



Exploring Linguistics Dynamics: Code-Switching and Code-Mixing on Selected Video of The Indah G Show

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ABSTRACT

This study examines the kind and purpose of code-switching and code-mixing in the video of The Indah G Show called “Indonesia’s Academic Dishonesty (‘Joki’), Lack of Merit & Moral Integrity ft. Abigail Limuria (WIUI)”. The data was obtained by selecting statements made by speakers in different instances of the video and transcribing them, followed by a qualitative analysis. The transcription was used as the primary tool, and the analysis was based on the frameworks introduced in Muysken (2000), Poplack (2001), Bullock, Toribio (2009), and Fromkin, Rodman, & Hyams (2014) that considered code-switching and other types of code-mixing as a stratified linguistic strategy that appeared under the influence of context, identity, and meaning. In the seizure of 30 cases of code-switching (15 intra-sentential, 10 inter-sentential, and 5 tag-switching) and 26 cases of code-mixing (12 insertion, 8 alternation, and 6 congruent lexicalization) were found. Such patterns are indications of bilingual proficiency of the speakers as well as the strategic mixing of both English and Indonesian. The reasons are that English is spoken to achieve global or academic clarity, whereas Indonesian provides local cultural coloring and emotional expressivity. By such bilingual acts, the speakers express multilayered meanings, establish a rapport with various groups of people, and reflect their hybrid identities. The present research study shows that linguistic alternations in Indonesian-English dialogical practice not only transfer information through their use, but also entail their social and cultural positioning.

Keywords: linguistics dynamic, code-switching, code-mixing, selected video

Menjelajahi Dinamika Linguistik: Alih Kode dan Campur Kode pada Video Pilihan The Indah G Show

ABSTRAK

Penelitian ini mengkaji jenis dan tujuan *code-switching* dan *code-mixing* dalam video The Indah G Show berjudul “Indonesia’s Academic Dishonesty (‘Joki’), Lack of Merit & Moral Integrity ft. Abigail Limuria (WIUI)”. Data diperoleh dengan memilih pernyataan yang diucapkan oleh pembicara dalam berbagai adegan video, kemudian ditranskrip dan dianalisis secara kualitatif. Transkrip digunakan sebagai alat utama, dan analisis didasarkan pada kerangka kerja yang diperkenalkan oleh Muysken (2000), Poplack (2001), Bullock, Toribio (2009), dan Fromkin, Rodman, & Hyams (2014) yang menganggap *code-switching* dan jenis *code-mixing* lainnya sebagai strategi linguistik berlapis yang muncul di bawah pengaruh konteks, identitas, dan makna. Dalam analisis 30 kasus *code-switching* (15 intra-kalimat, 10 antar-kalimat, dan 5 *tag-switching*) dan 26 kasus *code-mixing* (12 penyisipan, 8 pergantian, dan 6 leksikalisasi yang sesuai), pola-pola tersebut menunjukkan kemahiran bilingual penutur serta pencampuran strategis antara bahasa Inggris dan Indonesia. Alasannya adalah bahasa Inggris digunakan untuk mencapai kejelasan global atau akademik, sedangkan bahasa Indonesia memberikan warna budaya lokal dan ekspresivitas emosional. Melalui tindakan bilingual ini, penutur mengekspresikan makna berlapis, membangun hubungan dengan berbagai kelompok orang, dan mencerminkan identitas hibrid mereka. Penelitian ini menunjukkan bahwa alternatif linguistik dalam praktik dialog Indonesia-Inggris tidak hanya mentransfer informasi melalui penggunaannya, tetapi juga melibatkan posisi sosial dan budaya mereka.

Keywords: dinamika linguistik, alih kode, campur kode, video pilihan

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INTRODUCTION

Joki are not a new phenomenon, but recently, the practice of *joki* has increased, reflecting a crisis in the existing education system. According to Sari & Kurniawan (2023), Ichwana et al. (2022), the prevalence of *joki* practices is attributed to the pressure from the overwhelming number of assignments, which leaves students struggling to complete them. This difficulty creates the potential for cheating. Nowadays, podcasts have become a popular medium for discussing such issues. Podcasts enable in-depth discussions with a less formal tone, making them accessible to a broader segment of society. Academic cheating has become a critical issue that warrants discussion not only in academic circles but also in the broader public. The Indah G Show is one of the podcasts that examines the phenomenon of academic cheating, specifically *joki*, in the video entitled "Indonesia Academic Dishonesty (*Joki*): Lack of Merit & Moral Integrity," featuring Abigail Limuria (WIUI). This kind of discussion is essential for a collective consideration of the values held in educational institutions and the potential for digital media to serve as an alternative space that contributes to critical awareness of such issues.

In the podcast, Indah G and Abigail Limuria attract listeners not only through their discussions and knowledge but also through their engaging communication style, which combines English and Indonesian. In linguistics, this is commonly referred to as code-switching and code-mixing. In bilingual societies like Indonesia, code-switching and code-mixing are essential features of communication, particularly in media and digital content. These linguistic phenomena refer to a process where at least two languages are used intermittently during a conversation to achieve specific discursive, cultural, or pragmatic goals. It can also be seen in The Indah G Show video; therefore, in terms of knowing both Indonesian and English and using them interchangeably, it refers to the ability to speak bilingually, not only to address the audience but also to choose the audience that would be interested in a particular show.

The difference between code-switching and code-mixing is that code-switching means the transition between two languages within a specific speech event, while code-mixing implies the use of both languages within one single turn, within a single clause, or a single phrase (Deuchar, 2020). While using the computer, code-switching reflects an interaction between the local and the global, illustrating how language is instrumental in the construction of identity as well as in developing role relationships (Bullock & Toribio, 2009).

Integrating the code-mixed terms into speech can also be explained through morphological analysis. Loan words are bound to pass through the rules of the target language since morphology is concerned (Fromkin, Rodman, and Hyams 2010). Semantics is also essential, as a switch or borrowed term's connotation might have different impacts on the audience's reception of the message (Baker & Hengeveld, 2012). Studies by Poplack (2001) also emphasize the distinction between codeswitching and borrowing, as the former tends to remain more paralinguistic, while the latter becomes lexical.

The practical role of code-switching in learning environments is to provide support in explaining aspects that are challenging or stemming from a different cultural background (Macaro et al., 2020; Ahmad & Jusooif, 2009; Ayemoni, 2006). This aligns with the objective of the discussed video, as serious academic matters are presented in a bilingual manner to appeal to a broader audience (Ahmadet al., 2024; Dewi, 2021; Fadilah & Astutik, 2019). Therefore, the study of code-switching and code-mixing in The Indah G Show provides essential insight into how linguistic strategies are used to improve communication effectiveness in digital media. It also highlights the changing character of language use in Indonesia, where English serves as a marker of global connectivity, while Indonesian retains its local authenticity.

Three previous studies form the basis of this research, which examines code-switching and code-mixing in various media types, including



interviews, podcasting, and bilingualism in Indonesian online content. The first one is from *Code Switching and Code Mixing Used by Gitasav in Her Interview on The Indah G Show Video* by Hafifah et al. (2024). The present study focuses on the pragmatics of code-switching and code-mixing employed by the Indonesian influencer Gitasav during her interview on The Indah G Show. The primary issue of the study is the frequency at which she repeats certain words and her reasons for using them in a particular way. When addressing the audience at Gitasav, code-switching is primarily used to reiterate key issues and acknowledge both local and foreign audiences. Attitude towards code-switching is also a social factor that favours the process, and code-mixing is frequently used in speech, proverbs, and other colloquial expressions due to English supremacy. The present paper argues that her form of speech can be seen as an example of speakers of Indonesian who use both formal and informal English in modern society.

The second takes from *Analysis of Code-Mixing and Code-Switching in The Puella Id YouTube Podcast* by Annisa et al. (2024). The study examines code-switching and code-mixing in the context of The Puella ID, a podcast that features informal conversations with young Indonesians. Three points in this respect are: one, the hosts and guests continue to switch between codes, both English and Indonesian. However, English is the leading language in the country visited. Second, the issue of conveying technicality or membership in specific groups through English is a prevalent concern. The second one is to convert that talk into a harsh or soft one through code-mixing. In the description of the role, the study of social media aims to mainstream bilingual discourse, stating that code switching is primarily used in humour and to attract the target young demographics.

The last one takes from *An Analysis of Code-Switching and Code-Mixing Used by Maudy Ayunda on Podcast of CXO Media Channel* by Laksono & Annisa (2022). In this study, the authors analyze the effectiveness of code-switching and code-mixing used by Maudy on the CXO Media

podcast. The given paper discusses how Maudy, a bilingual Indonesian woman who received an international education, reflects on her professional and personal identity through the choices she makes about using and not using languages. As presented in this paper, the language used in such situations is English to convey a sense of authority or competence, while the language serving as a vehicle is Indonesian to maintain contact with the readers. Another point raised by the research is that Maudy will deliberately code-switch, such as in explaining a point or being assured that most individuals will hear her well.

Although the three studies refer to code-switching in the Indonesian media context, they are oriented either towards individual speakers (Gitasav and Maudy Ayunda) or informal speakers (Puella Id podcast). Such works focus on individual expression, identity development, and audience interaction. Nevertheless, no one has investigated how these linguistic methods address crucial societal challenges, such as academic dishonesty, or how code-switching and code-mixing are utilized to frame serious, ethical discussions in a multilingual digital setting. The current research fills this gap by examining how code-switching is used in a formal, issue-driven discourse. Unlike previous studies, this one focuses on how language choice influences the delivery and perception of ethical and academic content. This offers a unique perspective on how bilingualism is utilized not only for relatability or entertainment but also as a rhetorical instrument for expressing national issues, making it an essential contribution to research on linguistic dynamics in digital media.

Based on the above description, the research questions are formulated. First, What types of code-switching and code-mixing are in The Indah G Show Video: Indonesia's Academic Dishonesty ('Joki'), Lack of Merit & Moral Integrity ft. Abigail Limuria (WIUI)? Second, How do code-switching and code-mixing in The Indah G Show Video: Indonesia's Academic Dishonesty ('Joki'), Lack of Merit & Moral Integrity ft. Abigail



Limuria (WIUI) reflects the speakers' identities and social relationships within the discourse?

Based on the formulation of the research question above, this research has two points to achieve, which are intended to: 1. To identify the types of code-switching and code-mixing that occur in The Indah G Show Video: Indonesia's Academic Dishonesty ('Joki'), Lack of Merit & Moral Integrity ft. Abigail Limuria (WIUI). 2. To examine how code-switching and code-mixing in The Indah G Show Video: Indonesia's Academic Dishonesty ('Joki'), Lack of Merit & Moral Integrity ft. Abigail Limuria (WIUI) reflects the speakers' identities and social relationships within the discourse.

This research has both theoretical and practical significance, as it examines the functions of code-switching and code-mixing in formal digital discourse. Theoretically, this research expands sociolinguistic knowledge by demonstrating that bilingualism is not limited to conversation but should be understood as a strategic resource for expressing identity and constructing messages for specific audiences (Poplack, 2001; Deuchar, 2020).

This research demonstrates how bilingual speakers can use language to position themselves in issue-based discussions. Practically, this study provides valuable information about how bilingual communication can be used to improve citizens' participation in crucial social issues like academic dishonesty, how it is shown that code switching and code mixing are not mere beautifications of a conversation, but strategic communicative behaviors in a multicultural society (Macaro et al., 2020; Jakobsen, 2022).

The results of this research can be beneficial for educators, media practitioners, and content developers seeking to enhance their communication with audiences.

METHOD

The study employed a qualitative descriptive approach to analyze code-switching and code-mixing that appear in The Indah G Show video

entitled "Indonesia's Academic Dishonesty ('Joki'), Lack of Merit & Moral Integrity ft." Abigail Limuria (WIUI). According to Creswell & Creswell (2018), Fraenkel et al. (2012), and Bogdan & Biklen (2003), qualitative research is an approach that aims to explore and delve into every meaning expressed by individuals or groups related to social and human issues.

On the other hand, descriptive research, according to Arikunto (2010), is a type of research intended to investigate circumstances, conditions, or other matters mentioned above, with the results presented in the form of a research report. It is considered appropriate to apply a qualitative approach, as this enables us to thoroughly analyze linguistic patterns, speaker intentions, and social meanings incorporated into the discourse.

The data for this study were gathered from one of the videos on the Indah G Show's official YouTube channel, which is publicly accessible. The chosen video was marked verbatim, omitting no possible cases of language alternation, including lexical selections, intonation, and pragmatic markers. Cases of code-switching and code-mixing were extracted and classified according to the theoretical definitions of Muysken (2000) for code-switching and Fromkin et al. (2014) for code-mixing, using both authors' transcriptions.

For code-switching, the data were analyzed using the classification of:

- 1) Inter-sentential switching,
- 2) Intra-sentential switching, and
- 3) Tag switching

As proposed by Poplack (2001) and Bullock & Toribio (2009). Meanwhile, the analysis of code-mixing employed the typology of:

- 1) Insertion
- 2) Alternation, a
- 3) Congruent lexicalization

In line with Muysken's (2000) framework and further supported by linguistic insights from Deuchar (2020).

The transcription has been verified twice to ensure its validity, and the coding has been performed with precise attention to the speaker's



motive, context, and role in language selection. These findings were subsequently thematically analyzed to identify patterns and social provisions of language alternation related to identity, engagement with the audience, and discourse in the digital environment.

This research approach is premised on the notion that code-switching and code-mixing can be regarded as socio-cognitive processes that facilitate the successful delivery of discourse in new media spaces. One of these is language alternation in this environment, which, according to Deuchar (2020) and Muysken (2000), is considered to be influenced by situational and audience factors. Based on the work of Fromkin et al. (2014), code-mixing is also considered a deliberate linguistic decision to explain complex concepts or facilitate conversations. Finally, according to Bullock & Toribio (2009), these language practices are discursively and socially driven, and they correspond to

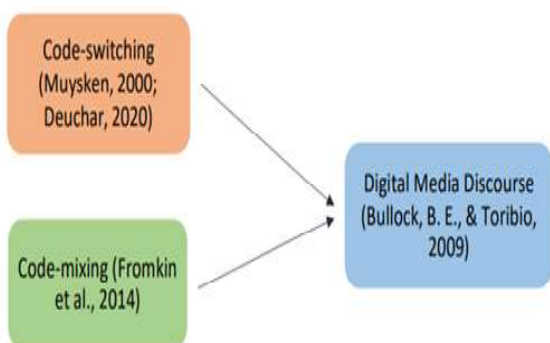


Figure-1
 Conceptual Framework

RESULT

1. Findings of Code-Switching and Code-Mixing

This section will show the codes and frequencies of code-switching observed in the video of The Indah G Show entitled *Indonesia Academic Dishonesty (Joki), Lack of Merit and Moral Integrity ft. Abigail Limuria (WIUI)*. This

identification had been on the basis of language alternation of the speakers as they move along the conversation. The findings can be summarized as in the table below.

Table-1
 Finding of Code-Switching

No.	Types of Code-Switching	Total
1	Intra-Sentential Switching	15
2	Inter-Sentential Switching	10
3	Tag Switching	5
	Total	30

Table 1 displays the results associated with the categories of code-switching identified in The Indah G Show video. All the additional cases of code switching are 30. Intra-sentential switching is the most common type, with 15 occurrences. This is followed by inter-sentential switching, which was identified 10 times. The last, most uncommon type is tag switching, which occurs in 5 instances. These categories are based on the various forms through which language alternation happened during the video.

Intra-sentential switching is a type of code-switching that occurs within a single sentence or clause, allowing speakers to seamlessly transition between languages without disrupting the grammatical structure.

Example:

Di Indonesia, people sering menggunakan jasa joki untuk ujian. (In Indonesia, people often use 'joki' services for exams.)

This example illustrates the alternation within a sentence, where the phrase "people" is translated from English to Indonesian within a sentence.

Inter-sentential switching is the alternation of languages between sentences or independent clauses.

Example:



Mereka mencari cara agar bisa lulus dengan mudah. And then, they hire a 'joki'. (They look for ways to pass easily. And then, they hire a 'joki'.)

The switch from Indonesian to English occurs at the sentence boundary in the second sentence. "Tag switching involves inserting short, fixed words or discourse markers from one language into a sentence written in another.

Example:

Ini benar-benar masalah serius, you know. (This is a serious issue, you know.)

The English phrase "you know" is used as a tag after an Indonesian statement.

In addition to code-switching, the speakers in the video also exhibit other forms of code-mixing. The following section describes the number of occurrences of each type of code-mixing applied in the dialogue. The entire information is presented in the table below.

Table-2
 Finding of Code-Mixing

No.	Types of Code-Mixing	Total
1	Insertion	12
2	Alternation	8
3	Congruent Lexicalization	6
	Total	26

Table 2 displays the findings related to the types of code-mixing identified in The Indah G Show video. A total of 26 code-mixing instances were recorded. The most frequent type is insertion, which occurred 12 times. This is followed by alternation with 8 occurrences, and congruent lexicalization with 6 occurrences. These findings illustrate the structural variations in which Indonesian and English were blended during the conversation in the video.

- a) Alternation in code-mixing is the systematic shift between two languages, usually comprising independent sentences

or sentence fragments.

Example:

"The system in Indonesia is really messed up, karena banyak yang menggunakan jasa joki." (The system in Indonesia is really messed up because many use 'joki' services.)

The statement alternates between English and Indonesian, with both languages coexisting without losing their meaning.

- b) Insertion involves integrating lexical elements or sentences from one language into the syntactic framework of another.

Example:

"We need to do this step by step, karena prosesnya sangat rumit." (We need to do this step by step, because the process is very complicated.)

The phrase "step by step" is inserted into the Indonesian sentence, indicating code-mixing through the inclusion of an English term.

- c) Congruent lexicalization occurs when speakers use shared grammatical structures from both languages, allowing for the seamless integration of lexical items from either language.

Example:

"You cannot just trust the process, apalagi ketika ada orang yang main 'joki'." (You cannot just trust the process, especially when there are people using 'joki'.)

2. Findings of Code-Switching & Code-Mixing Reflecting The Speaker's Identity & Social Relationship

This section presents the findings related to how code-switching and code-mixing in The Indah G Show video function as tools for constructing and negotiating the speakers' identities and social relationships. According to Bucholtz & Hall (2005), identity is not a product of linguistic and semiotic interaction that exists socially and



culturally. However, it is dynamically and discursively constructed through discourse and indexed through forms of linguistic choice, such as the use of stance, style, and structural alternation. The relational component of identity, which focuses on similarity and difference, authority, and authenticity, is highlighted in the way the speakers position themselves and others. This section demonstrates how Indah G and Abigail Limuria deliberately employ the alternation of language to take positions and affiliate or disaffiliate with their audiences, thereby reflecting and constituting their identities and social connections.

The constant switching of speakers between Indonesian and English demonstrates the intentional use of a bilingual and well-educated individual. Expressions like "I know a lot of Indonesians use joki, but I always thought that when they use joki, they know it is wrong" are an indication of a smooth transition between the two languages. This decision to start with English sets the complex subject matter in a reflective and analytical register, indexing familiarity with international or scholarly language, whereas the transfer into Indonesian ("cuman") recreates a local touch. By using this mixture, the speakers develop a hybrid identity that is both cosmopolitan and rooted in the sociocultural norms of being Indonesian.

This phenomenon of a reflexive and critical self-image is also produced through code-mixing. In this kind of phrase, "we have to admit right, kayak perjokian ini kan banyak karena ada demandnya", you resort to objective reasoning (in the English phrase we have to admit). In contrast, in the Indonesian phrase, the reasoning is embedded in a culturally based way of understanding local realities. This demonstrates how language is employed by speakers to establish an authoritative position while remaining closer to their audience.

At the same time, the selection of languages publishes and controls social relations. The switch

of language may evoke a sense of unity or isolation, as the meaning varies depending on the situation. Indonesian street terms like "kayak," "kan," and "ya" create a conversational, warm atmosphere that makes the viewers feel part of the conversation. At the same time, the use of English phrases such as asking someone to help or to emphasize something too much needs to be more result-oriented, which can indicate the need to adopt a more professional or critical style. These modifications enable the speakers to navigate between two types of audiences: those who prefer a speaker to be more familiar with local people and those who are receptive to the politics of global or educated language.

DISCUSSION

The strategic and socially constructed behavior of the speakers (code-switching and code-mixing) is expressed in the constant alternation of Indonesian and English words in their speech. An example of such utterances is the phrase that reads:

They do not care or they have their reasons, kayak kepepet, atau mungkin they need to take care of something else". In this instance, the breaking of the code occurs between sentences in the form of inter-sentential switching between the English language and then into the Indonesian language, "kayak kepepet" and back once more into English. This tendency indicates how speakers switch languages not only to produce a stylistic outcome, but also to demonstrate an internal change in tone or line of argument. The idiomatic touch of "kayak kepepet" (under pressure) creates that local coloring that might be impossible to achieve in English, and which adds urgency or desperation with a local cultural overtone. Hairstone (1982), Hyland (2004), Al-Jarrah et al. (2019), and Yetty et al. (2022), explain that transitions between sentences often function as sociopragmatic strategies used by language speakers to emphasize points in a message, attract the audience's attention, and navigate different communicative roles within the same discourse.



Another example of insertional code-mixing is in the phrase "the concept of earning tuh enggak terlalu populer lah di kulturnya sini." The expression of the concept of earning is placed in a predominantly Indonesian sentence. In this case, English offers a more specific, possibly more technical or abstract word for "earning", which has no specific Indonesian equivalent of the same practicality. The sentence is also dependent on 'lah' and 'tuh', which are Indonesian discourse particles, to ground it within the local register, whereas the English expression makes it sound more cosmopolitan or intellectual. Such a mixture describes how speakers combine languages to produce stratified meanings that are appropriately local, subtle, and identificatory. Insertion is one of the most common forms of code-mixing among bilinguals. Research conducted by Tarigan & Juliana (2022) reinforces this finding, concluding that insertion is the most frequent form of code-mixing used to fulfill a lexical or stylistic need.

Intra-sentential switching is observed in reflective speech, as in "I think kayak earning Money, for example." It is evident in Indonesian conversation, where speakers are often perfectly capable of switching to English to present an evaluative or strategic argument. According to Suwastini et al. (2024), intra-sentential structures allow speakers to convey arguments with precision and nuance. This is an indication of conformity in academic or world discourses, as well as accuracy when outlining concepts. It can also mean that such forms sound more natural or official in English, particularly among educated and urban bilinguals.

In the same respect, in "I saw that many people use the surface", the speaker combines the Indonesian word "yang". Such is an example of congruent lexicalization, where the grammatical frames are loose enough to accommodate both languages within a single clause. According to Bullock & Toribio (2009), such constructions are possible when both languages share syntactic

compatibility, allowing bilinguals to alternate freely without disrupting sentence coherence. Natural bilingual processing also reflects spoken fluency, as demonstrated by the use of hesitation markers such as "eh". This is no chance formation; it demonstrates how bilingual speakers effortlessly combine their linguistic capabilities to maintain precise and rhythmic discourse.

Insertion and alternation are presented at the same time in the phrase, "Skripsi itu harus gitu? For every concentration and major. The statement, the gist of which is in Indonesian, includes English expressions related to the enumeration of institutional types that are more commonly used in English scholarly activities. This blending is indicative of institutional familiarity as well as audience recognition, which assumes that those who tune in would understand the meaning better when terms used are kept in their original English version (Kipchoge, 2024). These decisions indicate that the speakers consider a bilingual, perhaps internationally knowledgeable audience, and they support their thoughts with local experiences of education.

Another example of code-mixing can be observed in the evaluative use of language: "That is not the point of education, gitu loh, you are not supposed just to get your degree and call it a day." The structure of this statement combines the form of an English declarative sentence with the Indonesian discourse marker, 'gitu loh', which adds a local emotional touch that may otherwise sound flat in English. The insertion has an emphatic and explanatory role as it marks that the speaker is keen on highlighting a personal or cultural comment that is more idiomatic to the local language. It demonstrates how bilingual users individualize discourse by employing culture-laden expressions when engaging in critical discourse (Hall & Nilep, 2015).

The same trend is witnessed in the phrase "Apalagi ya, kayaknya banyak banget yang kayak just do it for the sake of it." The sentence begins



in Indonesian and then switches halfway through to English, exemplifying a change that affects not only the internal thought patterns the speaker can illustrate but also the general tone of disapproval. The addition of 'just for the sake of it' gives the concept more mocking and shading than perhaps it could be rendered in pure Indonesian form, at least among urban or educated bilinguals.

All these examples support the premise that code-switching and code-mixing in the video are not done randomly or merely for decorative purposes. They reveal the linguistic repertoire of the speakers, cultural identification, as well as awareness of the audience. The mixture of writing represents their endeavor to deliver intellectually supported arguments that are both accessible and engaging, and localized.

Bilingual discourse plays a significant role in shaping this multilayered identity process and has a profound impact on the social interaction between speakers and listeners (Stell & Yakpo, 2016). Code switching can be described as a delicate balancing of nearness and remoteness, a manipulation of language that enables speakers to position themselves on a higher level while remaining quotidian simultaneously. Code-switching into English by Abigail or Indah, when they discuss concepts such as merit, moral integrity, or earning, makes them sound like experts or analysts. On the other hand, switching to colloquial Indonesian, they bridge that gap, inviting the audience into a similar cultural system, which is more intimate and less formal.

As an example, the words "Indah" pronounced, "Tapi I think we need to narrow it down," have the emphasis of an academic or analytical discussion, whereas the Indonesian particle "tapi" relieves the context, making it fit into informal speech. This type of switch indicates not only self-confidence in presenting complex issues to the audience but also the readiness to engage in conversation. The fact that the bilingual performance here is a display of the speaker's

analytical capability is not the only way in which this display canonically associates the speaker socially with members of her audience, who were again most likely fluent in this hybrid variety of educated bilingual Indonesian.

The bargaining of social positions can be further seen in cases of stalling or filler phrases, as in "I saw that many people use the surface." The conversational feature in this phrase is the hesitation marker "eh," which is commonly associated with the Indonesian way of speaking, while the English structure is preserved. The vocabulary of the phrase "yang use" mixes the syntax of the Indonesian language with the vocabulary of English on the surface, and it can be seen to exhibit congruent lexicalization. This combination points to the idea that the speaker is not switching languages due to lexical necessity, but is also engaging in a kind of interpersonal matching that will make her sound extemporaneous, reflective, and genuine to a discourse community that happens to be fellow bilinguals with a shared bilingual habitus.

CONCLUSION

The results of the code-switching and code-mixing analysis done on The Indah G Show video are that there are 30 instances of code-switching, composed of the incidences of inter-sentential, intra-sentential, and tag-switching, and 26 cases of code-mixing, which included insertion, alternation, as well as congruent lexicalization. One should note that they are not accidental linguistic phenomena, but purposeful discursive acts that enable conversants to convey a message using words more efficiently, define contrast, and refer to various parameters of meaning.

The replacement of Indonesian words with English is a deliberate act of identity and position-making. The English language tends to express scholarly, critical, or international directions, whereas Indonesian phrases, such as idiomatic and affective ones, frame discussions in culturally



significant terms. These rhythms indicate how bilinguals negotiate between languages to use both sensitive to context communication and both local and global registers.

In conclusion, the findings suggest that the speakers employ code-switching and code-mixing not only to achieve stylistic variation but also as a purposeful means of expressing authority, solidarity, and affiliation with academic and cultural discourse. The dynamics of language in the video confirm the ambiguity of bilingual identity enactment and the communicative flexibility characteristic of contemporary Indonesian-English bilingualism.

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