This study used Hoffman's theory to find the types and reasons of code-mixing used. The result of this study shows that intra-lexical mixing is dominant code-mixing used. This can be found in jokes and some comments about political things. From the results, the researcher stated that preserving their local language and maintain their solidarity among members are the reasons of using code-mixing.

The next study is based on the novel as the data source to figure out the use of code-mixing. Utami, Zulkarnain & Rangkuti (2021) examined the use of code-mixing in Raditya Dika's Novel entitled *Manusia Setengah Salmon* and *Kambing Jantan*. This study shows that insertion and alternation are the types of code-mixing used in these novels but the insertion type was the dominant type. In contrast, Octavita (2016) showed in her study of "Code-mixing and Code-switching in Novel The Devil Wears Prada By Lauren Weisberger" that the types of code-mixing used are inner code-mixing and outer code-mixing based on Suwito (1985). Meanwhile, the code-switching used is tag-switches, inter-sentential switches, and intra-sentential switches by Poplack (1978).

Then the following study that researcher found is "Analysis Of Types Code-switching And Code-mixing By The Sixth President Of Republic Indonesia's Speech At The National Of Independence Day" by Wibowo, Yuniasih, & Nelfianti (2017). This research investigated the use of code-mixing and code-switching in the speech of the spoken language. The result shows that intra-sentential code-switching is the most used in this study while insertion is the dominant code-mixing used. The reason to use this code-mixing and code-switching is to emphasize the word that spoken.

Kustiati (2014) and Suparti and Gunawan (2018) using EFL teaching context to analyze the use of code-mixing. Kustiati (2014) examined cross cultural communication context in the class to figure out not only the types of code-mixing and code-switching but also identify the reasons of the used code-mixing and code-switching in the classroom. The result of this study shows that intra-sentential, tag-switching, inter-sentential and intra-word were commonly used in the classroom by the students and EFL teachers. The teacher did the mixing and switching the language because to make comprehensible to the students while the students did the mixing and switching language because they lack of knowledge in English. In contrast, Suparti and Gunawan (2018) determined the use of code-mixing in a bilingual language acquisition between Javanese and Bahasa Indonesia. The subject of the study was Thomas, a 4-year-old child, bilingual child Javanese-Indonesia in his family. The study implied that the use of code-mixing in a bilingual language acquisition gives impact towards Thomas language development.

Several studies have also discussed the effects and implications of code-switching and code-mixing in several media, such as vlog (Astani, Rukmini & Sutopo, 2020), EFL context (Sulistyawati, 2014; Ijudin, Irianti & Rachmawati, 2021; Yarahmadi, 2016), bilingual communities (Cordial & Thwala, 2019) and advertisement (Brahmaiah & Mani, 2018). As Astani, Rukmini & Sutopo (2020) stated that the use of code-switching in conversation between the participants in the vlog of "Nebeng Boy" was the result of language loss and language gain because of bilingualism.

Furthermore, the impact of code-switching in teaching process can gain student's understandings (Ijudin, Irianti & Rachmawati, 2021), build solidarity and family relationships between teachers and students (Yarahmadi, 2016), and express the teacher's emotion in teaching (Sulistyawati, 2014) while code-mixing was the result of the speaker's incompetency in using language (Ijudin, Irianti & Rachmawati, 2021). Conversely, code-mixing and code-switching have negative effects on language development as language deficits and interference (Cordial & Thwala, 2019). Moreover, code-switching in India has good impact for advertisement since multinational companies entered into India because it can entice customers and increase sales turnover (Brahmaiah & Mani, 2018).

The study of code-mixing and code-switching above shows that this topic is interesting in discuss to many researchers. Based on the research above, no one has explored the effect of using code-mixing for bilingual language users. Few studies have also examined the reasons behind using code-mixing and code-switching. As the result, this study is interested in investigating not only focus on the use of code-mixing but also the reasons and explaining the effect of using code-mixing ininfluencing the conversation of social interactions. By knowing this effect, we can use code-mixing effectively in conversation and as a useful strategy for better language understanding, improving listener understanding, emphasizing words and clarifying problems in the language learning process (Yarahmadi, 2016). One of the talkshowers who has the ability to use 2 languages or is bilingual is Daniel Mananta with his talkshow called Daniel Mananta Network. In this talkshow, Daniel Mananta will interview Agnes Monica who is also a bilingual.

The study will be discussed in this paper is the case of code-mixing that occurred in the video talkshow of Daniel Mananta Network with Agnez Mo on YouTube. The researcher chose the video talkshow of Daniel Mananta Network with Agnez Mo as data because talkshow is a medium commonly used by 2 speakers to discuss a certain topic and without a script so that the resulting dialogue is not engineered, unplanned and spontaneous. In addition, why researcher will choose these people, because Daniel Mananta is a Chinese-Indonesian presenter, actor and producer. In addition, he was graduate from a university in Australia. It is known that since junior high school, Daniel was sent to Australia by his parents to study. Daniel, who does not yet have good English skills, tries to keep learning and practicing by listening to his friends and teachers speak. Besides that, in honing his English skills, he also became the MC in every church event or neighbor's birthday event. Currently, he also has a wife who is a German. From this, it can be concluded that Daniel Mananta is an Indonesian-English bilingual. He created talkshows as a place to share stories with figures who are full of innovation and inspire young people. In this talkshow, Daniel Mananta brings guest star Agnez Mo as an interviewee. Moreover, Agnes Monica is a singer who is well-known in Indonesia with the ability to sing in 2 languages, namely Indonesian and English. In addition, Agnes Monica is one of the singers from Indonesia who has made a successful international career, which now makes her live in California. With her myriad of achievements, Agnes also had the opportunity to host the *AMA* (American Music Award) in 2010. Therefore, we can see here that Agnes Monica is also bilingual. As we know, Agnez Mo and Daniel Mananta are bilingual people in Indonesian-English. This makes researchers

interested in researching the use of code-mixing of Indonesian-English or English-Indonesian in a YouTube video in the form of a talkshow because everything is unscripted and spontaneous so that the code-mixing that occurs will also have a different effect ontheir conversation.

Therefore, the purpose of this study is to find out what types of code-mixing occurred in conversation between Daniel Mananta and Agnez Mo are, what the reasons are, and how the communication effects of code-mixing between Daniel Mananta and Agnez Mo are.

1.2 Problems of the Study

In line with the background above, the problems of study are formulated as follows:

1. What are the types of code-mixing occurred in conversations between Daniel Mananta and Agnez Mo in "Sewaktu SD, Agnez Mo Bercita-Cita Menjadi Guru!? – Daniel Tetangga Kamu"?

2. What are the reasons of Daniel and Agnez mix codes in their conversation in "Sewaktu SD, Agnez Mo Bercita-Cita Menjadi Guru!? - Daniel Tetangga Kamu"?

3. How did the use of code-mixing affect the communication between Daniel Mananta and Agnez Mo?

1.3 Objectives of the Study

The researchers stated objective of the study as seen below:

1. To find the types of code-mixing occurred in conversations between Daniel Mananta and Agnez Mo in "Sewaktu SD, Agnez Mo Bercita-Cita Menjadi Guru!? – Daniel Tetangga Kamu.

2. To find the reasons of Daniel and Agnez mix codes in their conversation in "Sewaktu SD, Agnez Mo Bercita-Cita Menjadi Guru!? - Daniel Tetangga Kamu"

3. To find the effect of code-mixing towards the communication between Daniel Mananta and Agnez Mo.

1.4 Significances of the Study

This research is expected to explain the use of code-mixing in social interaction. From these results, researcher expects differences in the use of code with previous research that focuses on the reasons, purposes and implications of code-mixing to find the effect itself for its use through video talkshows. This researchis expected to be a reference for enriching insights about code-mixing because the phenomenon of code-mixing is always used by today's society and has never been lost in communication culture, so this research can help further researchers to find out the use of code-mixing and its effects in conversation especially between proficient bilingual. Meanwhile,the intended practical benefit is that this research is expected to become a reference for future researchers. This is expected to provide some evidence that the use of code-mixing can not only be seen from the type and reasons for its use in a teaching or learning but also can explain its effects in development of sociolinguistic studies whose focus is code-mixing.

1.5 Scope and Delimitations

The scope and limitations in the thesis will aim to focus the research. The research focuses to analyze about the use of code-mixing in Talkshow Daniel Mananta Network's YouTube Video. The researcher will take one video with the title "Sewaktu SD, Agnez Mo Bercita-Cita Menjadi Guru!? - Daniel Tetangga Kamu" in analyzing the video. This researcher will focus on the use of Indonesian and English between speech actors of conversations in Talkshow Daniel Mananta Network's YouTube Video as the data research.

1.6 Definition of Key Terms

In order to clarify the key terms used in this study, some definitions are put forward:

Code-mixing is the use of more than one language in communication without any specific purpose. In this research, code mixing is the use of Indonesian-English or English-Indonesian within utterance.

Bilinguals is the habit of using two or more languages alternating, or a person's ability to master two languages.

Talkshow Daniel Mananta is a video interview on a certain topic of guest stars hosted by Daniel Mananta.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter aims to propose all of the related and underlying theories to support the addressed research questions of this study. All of them are including the theory about code-mixing, the types and the reasons of code-mixing, how code-mixing affects communication, as well as talkshow from the YouTube channel related with the selected data source, the conversations of Agnes Mo and Daniel Mananta used code-mixing.

2.1 Bilingualism

Bilingualism is about the use of two languages in communication to get a clear picture of certain information. Bilingualism usually occurs when a person moves away from one place to another which is new and brings the old dialect. Then at a time when a language is the same but is used by the group the same speakers in everyday life to communicate with different speakers. Then the last is to understand and reveal information obtained from others either actively or passive (Hudson, 1996).

Wardaugh (1986) revealed that in discussing bilingualism it includes several meanings, such as level problems, functions, code exchange / switching, code-mixing, interference, and integration. From this opinion, the writer underlines that in a person's bilingual world or bilingual to the teacher, there must be some at least notions of exchange language or code-switching and language mixing or code-mixing basic definitions and typology of the two problems will be given next section.

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The example of Bilingualism depends on the context is:

One morning at a hotel in Surabaya a white boy walked into the dining room. By the hotel maid, he was immediately invited to take the fried rice that was already available for hotel guests. The boy said, "*Saya menunggu ayah saya*." It wasn't long before his mother, an Asian woman, and his father, a white male, arrived. The son said to his father, "Dad, I don't like fried rice. May I have porridge, dad? *Boleh tidak, Bu?*" With his father he spoke English and with his mother he spoke Indonesian. The child was apparently a bilingual, fluent in two languages, English and Indonesian.

2.2 Codes

In the social interaction with one another, code-mixing and code-switching for the most part has dissimilarity.Code is a tongue or a specific language that usedin each occasion to impart between at least two or more parties (Wardaugh, 1986, p.99). Code is a speech system that applies language elements that have distinctivecharacteristics according to the speaker's background, the speaker's relationship with the speech material and the speech situation. The code is in the form of language variants which are useful for communication. The use of codes cannot beseparated from the phenomenon of language use by the community.

2.2.1   Code-Mixing

In bilingual or multilingual society such as the Indonesian people, using two languages or various languages simultaneously in one utterance or sentence is often encountered. This event is commonly referred to as code-mixing. Wardaugh stated that "*Code-mixing occurs when conversant uses both of languages together*

to extend that they change from one language to the other in the course of a single utterance" (Wardaugh, 1986, p.103). This means that code-mixing occurs in one utterance or even a sentence. Speakers who do code-mixing will produce utterances in two languages, but occur in one sentence.

Wardaugh (1986, p.104) also provides an illustrative example of a code-mixing event between French-English bilingualists:

1) *No van a bring it up in the meeting*

   They are not going to bring it up in the meeting

2) Todos *los Mexicanos were riled up*

   All the Mexicans were riled up

2.2.2 Types of Code-mixing

In code-mixed speech events, not all of them have the same type of insertion. Hoffman (1991) states there are three types of code-mixing based on the time and place where the language mixing occurs, namely intra-sentential mixing, intra-lexical mixing, and involving a change of pronunciation.

1) Intra-sentential Mixing

This type of code-mixing occurs in sentences, namely in the form of phrases, clauses, idioms, such from Wardaugh (1986, p.108):

"*Estaba training para pelar*" (Spanish-English-Spanish)
"He was training to fight"

In the mixed type code intra-sentential mixing, the element that is inserted is a constituent. These constituents are syntactic units, which can be in the form of lexical elements (such as nouns, verbs, or adjectives), or they are phrases (for example prepositional phrases or nominal phrases), even at higher level word

classes such as clauses. In some cases, there is also the insertion of several

constituents in one form of speech.

2) Intra-lexical Mixing

The type of code-mixing in the lexical occurs in terms of the lexeme or word.

Here are some examples of intra-lexical mixing.

Word shoppã (which means "shop" in English with a plural ending in Punjabi) Kuenjoy (English word enjoy which means "to enjoy" with my affix in Swahili at the beginning of the word, which means "to").

In the intra-lexical mixing type, the code-mixing occurs within word

boundaries. In simple terms, speakers mix the code by affixing or adding affixes

both from the base language, or also from other languages and then mixed with the

target language so that code-mixing occurs in one word.

3) Involving a Change of Pronunciation

A type of coding that occurs in a phonological order. This happens when the

speaker changes the pronunciation patterns, as in:

Cristina: (introducing her younger brother to a new friend of hers)
"this is Pascual" [paskwál]
Friend: "What's his name?" (i.e. she didn't catch it)
Cristina: "Pascual!" [pəskwæl]
Friend: "Oh…"

The switch here consisted of changes in the vowel sounds from [a] to 'schwa'

or [ə] and, in the consonants, from initial unaspirated to aspirated [p′] and from

non-velarized to velarized [ł] to follow a more English pattern.

2.2.3 Reasons of Code-mixing

The code-mixing reasons by Hoffman's theory:

1. Talking About a Particular Topic

   Sometimes a speaker prefers to discuss certain topics in a language other than his first language, such as when expressing their feelings or emotions. This is done to support the topic being discussed so that it can be clearly understood. Example as in Hoffman (1991):

   A French-English Billingual:

   'Va chercher Marc (go and fetch Marc) and *bribe him* avec un chocolat chaud (with hot chocolate) *with cream on top*'
   <div align="right">(Grosjean 1982)</div>

2. Quoting Somebody Else

   Some people often like to quote the expression or speech of someone they consider famous. In Indonesia, these famous people mostly come from countries that speak the English as their national language. These famous expressions and utterances are quoted intact in the original language. Example as in Hoffman (1991):

   An Adult Spanish-Catalan bilingual:

   '. . . y si dices "perdón" en castellano, se te vuelve la mujer y te dice:' (. . . and if you say "sorry" in Castilian Spanish, the lady turns to you and says:')
   '*En catalá*' (In Catalan!)
   <div align="right">(Calsamiglia and Tusón 1984:115)</div>

3. Being Emphatic About Something

   This factor is used to emphasize something. In this case the speaker shows his feelings which give a firm impression in expressing something, such as in the form of being happy or angry. Example as in Hoffman (1991):

A Spanish-Catalan bilingual:

'Hay cuatro sillas rotas y' ('there are four broken chairs and') *prou!*'
('that's enough!')

4. Sentence Fillers or Sentence Connectors

Switching and coding by bilingualists sometimes means exclamations or

conjunctions that are used to show strong feelings or emotions such as joy,

surprise, sadness, approval, or also astonishment such as "darn!", "Hey!",

"Look !", etc. This can happen intentionally or not.

5. Repetition Used For Clarification

When a bilingual person wants to clarify his words so that they can be

understood more clearly by listeners, he will use both languages in one speech

(the speech is repeated in different languages). This repetition serves not only

to clarify what was said, but also to reinforce and emphasize the message.

Example as in Hoffman (1991):

An Adult Spanish-Catalan bilingual:

'Tenía zapatos blancos, un poco, *they were off-white, you know'*.
(Silva-Corvalán 1989:181)

6. Intention of Clarifying the Speech Content For Interlocutor

This is intended to explain the contents of the conversation to the speech

partners. In order for communication to run smoothly, understandably, and not

confuse speech partners, a message in one code is repeated in another by

modifying. Example as in Hoffman (1991):

Cristina: (introducing her younger brother to a new friend of hers)
"this is Pascual" [paskwál]
Friend: "What's his name?" (i.e. she didn't catch it)
Cristina: "Pascual!" [pəskwæl]
Friend: "Oh…"

7. Expressing Group Identity

Code-mixing or code-switching can also be used to show the identity of a group, such as different academic or cultural backgrounds. The way they communicate in their group will be different from other groups, i.e. belonging to a bilingual community, like Estonians in Sweden or Puerto Ricans in the USA, and solidarity with such a group.

2.2.4 Effects of Code-mixing

There are many effects and implications of the speaker when they use code-mixing. That is an important consideration of the process in speaking. Spice (2018) argues that there are 2 implications of using code-mixing;

1. Positive Implication

Linguists believe that code-mixing has a positive meaning for a person's language development. People who are able to mix codes have a good understanding of both languages in order to achieve code-mixing is particularly useful in an increasingly multilingual society, where translation and interpreting are very helpful.

2. Negative Implication

Linguists oppose the use of code-mixing because of its negative effects. If code-mixing is used excessively, language learners may rely on code-mixing and "reduce the need to use TL" (Kustati, 2014, p. 179). In addition, code-mixing may have a negative impact on the speaker's language accent. Code-mixing may cause negative migration between L1 and TL. The result of negative migration reveals in the study of Wahyuni, S. S. (2016) that the grammatical errors happen in sentence. The grammatical errors were

categorized into 8 types of interlingual negative transfers, including verb-tense forms, subject-verb agreements, word orders, prepositions, articles, pluralities, pronouns and auxiliary.

In addition, according to Wardaugh (2001), the impacts of code-mixing and code-switching in English towards communication among the participant are the occurrence of language diffusion and language loss. Moreover, Cordial and Thwala (2019) states that the effects of code-mixing in bilingual communities are ignoring cultural language issues, penalties for unofficial languages in written works, and the decline of dominant diversity.

Meanwhile, Jogede (2012) in Ijudin, Irianti and Rachmawati (202) states that there are some roles of language shift in EFL context, those are:

1. Repetition

    This role asks the teacher in doing repetition by translating the sentence they uttered.

2. Ease of Expression

    This role occurs when the student seemed to not understand the explanation of the teacher so the teacher needs to switch to Bahasa when the students did not show any expression in understanding.

3. Elaboration

    This role occurs when the topic or the information were added in the mother language of the students so the teacher needs to elaboration of two language.

4. Explanation of Unfamiliar Words

This role occurs when the students were not familiar with the teacher's explanation and the teacher used the language shift.

5. Emphasis or Asking for Explanation

This role occurs when the students ask for the explanation during the lesson to the teacher by language shift.

6. Addreesee Spesification

In this role, the teacher used the language shift to clarify the meaning of the concepts and help the student to gain understanding.

7. Showing Emotion

In this role, the teacher used language shifts to show emotion because emotion is related to the role of choosing terms in a particular language that has been acquired in a context characterized by emotion.

2.3 Daniel Mananta Network Talkshow

Daniel Mananta Network is a talkshow YouTube channel created by Indonesian entertainer, Daniel Mananta, who is also presenter, host and actor. Currently, Daniel Mananta Network has 1.75M subscribers. Daniel Mananta is a bilingual who has Chinese-Indonesian blood because he moved to Australia from junior high school to study at university and then returned to Indonesia.

He created a YouTube channel under the name Daniel Mananta Network, which contains interviews with various guest stars, one of which is Agnes Monica, who is also bilingual. On his YouTube channel, Daniel Mananta Network has the talkshow subtitle "Daniel Tetangga Kamu" with his guest stars to discuss their point of view and talk about the lives of each guest star.

CHAPTER III

RESEARCH METHOD

In this chapter, the researcher presents the research method of the study. The researcher explains the research design, data collection, data source, instrument(s), and data collection techniques.

3.1 Research Design

Research design is a strategy or plan drawn up by researchers such as how to analyze and interpret data to make research successful (Creswell, 2017). In conducting the research, researcher has to determine the proper research design.

The design that used in this research was descriptive qualitative content analysis research because in this research the researcher collected data, made analysis, and reports. Qualitative research is data collection with the intention of interpreting the phenomena that occur in which the researcher is the key instrument, the data analysis is qualitative, and the research results emphasize generalization. The research process involved developing questions and procedures, data were also collected in a participant setting. Analyzing data was built on specific to general themes then, the researcher made interpretations. (Creswell, 2017).

The research design used content analysis because the researcher studied the recorded material in its own context, and that material is a Video Talkshow from YouTube. Content analysis could be completed with any composed material, from records to talk with interviews, from media items to individual meetings (Creswell, 2017). Content analysis was used to make research by studying

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documents and communicating artifacts, which can be text in video, audio, or picture.

The descriptive qualitative content analysis method was used in conducting this research. The researcher intended to describe the code-mixing used in Talkshow Daniel Mananta Network's YouTube Video from YouTube channel. A qualitative approach proper to explain the code-mixing.

3.2 Data Collection

The researcher classified code-mixing based on their types and characteristics in table. To analyze and classify the data, the researcher used a coding system for each data. Code is to simplify data into symbols that represent data. "There are identical codes gathered in the database, which are also known as categories," according to Creswell (2017).

3.2.1   Research Data

In this study, data was obtained from the Talkshow Daniel Mananta Network's YouTube video. Researcher looked for the types, reasons and effects of code-mixing that appear in talkshow video. The data of this study are words, phrases or sentences from selected Danial Mananta and his guess' utterances, Agnes Mo, containing of code-mixing. To obtain data to answer the second and third questions about the reasons and effects of code-mixing, the researcher used the context of what happened in the utterances of Daniel Mananta and Agnes Monica.

3.2.2 Data Source and Subject of the Study

The data source was transcribed conversation from Daniel Mananta entitled "Sewaktu SD, Agnez Mo Bercita-Cita Menjadi Guru!? - Daniel Tetangga Kamu". The duration of the video is 16 minutes and 51 seconds. The data was in the form of videos containing words, phrases, sentences, and stories which is transcribed and produced by Daniel Mananta and Agnez Mo. The criteria applied to select the subject are speakers who are bilingual and speak languages, namely Indonesia and English in conducting dialogue in the video talkshow. Daniel Mananta and Agnez Mo are bilingualists. Therefore, Daniel Mananta and Agnez Mo were selected as research subjects.

The researcher used the utterances spoken by Daniel Mananta and Agnes Mo as research subjects to answer research questions that have been uploaded in his YouTube channel. The researcher chose Daniel Mananta's talkshow because he is multilingual or bilingual, Indonesian citizen, has at least 100.000 subscribers and at least 10.000 viewers on his YouTube channel. Because of such influence, Daniel Mananta's Talkshow YouTube video was chosen as the subject of this research with Agnez Mo.

3.2.3 Research Instrument

The researcher herself was the main instrument of this research because researcher observed, classified and analyzed the data collected and also outlined the findings of this research. In conducting the research, other instruments were used by researcher were dictionaries, book references, and official websites to support this research. The data was collected by the researcher by watching the video and selecting only Daniel Mananta and his guess' utterances. There was no

questionnaires, interviews, or observations to collect data. Researcher was also be the main instrument in analyzing the data. In analyzing the data, the researcher applied content analysis.

3.2.4 Data Collection Technique

Technique of collecting data is the way for researcher to collect the data in research. In this research, researcher used a qualitative methodology whose data will be as discourse. The researcher used some steps to collect the data, as follows:

1.   Selecting the Talkshow

The researcher chose talkshow by looking for one of Daniel Mananta's talkshows to be analyzed, especially on the Daniel Mananta Network Youtube channel. After doing a search, the researcher found a talkshow that the researcher wanted to research. The talkshow is entitled "Sewaktu SD, Agnez Mo Bercita-Cita Menjadi Guru!? - Daniel Tetangga Kamu". After selecting the talkshow, the researcher downloaded the talkshow.

2.   Downloading the Talkshow

The researcher downloaded the selected Daniel Mananta Network Talkshow at https://www.youtube.com/watch?v=GTRnEbB0mxg on the Daniel Mananta Network Youtube channel.

3.   Watching the Talkshow

The researcher downloaded the selected Daniel Mananta Network talkshow at https://www.youtube.com/watch?v=GTRnEbB0mxg on the Daniel Mananta Network Youtube channel.

4.   Transcribing the Conversation

The researcher carefully listened to Daniel Mananta and Agnes Monica's talk in his talkshow before transcribing it. To confirm the accuracy of the data, the researcher double-checked the transcription of the discussions between Daniel Mananta and Agnes Monica after writing it with the assistance of an expert.

5.   Identifying the Data

The researcher chose the data by identifying each sentence and highlighting the chosen data, which included the speaker's types, reasons, and effects for code-mixing, in order to collect the data. The researcher played the video talkshow that the researcher chose. In addition, the researcher identified the conversations of Daniel Mananta and Agnes Monica in which there were code-mixed words between Indonesian-English and English-Indonesian, as the focus of research following the theories of Hoffman (1991) and Spice (2018) to identify types of code-mixing, reasons for code-mixing and effects of code-mixing.

3.3 Data Analysis Technique

In the data analysis, the researcher applied descriptive qualitative content analysis. Data analysis was done in several steps, they are, data classification, data description, result discussion and conclusion drawing. Hence, the researcher used content analysis in the data analysis in light of the fact that the researcher used the video and read the transcript that researcher had composed.

1. Classifying Data

The researcher classified code-mixing based on their types and characteristics in table. To analyze and classify the data, the researcher used a coding system for each data. Code is to simplify data into symbols that represent data. "There are

identical codes gathered in the database, which are also known as categories,"
according to Creswell (2017). The researcher divided the information into three
groups in this step: the types, reasons, and effects of code-mixing on the chosen
Daniel Mananta Network YouTube talkshow. Letters and numbers are used by the
researcher in this analysis. The table below provides the data collection's code.
The researcher divided the information into three groups in this step: the types,
reasons, and effects of code-mixing on the chosen Daniel Mananta Network
YouTube talkshow. Letters and numbers are used by the researcher in this
analysis. The table below provides the data collection's code.

Table 3.1 Types of Code-Mixing

No.	Types	Coding
1	Intra-sentential Mixing	T1
2	Intra-lexical Mixing	T2
3	Involving a change of pronunciation	T3

Table 3.2 Reasons of Code-Mixing

No.	Reasons for Code-Mixing	Coding
1	Talking about a particular topic	R1
2	Quotation somebody else	R2
3	Being empathic about something	R3
4	Interjection	R4
5	Repetition used for clarification	R5
6	The intention of clarifying speech content for the interlocutor	R6
7	Expressing group identity	R7

Table 3.3 Data Table

Types of CM	Code	Data	Total
Types	T		
Reason	R		

2. Describing Data

After classifying the data, the researcher clarified and examined the data classification to look into its types, reasons, and effects. The investigation into the operation of the code-mixing on the chosen Daniel Mananta Network YouTube Talkshow involved explaining and analyzing the data classification. The researcher can also offer the necessary understanding into code-mixing, particularly in terms of types, reasons, and effects, based on a detailed analysis summary.

3. Discussing the Result

In this step, the researcher discussed the provided data using the Hoffman's theory to examine the types and reasons of code-mixing as well as the Spice's theory to examine the effects of code-mixing.

4. Drawing Conclusion

Concluding is the last phase of this study. The researcher came to a conclusion after outlining the results of the study on code-mixing on Daniel Mananta Network's Youtube Talkshow.

CHAPTER IV

FINDINGS AND DISCUSSION

In this chapter, the researcher presents the data results of the study. The researcher explains the types and reasons of code-mixing used by Agnes Monica and Daniel Mananta in "Sewaktu SD, Agnez Mo Bercita-Cita Menjadi Guru!? - Daniel Tetangga Kamu" talkshow based on Hoffman's theory and also the effects of code-mixing based on Spice's theory.

4.1 Findings

The researcher presents data and the explanation of the result of this study. The researcher explains the data based on the research question about what are the types of code-mixing used by Agnes Monica and Daniel Mananta and also explains the reasons. The researcher used Hoffman's theory to answer the research question about types of code-mixing and the reasons. Meanwhile, to answer the third research question about the effect of code-mixing used in their conversation, the researcher used the theory by Spice. The result of this study is the researcher found 85 data that include code-mixing used by Agnes Monica and Daniel Mananta in "Sewaktu SD, Agnez Mo Bercita-Cita Menjadi Guru!? - Daniel Tetangga Kamu" talkshow.

4.1.1 Code-mixing Used by Daniel Mananta and Agnes Monica "Sewaktu SD, Agnez Mo Bercita-Cita Menjadi Guru!? – Daniel Tetangga Kamu" talkshow

According to Hoffman (1991) in her study about code-mixing that is characterized by the time and place where the language mixing occurs, namely

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intra-sentential mixing, intra-lexical mixing, and involving a change of pronunciation. In this study, the researcher finds 90 of Daniel Mananta and Agnes Monica's utterances that use code-mixing according to Hoffman's theory. Based on the data analysis, Daniel Mananta and Agnes Monica mostly used intra-sentential code-mixing with seventy-five utterances, intra-lexical code-mixing with nine utterances, and six utterances of involvement change of pronunciation. Of the three types of code-mixing from the data found, it can be concluded that the most prominent type of code-mixing used by Daniel Mananta and Agnes Monica is intra-sentential code-mixing because Daniel Mananta and Agnes Mo often use 2 languages, English and Indonesian within sentence. Involvement change of pronunciation is the least used by Agnes Monica and Daniel Mananta because they rarely use code-mixing in changing the pronunciation of English words into Indonesian. Another type that appears in Daniel Mananta and Agnes Monica's conversation is Intra-lexical code-mixing. This code-mixing was used because of the words of Agnes Monica and Daniel Mananta who mixed English words with Indonesian affixes. The detailed analysis of the types of code-mixing in this study is described below.

4.1.1.1 Intra-sentential Mixing

Intra-sentential code-mixing is a type of code-mixing that occurs in sentences in the form of clauses, phrases or words. This kind of code-mixing occurs when speakers insert words, clauses or phrases from different languages at the beginning, middle and end of their speech. In this study, the researcher provides several examples of this type which is used in "Sewaktu SD, Agnez Mo Bercita-Cita Menjadi Guru!? - Daniel Tetangga Kamu" talkshow is described below.

Datum 1

Daniel: "Hey, **what's up** *tetangga-tetangga yang gue sayangin dan gue kasihin*"

The data above shows that speaker is doing a prologue to open the talkshow show. In the sentence above, it can be seen that the utterance "*Hey, what's up tetangga-tetangga yang gue sayangin dan gue kasihin*" is code-mixing that occurs in the phrase. This sentence is included in intra-sentential code-mixing because of the insertion of the word "what's up" as a phrase in a complete Indonesian sentence. In this situation, Daniel Mananta uses English code-mixing to greet the audience casually.

Datum 2

Daniel: "*Acaranya belum sampai setahun, padahal tapi* **it is such an honor** *untuk dia bisa berada di* **livingroom** *gue.*"

In context, this sentence shows that Daniel Mananta, who is honored to be able to invite Agnes Mo as his guest star, uses the phrases "it is such an honor" and "livingroom" as living room pronouns to indicate that the talkshow is being held in Daniel Mananta's living room. In this sentence there are 2 intra-sentential code-mixing that occurs. The first is a clause "it is such an honor" which occurs in one complete sentence using Indonesian then Daniel inserts another sentence in English which still occurs in the same sentence. The second is the word "livingroom" where it is also an insert that occurs in the same sentence in the tenses.

Datum 3

Daniel: "**Oh my goodness, now that we're here and I'm so grateful you take your time out** *untuk bisa datang ke sini*"

The data above shows that Daniel Mananta is talking with Agnes Monica to great her existence. The sentence here is intra sentential code-mixing because Daniel Mananta inserts a sentence in Indonesian at the end of the sentence. The clause "*untuk bisa datang ke sini*" is code-mixing in one sentence; at first, he used English to express his respect and then mixed it with Indonesian to express her presence. This is shown from the clause "*untuk bisa datang ke sini*" shows that the context of this sentence is Daniel Mananta's gratitude to Agnes Mo for being his guest star.

Datum 4

Agnes: "You know.. *kayak.. Mungkin contentnya bukan karena kayak* **oh yeah whatever just go with the flow**, *bukan itu ya tapi contentnya lebih karena emm..* I don't know, I feel like,.. *benar-benar gue tuh bersyukur banget sama* **even the smallest things that I have**."

Based on the data above, there is intra-sentential code-mixing as indicated by the sentence "whatever just go with the flow" then followed by Indonesian and beginning with Indonesian. Apart from that, there are other sentences shown from the sentence "even the smallest things that I have". This sentence is used by Agnes Mo to express what she is grateful for in her life. In addition, inviting listeners to be grateful by realizing the small things in their life. These 2 sentences are code-mixing in the form of sentence.

4.1.1.2 Intra-lexical Mixing

Intra-lexical code-mixing is a type of code-mixing that occurs in word boundary. This kind of code-mixing occurs when two languages are used in one sentence where one of the words uses affixes in another language. In this study, the researcher provides several examples of this type which is used in "Sewaktu SD, Agnez Mo Bercita-Cita Menjadi Guru!? - Daniel Tetangga Kamu" talkshow is described below.

> Datum 5
> Daniel: "*wow, udah banyak banget* **di-request** *sama kalian semua*"

Based on the data above, this sentence is included in the intra-lexical code-mixing. Because, in this sentence Daniel uses Indonesian mixed with English in the word "*direquest*" which means "requested" in English. In this data, he uses English word "request" and inserts with the prefix "-*di*" which means passive word of "requested" in English. This mixing happens because the habit of daily conversation between bilingual.

> Datum 6
> Agnes: "You know.. kayak.. *Mungkin* **contentnya** *bukan karena kayak* oh yeah whatever just go with the flow, *bukan itu ya tapi* **contentnya** *lebih karena emm..* I don't know..

Based on the data on the above, it appears that intra lexical code-mixing is used in the word "*contentnya*". This is shown by English word 'content' in the data above with the Indonesian suffix '-nya', which means 'the' in English. So, the word '*contentnya*' means 'the content' in English. This mixing happens because the habit of daily conversation between bilingual.

Datum 7

Agnes: "*gue ngerasa kayak* my days in this world i*ni benar-benar hanya untuk menjadi* t**oolsnya** *dia.*"

Based on the data above, it can be seen that Intra lexical code-mixing is used in the sentence above. This is indicated by the word "*toolsnya*" in the sentence above by using the English word 'tools' with the suffix "-nya" in Indonesian. The suffix "-nya" is a pronoun for "His" in English. So, the word "toolsnya" means "His tools' in" English. This code-mixing occurred when Agnes Monica expressed her feelings that her presence in the world was God's tool in living life.

Datum 8

Agnes: "That's how I see life **kan**?!"

Based on the data above, it can be seen that Intra lexical code-mixing is used in the sentence above. This is indicated by the word "*life* kan" in the sentence above by using the English word 'life' with the suffix "kan" in Indonesian. The suffix "kan" means "isn't it" in English. So, the word "*life* kan" means "life, isn't it?" in English. This code-mixing happens because Agnes Mo wants to emphasize the meaning of her life to the interlocutor.

4.1.1.3 Involvement Change of Pronunciation

Involvement change of pronunciation is a type of code-mixing that occurs at the phonological level. This is due to changes in the phonology of the language when pronouncing words in another language. For example, Indonesians like to say words in English but use phonological rules in Indonesian. In this study, the researcher provides several examples of this type which is used in "Sewaktu SD,

Agnez Mo Bercita-Cita Menjadi Guru!? - Daniel Tetangga Kamu" talkshow is described below.

> Datum 9
>
> Daniel: "*Setiap kita buka* **sosial media** *itu kematian, kematian, kematian.*"

From the data above it can be seen that there is a change in pronunciation in the sentence above. This is indicated by the word "*sosial media*" in the middle of the sentence. Daniel pronounces this word by the phonological rules in Indonesia. This mixing occurs because Indonesians modify the English word "*social media*" [ˈsoʊʃəl ˈmidiə] to become the phonological structure of Indonesian "*sosial media*".

> Datum 10
>
> Agnes: "*Waktu itu* **Twitter** *gue waktu itu, sebelum ada* **Instagram** *dan segala macam, jadi* number 1 di Asia."

From the data above, it can be seen that there is a change in pronunciation in the sentence above. This is indicated by changes in the pronunciation of the words "Twitter" [ˈtwɪtər] and "Instagram" [ˈɪnstəˌɡræm]. Agnes pronounces this word using Indonesian phonological rules. So, the words "Twitter" and "Instagram" have different pronunciations based on English phonological rules. This mixing occurs because of the influence of using 2 languages in 1 sentence.

> Datum 11
>
> Agnes: "**Platform** *yang kita tulis, begitu banyak orang yang bisa melihat dan belajar.*"

From the data above, it can be seen that there is a change in pronunciation in the sentence above. This is indicated by changes in the pronunciation of the word "platform". Based on the oxford dictionary, platform is a place used by public speakers or performers so that the audience can see them. Agnes pronounces this word using Indonesian phonological rules. So, the word "platform" [ˈplætfɔːm] has a different pronunciation according to the rules of English phonology. This mixing occurs because of the influence of using 2 languages in 1 sentence.

4.1.2 The Reasons of Code-Mixing Used by Daniel Mananta and Agnes Monica in "Sewaktu SD, Agnez Mo Bercita-Cita Menjadi Guru!? – Daniel Tetangga Kamu"

Based on Hoffman's theory (1991), code-mixing has reasons such as talking about a particular topic, quoting somebody else, being emphatic about something, interjection, repetition used for clarification, the intention of clarifying the speech content for the interlocutor and expressing group identity. The researcher found data based on the context that occurred in Daniel Mananta and Agnes Monica's conversation which contained code-mixing.

In the data found by the researcher, eight- three reasons for code-mixing occurs in Daniel Mananta and Agnes Monica's conversation. Where the data is divided into five reasons for code-mixing: fifty-five for talking about a particular topic, twelve for being emphatic about something, seven for interjections, four for repetition used for clarification and five for the intention of clarifying the speech content for the interlocutor.

4.1.2.1 Talking About a Particular Topic

According to Hoffman (1991), talking about a particular topic is often used in code-mixing because people feel more comfortable speaking in another language about a particular topic that is not their mother tongue. For example, speakers use different languages when talking about personal, family, marriage, and business matters. In this study, the researcher provides several examples of this reason which is used in "Sewaktu SD, Agnez Mo Bercita-Cita Menjadi Guru!? - Daniel Tetangga Kamu" talkshow is described below.

Datum 12
Daniel: "DTK *boleh bungkus udah kita* move on *ke acara lain gitu*."

This sentence shows the reason for using code-mixing as talking about a particular topic. Because the topic was talking about Daniel Mananta's talkshow show which he feels perfect because of Agnes Mo as the guest star. So here Daniel wants to invite his team to continue/move to another talkshow show. In this data, the speaker changes the language that occurs in the phrase "move on" which is the topic brought up by the speaker in the talkshow. The speaker is talking about a certain topic about the ongoing talkshow event.

Datum 13
Daniel: "Actually, *tahun ini gue ulang tahun yang ke-21* ya"

This sentence shows the reason for using code-mixing as talking about a particular topic. Where the topic is talking about Daniel Mananta's age. In this data, the speaker changes the language that occurs in the word "actually" which means "*sebenarnya*". It is an adverb indicating as a joke. The speaker was

discussing a certain topic regarding the age of Daniel Mananta, who was 21 years old at that time.

> Datum 14
>
> Daniel: "Because, *hari ini, tahun ini* our deaths are numbered"

This sentence shows the reason for using code-mixing as talking about a particular topic. Because in context this sentence shows that Daniel Mananta who revealed about the time in death will always be counted. In this data, the speaker changes the language that occurs in the word "*hari ini, tahun ini*". This is an adverb indicating time. The speaker was discussing a certain topic about the time in death which always counts from the time humans are born.

4.1.2.2 Being Emphatic About Something

According to Hoffman (1991), the reason speakers switch from the first language to the second language is because it is more convenient for speakers to empathize in the second language in intentionally or unintentionally. In this study, the researcher provides several examples of this reason which is used in "Sewaktu SD, Agnez Mo Bercita-Cita Menjadi Guru!? - Daniel Tetangga Kamu" talkshow is described below.

> Datum 15
>
> Daniel: "The fact that this pandemic with the corona thing *itu merampas napas*. *Itu*, **that's how precious nafas**, So what we got now is like the gift of life, *gitu yaa,*."

The data above shows code-switching that speakers do unconsciously. This sentence is included in the third function, namely emphatic about something

because here Daniel Mananta utters a sentence that expresses his gratitude to God about the breath he has been given. So that the expression here has a sense of sincerity, empathy and peace that Daniel Mananta has for God. This is shown in the sentence "that's how precious *nafas*" where "*nafas*" is an Indonesian word. This is an expression of the speaker's empathy for his God who has given breath.

> Datum 16
>
> Agnes: ", I feel like,.. *benar-benar gue tuh bersyukur banget sama* even the smallest things that I have. *Jadi*, **It's so easy to go through life pada saat kita lagi setiap hari itu ya bisa bersyukur aja**."
>
> Daniel: "Be grateful for.."

This sentence is included in the third function, namely emphatic about something because here Agnes Monica utters the sentence "it's so easy to go through life" where this shows the sense of relief, ease and empathy that Agnes gives with her gratitude in living life to God.

> Datum 17
>
> Agnez: "Exactly. *Dan, kayak hidup sehat, hidup yang gak nyinyirin orang atau gak gossipin orang atau fokus ke gimana caranya* to be better everyday. *Itu sebenarnya* responsibility *gue untuk potensi, talenta dan hidup yang dititipin sama Tuhan*. That's how I see life kan."
>
> Daniel: "**That's amazing, you see your singing skill, acting skill, your whole talent itu sebagai Diamond tadi**. So, you are very confident kalau misalnya Tuhan itu memang memberikanmu sebuah talenta yang mahal banget, yang diamond banget, you are very confident with that."

In this situation the reason of the code-mixing that the researcher can conclude is being emphatic about something. This is because Daniel responded to Agnes Mo's words by mentioning how impressed he was and summed up the points

Agnes Mo had made before. The part "That's amazing…" indicates enough that

Daniel shows empathy and respect for his interlocutor.

4.1.2.3 Interjections

According to Hoffman (1991) "Between bilingual or multilingual individuals,

interjections or sentence connectors indicate language switching and mixing.

These might be unintentional or deliberate mistakes". Interjections are those parts

of speech that lack grammatical meaning and are typically employed in informal

discourse. An interjection intended to express joy, surprise, or anger. This might

be considered a brief exclamation. In this study, the researcher provides several

examples of this reason which is used in "Sewaktu SD, Agnez Mo Bercita-Cita

Menjadi Guru!? - Daniel Tetangga Kamu" talkshow is described below.

> Datum 18
> Agnes: "**Oh iya** sure, the 21st birthday"

The data above is the speaker's utterances which are interjections. The

statement above happened because the speaker was surprised, so she said, "Oh

yeah sure." This sentence is Agnes Mo's response when responding to Daniel

Mananta who talked about his previous age, namely 21 years. Where is the fact

that Daniel is not currently 21 years old. So, this is Agnes' response in surprise.

> Datum 19
> Agnes: "**Astaga**, that's like the worst ever"

Interjection's reason can be concluded by the researcher because of the

interjection "Astaga" in the sentence which functions as a surprise in the sentence.

This shows the emotion of Agnes Mo's surprise when she heard Daniel Mananta's story about his experience. This happens when Daniel Mananta told his story about his experience when seeing tragedy and Agnes Monica gives the respond to it.

Datum 20
Agnes: "**Mind this**, *gue umur 10 tahun, berarti itu tahun 1996*"

The reason of the code-mixing in this data the researcher can assume is the interjection reason. This is because there is an emphasis on the interlocutor to "keep in mind" about the point the speaker is expressing. This is indicated by the exclamation "mind this" where the speaker tells the listener to remember. It happens when the speaker is telling her experience when she was child going to the church.

4.1.2.4 Repetition Used for Clarification

When a person who is bilingual or multilingual wants to make their communication clear in another language so that their listeners may comprehend what they are saying. Sometimes, this reason conveys the intended message with a different sentence at first but has the same meaning. As Hoffman (1991) defines, in that case, they will often use the same language they know to say the same words. In this study, the researcher provides several examples of this reason which is used in "Sewaktu SD, Agnez Mo Bercita-Cita Menjadi Guru!? - Daniel Tetangga Kamu" talkshow is described below.

Datum 21

Daniel: "So, I realized **it's not about our performance, bukan karena performance gue**, *gue olahraga sehat, gue makannya sehat, gue bener-bener perhatiin banget gaya hidup gue dan lain-lain.*"

The data above is a repetition that is used for clarification by the informant. This statement occurred when Daniel Mananta told Agnes Mo about how to improve her life after what happened to her friend. We can notice this in the repetition of two words with the same meaning but in two different languages, in the sections "so, I realized it's not about our performance" and "*bukan karena performance gue*". This happens to re-clarify with emphasis on explaining to the listener. The speaker clarifies his words using his mother tongue so that the listener can understand what Daniel Mananta means.

Datum 22

Agnes: "*Padahal sebenernya bisa aja dia kayak, aduh anak kecil,* **lucu, oh so cute**, Tapi no. *Mama gue cuma kayak,* ok, alright"

The data above is a repetition that is used for clarification by the speaker. This statement occurred when Agnes Mo told Daniel Mananta about her childhood dream of her mother. We can notice this in the repetition of two words with the same meaning but in two different languages, in the "oh so cute" and "lucu" sections. This happens to re-clarify the meaning of cute and "*lucu*" to listeners. The speaker clarifies her words using a second language so that the listener can understand what the "*lucu*" means.

Datum 23

Agnes: "*Benar-benar Tuhan,* **Bapa kita, our dad**, is so amazing"

The data above is a repetition that is used for clarification by the speaker. This statement occurred when Agnes Mo told Daniel Mananta about God's figure for her. We can observe this in the repetition of two words with the same meaning but in two different languages, in the sections "*Bapa kita*" and "our dad". This happened to re-clarify the meaning of the word "*Bapa*" to the listeners. The speaker clarifies her words using a second language so that the listener can understand what the word "Bapa" means.

4.1.2.5 The Intention of Clarifying the Speech Content for the Interlocutor

This is intended to explain the contents of the conversation to the speech partners. In order for communication to run smoothly, understandably, and not confuse speech partners, a message in one code is repeated in another by modifying. In this study, the researcher provides several examples of this reason which is used in "Sewaktu SD, Agnez Mo Bercita-Cita Menjadi Guru!? - Daniel Tetangga Kamu" talkshow is described below.

Datum 24

Daniel: "*Kita udah dapetin klimaksnya, udah kelar,* bye *gitu kan.*"

The sentence here is included in the reason for the code-mixing of the intention of clarifying the speech content for the interlocutor because there is a repetition of meaning in a different language with the same purpose, namely the clause "udah kelar" with "bye""which has the same meaning which aims to end the talkshow. This happened when Daniel Mananta had met Agnes Monica on his

talkshow and Daniel felt that his talkshow segment had been fulfilled so he wanted to move on to another segment because the current talkshow segment was considered finished so Daniel said bye as an explanation of the word "udah kelar".

Datum 25

Agnes: "*Karena gue selalu ngeliat Tuhan itu bukan kayak Tuhan. Gue ngeliat Tuhan itu kayak* my dad. *Jadi gue tuh bukan ngeliat* something *yang* unreacheable. Tapi *justru* someone yang very close."

The sentence here is included in the reason for code-mixing from the intention of clarifying the speech content for the interlocutor because there is a repetition of meaning in different languages with the same purpose of explaining who God is to Agnes Mo by using several different clauses and words such as "my dad" with "someone who is very close" which has the same meaning with the aim of explaining that God for her is something that is very close and not something unreachable. However, God for her is like her own father where she can feel very close and intimate.

Datum 26

Agnez: "*Kalau misalnya talenta kita, kita taruh begitu saja, ya buahnya nggak bakal baik yang keluar adalah* negativity.
Daniel: *Buahnya akan terasa pahit,*"

The sentence here is included in the reason for code-mixing from the intention of clarifying the speech content for the interlocutor because there is a repetition of meaning in different languages with the same purpose, namely to explain the talents that have been given by God and can be used as best as possible in life. But here Agnes said that if this talent is just left uselessly it will become "negativity"

where the word "negativity" is repeated by Daniel Mananta's response using a different language but has the same meaning as Agnes' intention.

4.1.3 The Impact of Code-mixing Used by Daniel Mananta and Agnes Monica in "Sewaktu SD, Agnez Mo Bercita-Cita Menjadi Guru!? – Daniel Tetangga Kamu" talkshow

According to Wardaugh (2001), the impacts of code-mixing in English towards communication among the participant are the occurrence of language diffusion and language loss. There are many effects and implications of the speaker when they use code-mixing. That is an important consideration of the process in speaking. The researcher found data based on the context that occurred in Daniel Mananta and Agnes Monica's conversation which contained code-mixing. In the data that the researcher found, there were several impacts on communication between Daniel and Agnez in the use of code-mixing, including language preference and convert, building prominence, misunderstanding and interpretation to gain more understanding or avoid missed understanding, and building casuality

4.1.3.1 Language Preference and Convert

Code-mixing can also be used to show the identity of a group, such as different academic or cultural backgrounds. In this data, researcher found that this impact is showing their identity as a bilingual because when Daniel Mananta speaks by code mix his speech, Agnes Mo will respond using code mix also. It happens in the first language to second language as well as in the second to the first language. It can be seen by the example below.

> Datum 27
> Daniel: "*udah banyak banget direquest sama kalian*"

> Agnes: "*Mungkin contentnya bukan karena kayak...*"

In the quotations of the 2 speakers here, Agnes and Daniel use code-mixing in the form of intra-lexical code-mixing which gives an impact in the form of language preference and convert. This shows that after Daniel used code-mixing in the form of adding Indonesian suffixes to English words, Agnes also used them. This is indicated by the use of affixes in Indonesian "di" which are mixed with the English word "request" and affixes in Indonesian "nya" which are mixed with the English word "content". This shows that they are bilingual which can mix 2 languages.

> Datum 28
> Agnes: "*Kita kan di entertainment world*, di platform *seperti ini* words *adalah talenta kita.*"
> Daniel: "True."
> Agnes: "*Kalau misalnya talenta kita, kita taruh begitu saja, ya buahnya nggak bakal baik yang keluar adalah* negativity."
> Daniel: "*Buahnya akan terasa pahit,*"
> Agnes: "Exactly. *Jadi itu yang..* I feel like everything that we do, *kita harus berpikir bahwa ini adalah titipan Tuhan.*"

In the dialogue above, Agnes and Daniel use code-mixing in the form of intra-sentential code-mixing which gives an impact in the form of language preference and convert. This is shown from Agnes Monica's conversation using code-mixing such as the words "negativity" or "words" and "exactly". Then Daniel Mananta responded using only one English word "true" and when Agnes said the word

"negativity" Daniel responded using Indonesian as a clarification of the word

Agnes meant. This shows that they are bilingual which can mix 2 languages well.

4.1.3.2 Building Prominence

In this study, the researcher provides several examples of this impact which is

used in "Sewaktu SD, Agnez Mo Bercita-Cita Menjadi Guru!? - Daniel Tetangga

Kamu" talkshow is described below.

> Datum 29
> Agnes: "*Jadi,* It's so easy to go through life *pada saat kita lagi setiap hari itu ya bisa bersyukur aja.*"

Based on the researcher's assumption, the impact that occurs in this sentence is

the building prominence from Agnes Mo to Daniel Mananta in response to

Daniel's previous question regarding Agnes Mo's current life and explaining the

gratitude that Agnes Mo is doing. Here Daniel asks how Agnes looks at life.

Then, Agnes explained with her view that with gratitude everything would be

easy.

> Datum 30
> Daniel: "How do you view life and death today?"
> Agnes: "*Emm,* it's funny *yaa karena gue selalu merasa kalau hidup gue di dunia itu bukan punya gue.*"

This is the impact of the code-mixing produced by Agnes Mo on responding

to Daniel Mananta's question about how she sees life and death. Daniel asked

Agnes Mo in English but Agnes Mo here answered in Indonesian. So that the

impact is building prominence to their discussion. This is shown from Agnes'

answer when she feels that her life fully belongs to God. Where it must always be beneficial to others and take advantage of all the gifts given by God in life.

> Datum 31
> Agnes: "Jadi even *pada saat gue ingin maksimal dalam* entertainment business, *sebenernya*, even just the entertainment business, *bukan sebenernya* entertainment business *nya ya*, *bukan* the entertainment work nya, *tapi lebih ke* maximizing your talents and your potentials. I feel like that's for Him."

In the sentence spoken by Agnes, this is the impact of code-mixing from building prominence. This is because the use of code-mixing by the speaker aims to build emphasis on the points she will say. In this case the emphasis that the speaker puts on the conversation is about the point of maximizing one's talents and potential that has been given by God. So that Agnes felt there was an advantage in herself because she explains that her life was entirely for God.

4.1.3.3 Misunderstanding and Interpretation

In this impact, speaker used the language shift to clarify the meaning of the concepts and help the listener to gain understanding or avoid missed understanding. In this study, the researcher provides several examples of this impact which is used in "Sewaktu SD, Agnez Mo Bercita-Cita Menjadi Guru!? - Daniel Tetangga Kamu" talkshow is described below.

> Datum 32
> Agnes: "*Gue mulai dari umur 8-9 tahun, gereja gue itu dulu di Karm.* So I was so small, *tapi gue minta pendeta untuk tumpang tangan dan bilangin,* can you pray for me,"
> Daniel: "How old were you again?"

Agnes: "*Kayak umur 7-8 tahun* if I'm not mistaken. *Sejujurnya aku merasa agak* blurry ya, did I really do that?"

Based on the researcher's assumptions here, the impact given in using Agnes Mo's code-mixing to Daniel is clarification and emphasizing about the idea for interlocutors to avoid missed understanding and information. In the context here, Agnes talks about her experience as a child going to church by mentioning her age and meeting the pastor. Then, Daniel responded by asking about Agnes' age at that time to reconfirm and Agnes responded with hesitation when mentioning her age because it had been a long time ago that Agnes felt she had forgotten the truth.

Datum 33

Agnes: "*Karena gue selalu ngeliat Tuhan itu bukan kayak Tuhan. Gue ngeliat Tuhan itu kayak* my dad. *Jadi gue tuh bukan ngeliat* something *yang* unreacheable. *Tapi justru someone yang* very close.

Daniel: *Sangat dekat,* Intimate.

Agnes: Intimate *gitu.*

Based on the researcher's assumptions here, the impact given in using Agnes Mo's code-mixing is clarification and emphasizing the meaning for the interlocutor. Here, Agnes explains to Daniel Mananta that her relationship with God is very intimate. This is the impact of the code-mixing produced by Agnes Mo to Daniel Mananta, on responding to Agnes Mo's conversation about her closeness to her God. So, the impact here is the result of Agnes Mo using English in explains about her relationship with God so that Daniel clarifies the meaning of Agnes Mo's words in the word "intimate" then Agnes also repeats the word "intimate".

4.1.3.4 Building Casuality

In this study, the researcher provides several examples of this impact which is used in "Sewaktu SD, Agnez Mo Bercita-Cita Menjadi Guru!? - Daniel Tetangga Kamu" talkshow is described below.

> Datum 34
>
> Daniel: "Hey, what's up *tetangga-tetangga yang gue sayangin dan gue kasihin, kembali lagi di Daniel Mananta Tetangga Kamu Dan mudah-mudahan, gue berdoa semoga kalian semua sehat.*"

In this situation, the use of code-mixing by the speaker indicated an impact to clarify a situation or condition that was happening. The situation being described is an indication that the talkshow that occurs here is casual. This is indicated by the code-mixing that occurs, namely the phrase "what's up which is Daniel Mananta's way of opening a talkshow.

> Datum 35
>
> Daniel: "*Acaranya belum sampai setahun, padahal tapi* It is such an honor *untuk dia bisa berada di* livingroom *gue, dan yang pastinya kita hari ini juga bakalan ngobrol tentang perjalanan spiritual dia.*"

In this situation, the use of code-mixing by the speaker indicated an impact to clarify a situation or condition that was happening. The situation being described is an indication that the talkshow that occurs here is casual and not rigid. This was shown by Daniel Mananta who uttered a sentence of respect in English, "It is such an honor", so as not to seem formal and too stiff.

4.2 Discussions

The researcher examines the findings from the data that has been previously analyzed. In this research, the researcher focuses on code-mixing in "Sewaktu SD, Agnez Mo Bercita-Cita Menjadi Guru!? - Daniel Tetangga Kamu" talkshow uses Hoffman's theory (1991) to identify the types and identify reasons for code-mixing, and Spice's theory (2018) to identify the impact of code-mixing. The data source is a transcript of a conversation from Daniel Mananta entitled "Sewaktu SD, Agnez Mo Bercita-Cita Menjadi Guru!? - Daniel Tetangga Kamu". This research focuses on the types, reasons, and impacts of code-mixing by Daniel Mananta and Agnes Mo on their talkshows.

In today's increasingly developing life, society cannot be separated from the use of language because language has an important component in socializing. This shows that language can show both positive and negative impacts on society because every communication situation experienced by speakers will lead to different varieties of language. Therefore, the meeting of two different languages in a speech situation is very possible. We can call this phenomenon code-mixing. This happens because speakers speak and insert more than one language in one sentence, which is sometimes done unintentionally. Grosjean (1982) states that code-mixing is a change from one language to another in the same or the same spoken or written text. This is supported by Hoffman's theory (1991) defines that one of the reasons speakers use code-mixing is to show many types of code-switching and code-mixing based on the point or scope of language switching occurs. Moreover, code-mixing involves using two languages or linguistic variations alternately in the same utterance or during the same conversation.

The researcher answered the first research question to find the types of code-mixing found in the conversations of Daniel Mananta and Agnes Mo referring to Hoffman's theory (1991). The researcher found three types of code-mixing in "Sewaktu SD, Agnez Mo Bercita-Cita Menjadi Guru!? - Daniel Tetangga Kamu" talkshow uses Hoffman's theory (1991). In the video talkshow of Daniel Mananta and Agnes Mo, the types of code-mixing found are intra-sentential code-mixing, intra-lexical code-mixing and involving changes in pronunciation. Based on the research results above, intra-sentential mixing that is spoken by speakers in their video talkshows is the most common among all types of code-mixing. There are seventy-five utterances in the intra-sentence code-mixing. Most of the utterances spoken by speakers occur in this type of code-mixing because speakers use two languages in one sentence or insert other languages in the form of words, phrases, clauses or sentences in the same sentence using Indonesian and English.

Intra-lexical mixing is the second type of code-mixing that occurred in this study. Complete nine completions of Daniel Mananta and Agnes Mo's conversation on the video talkshow. This kind of code-mixing occurs when two languages are used in one sentence where one of the words uses affixes in another language.

In addition, the researcher also found a third type of code-mixing, involving a change in pronunciation. This type was found in as many as six utterances that occurred in Daniel Mananta and Agnes Mo's conversation in the video talkshow. The involvement of pronunciation changes is one type of code-mixing that occurs at the phonological level. This is due to changes in the phonology of the language when pronouncing words in another language.

The researcher has also answered the second research question about the reasons for using code-mixing in Daniel Mananta and Agnes Mo's conversation in their talkshow. The researcher found five types of code-mixing reasons in "Sewaktu SD, Agnez Mo Bercita-Cita Menjadi Guru!? - Daniel Tetangga Kamu" talkshow according to Hoffman's theory (1991). In the data found by the researcher, eight- three reasons for code-mixing occurred in Daniel Mananta and Agnes Monica's conversation. Where the data is divided into five reasons for code-mixing: fifty-five for talking about a particular topic, twelve for being emphatic about something, seven for interjections, four for repetition used for clarification and five for the intention of clarifying the speech content for the interlocutor. Based on the results of the research above, among all the reasons for using code-mixing, the one that occurs the most is the reason for talking about a particular topic. This is because people feel more comfortable speaking in another language about a particular topic that is not their mother's tongue.

Besides that, the reason speakers mix from the first language to the second language is because it is more convenient for speakers to empathize in the second language intentionally or unintentionally. Furthermore, Interjections are those parts of speech that lack grammatical meaning and are typically employed in informal discourse. An interjection intended to express joy, surprise, or anger. This might be considered a brief exclamation. Researchers also found other reasons such as repetition used for clarification. This happens when a person who is bilingual or multilingual wants to make their communication clear in another language so that their listeners may comprehend what they are saying. Sometimes, this reason conveys the intended message with a different sentence at first but has

the same meaning. The last is the intention of clarifying the speech content for the interlocutor. This is intended to explain the contents of the conversation to the speech partners. In order for communication to run smoothly, understandably, and not confuse partners' speech, a message in one code is repeated in another by modifying. Based on current research findings, the speakers in the video often changes the code in their conversations, aiming to discuss topics and stories about the experiences of Agnes Mo and Daniel Mananta's life in relation to God. Here, speakers use two languages, English and Indonesian. The speakers mix English and Indonesian in order to be able to provide more explanation on what is meant in the conversation. Apart from that, this also helps the listeners to understand the entire story of Agnes Mo and Daniel Mananta's conversation.

Last but not least, the researcher has also answered the third research question regarding the impacts of code-mixing towards communication between Daniel Mananta and Agnes Mo. In the data that the researcher found, there were several impacts on communication between Daniel and Agnez in the use of code-mixing, including language preference and convert, building prominence, misunderstanding and interpretation to gain more understanding or avoid missed understanding, and building casuality Of the impacts mentioned above, each has an explanation of the impacts caused. The first is language preference and convert, where this effect appears when Daniel Mananta and Agnes Mo respond to each other's conversations using two mixed languages. This is their attempt to talk to other bilinguals so that the conversation can feel comfortable and connected. Apart from that, building prominence is also an effect that Agnes Mo has on Daniel Mananta because speakers feel more proper and comfortable when

she talks about her prominence using two languages. Next, there is

misunderstanding and interpretation . This is the impact of their conversations

using code-mixing to gain more understanding and avoid missed understanding.

This is shown when Daniel Mananta and Agnes Mo always try to repeat their

speech in a different language to clarify the speaker's intended meaning. So that

the talks delivered can be stronger, intimate and deeper. The last one is building

casuality It means, this impact is brought by speakers when they want to explain

or bring the atmosphere in a conversation to look casual, humorous, serious or

taking a break.

From the data findings above, the researcher also found with the same results

that Intra-sentential code-mixing was the most prominent type of code-mixing.

This is found in previous research conducted by Sukrisna (2019); Fitriana (2020);

and Atmaja (2022) with the same research object in the form of a talkshow from

the YouTube channel. In addition, research with the same results is also found in

previous research conducted by Girsang (2015) with the object of research being

TV advertisements. Even though it uses a different object from the current

research, the results of the research still show that Intra-sentential code-mixing is

the most prominent type. Sukrisna (2019) states that the word is the highest level

in which code-mixing occurs in his research on "An Analysis Using Code-mixing

on Atta Halilintar's Video YouTube Channel". Meanwhile, Girsang (2015) states

that phrase is the highest level in code-mixing that occurs in "An Analysis of

Code-switching and Code-mixing as Found in Television Advertisement". This

research does not discuss the levels that occur in the use of code-mixing because

researcher only focuses on the type of code-mixing. From all the research results

here, it can be concluded that Intra-sentential code-mixing is the type most often used in speech because it inserts words, phrases, clauses or even sentences within sentences.

However, it is different from previous research conducted by Luke (2015) that intra-lexical code-mixing is the most prominent type of code-mixing used in conversations that occur on social media at the Facebook site. This has different results from the current research because in Luke's research (2015) the data obtained comes from comments typed on Facebook pages that use the local language of Pamonese and Indonesian. Whereas in the current study, the data is taken in the form of words derived from conversations that occurred between bilinguals who used Indonesian and English. In addition, the comments chosen in Luke's research are comments that discuss political issues, which is in contrast to the current research.

Talking about the reasons and impacts resulting from the research above, it is stated that talking about a particular topic which is the life story of Agnes Mo and Daniel Mananta is the reason that often occurs in Agnes Mo and Daniel Mananta's conversations. In addition, the code-mixing that occurs in Indonesian and English also has an impact on the conversations they are having, such as language preference and convert, building prominence, clarifying and emphasizing the meaning for interlocutors to gain more understanding or avoid missed understanding, and building casuality This is different from the results of previous research conducted by Suparti and Gunawan (2018) in their research on a bilingual language acquisition between Javanese and Indonesian. In their research, it is stated that the reason for code-mixing is a lack of language development. The

impact given from this research is to show status, role and expertise. Meanwhile, in research conducted by Hasan and Akhand (2014) in the Bangla-English community it was found that the use of code-mixing can be a good communication tool for social functions. In addition, their community is also motivated to always use code-mixing in their conversations.

From the discussion regarding the comparison of the research above, the researcher can conclude that the use of code-mixing in daily conversations is a natural and appropriate thing to develop language skills. In addition, the researcher can also show that this research is different from previous research which examined code-mixing in the form of data sources, research focus and theory. Therefore, the results of this study are a form of development of the code-mixing phenomenon that occurs in bilinguals, especially in the conversation between Daniel Mananta and Agnes Mo on the YouTube video talkshow.

CHAPTER V

CONCLUSIONS AND SUGGESTIONS

This chapter is the final part of this research. In this chapter, researcher provides conclusions about the data analyzed and also suggestions for further research related to the problem of code-mixing.

5.1 Conclusions

This study examines the types, reasons and impacts of code-mixing that occur in the conversation between Daniel Mananta and Agnes Mo in the YouTube video talkshow entitled "Sewaktu SD, Agnez Mo Bercita-Cita Menjadi Guru!? - Daniel Tetangga Kamu" to look for various types, reasons and impacts of code-mixing. From the research conducted, researchers found 3 types of code-mixing usage based on Hoffman's theory (1991). Those are Intra-sentential code-mixing; Intra-lexical code-mixing and Involvement change of pronunciation. Intra-sentential code-mixing is the most dominant type in the use of code-mixing. The use of this type results because of inserting words, phrases, clauses and sentences in different languages within the sentence. In addition, the researcher also found reasons for using code-mixing in the conversation between Daniel Mananta and Agnes Mo. From the research conducted, researchers found 5 reasons that occurred based on Hoffman's theory (1991). Those are talking about a particular topic, being emphatic about something, interjections, repetitions used for clarification and the intention of clarifying the speech content for the interlocutor. Two reasons did not appear in this study, quoting somebody else and expressing group identity. Then the researcher also found the impact towards communication between Daniel

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Mananta and Agnes Mo based on the context in their utterances. As a result, the researcher found that the impact is for language preference and convert, building prominence, clarifying and emphasizing the meaning for interlocutors to gain more understanding or avoid missed understanding, and building casuality

5.2 Suggestions

This study has discussed code-mixing of types, reasons and impacts on selected Daniel Mananta YouTube video talkshows. Thus, the researcher suggests everyone who is interested in studying code-mixing, especially bilinguals, to look for the latest references related to the theory to be used. The researcher hopes that further researchers can develop a theory from the existing code-mixing findings. Further researchers can also use other objects such as films, speeches, talk shows, news and so on. In future research it is hoped not only to examine the context of bilingual adult code-mixing but also the grammatical patterns of code-mixing. Last but not least, the researcher hopes that there will be future research by comparing the pattern of code-mixing between bilingual adults and bilingual children who use the same L1 and L2 languages.

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