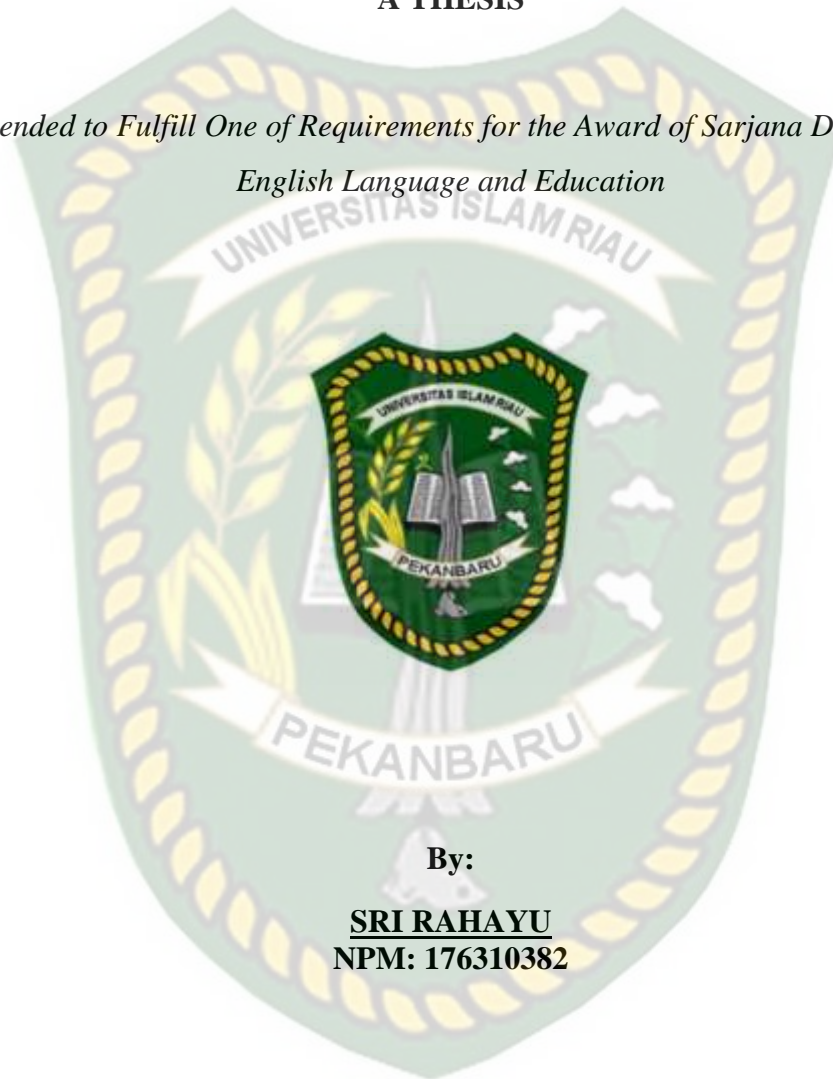


**AN ANALYSIS OF CODE-MIXING FOUND IN YOUTUBE CONTENT
“GENERASSIE” BY NESSIE JUDGE**

A THESIS

*Intended to Fulfill One of Requirements for the Award of Sarjana Degree in
English Language and Education*



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PEKANBARU
2021**

THESIS APPROVAL

TITLE

**AN ANALYSIS OF CODE-MIXING FOUND IN YOUTUBE CONTENT
“GENERASSIE” BY NESSIE JUDGE**

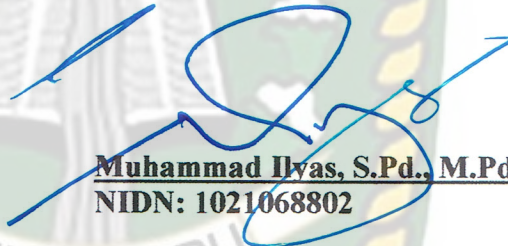
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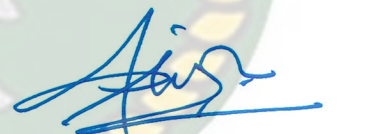
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1.	September 26 th , 2020	Approved the Title	Find at least five journals related to the title.	
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I hereby declare that this thesis is purely my own work and is not in collaboration with any other person. The quotations cited in this thesis are quoted in accordance with ethical standards. None of these ideas have been written or published by anyone else except those mentioned in this thesis and those mentioned in the references.

Pekanbaru, July 2nd 2021

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Alhamdulillah rabbil ‘alamin, all praises to Allah Subhanahu wa Ta’ala who has given mercy, health and always makes things easier for me so that I can complete this thesis entitled “An Analysis of Code-Mixing Found in YouTube Content “GENERASSIE” by Nessie Judge”. Shalawat and greetings are also delivered to our Prophet Muhammad Sallallahu ‘Alaihi Wasallam who has brought us from the darkness into the brightness.

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Finally, I hope this thesis will be useful for the readers and for the next researcher who conduct a research about code-mixing.

Pekanbaru, July 2nd 2021

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ABSTRACT

**Sri Rahayu, 2021. An Analysis of Code-Mixing Found in YouTube Content
“GENERASSIE” by Nessie Judge.**

Keyword: Analysis, Code-Mixing, YouTube, Nessie Judge

This research is a sociolinguistics study about code-mixing found in Nessie Judge’s video. Code-mixing is the process of mixing two languages in one sentence. In this study, code-mixing occurs between Indonesian-English in YouTube video. This study aims to analyze the types and reasons for using code-mixing in the video that have been selected from the content “GENERASSIE” of Nessie Judge’s YouTube channel.

The researcher uses descriptive qualitative research. The data are collected from the YouTube video that contains code-mixing in the utterances. The data analyzed by using Hoffman’s theory to find out the types and reasons for using code-mixing. There are three types of code-mixing, namely intra-sentential, intra-lexical, and involving a change of pronunciation. There are also seven reasons for using code-mixing, namely talking about a particular topic, quoting somebody else, being empathic about something, interjection, repetition used for clarification, expressing group identity and solidarity, and clarifying the speech content for the interlocutor.

Based on the data that has been collected, it was found that there were 52 data that used code-mixing and 4 reasons for using code-mixing. The most widely used types in the video is intra-sentential code-mixing, totaling 44 data, intra-lexical code mixing 6 data, and involving a change of pronunciation 2 data. For the 4 reasons of code-mixing, there were talking about particular topic, being empathic about something, interjection, and repetition used for clarification.

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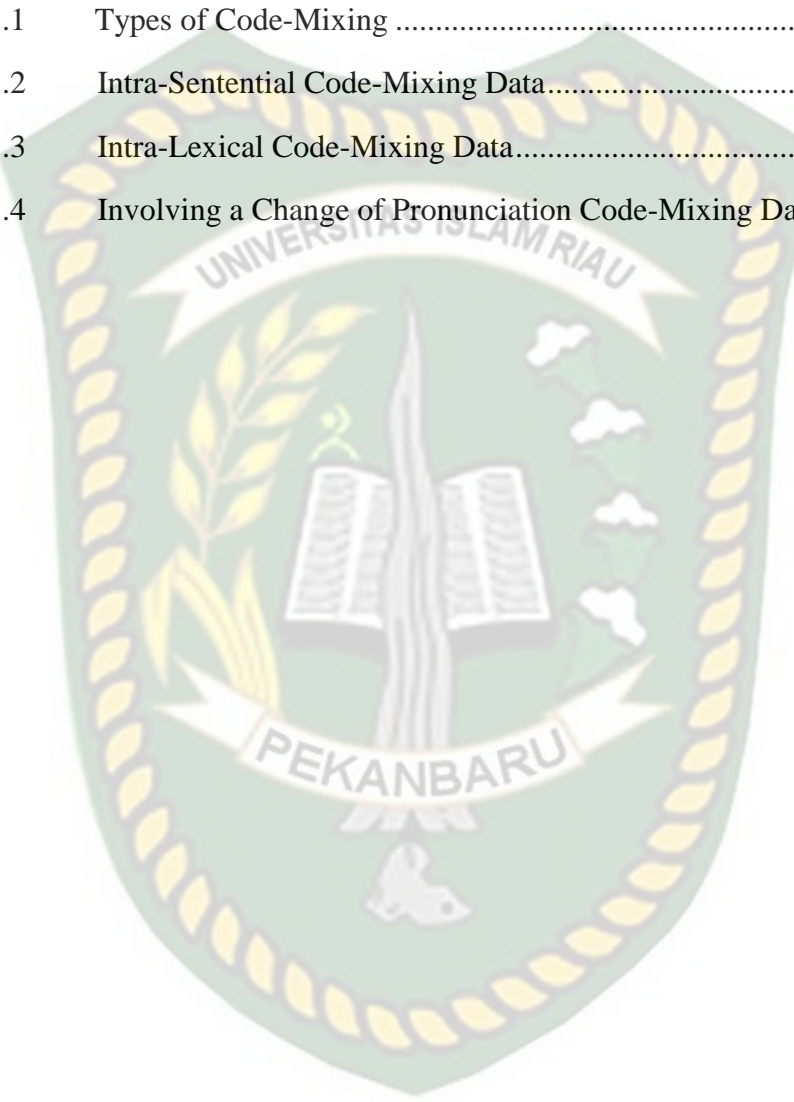
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CHAPTER I

INTRODUCTION

1.1 Background

Language is one of the most important things need in social life, and it is a tool use in communication. According to Crystal and Robins (2013), language is a conventional system of spoken, manual, or written symbols, in which humans are members of social groups as well as participants in their culture to express themselves. Language is also known as the identity of each person. Around the world, there are thousands of different languages, as well as Indonesian. In Indonesia, each region has its own language and style, by using different languages or style in conversation people will know where someone is came from. As it is said by Keraf in (Aflahah, 2017), language style is a way of expressing thoughts through language so that the language looks imaginative.

In general, Indonesia uses three languages in communication. The first is local or regional languages such as Sundanese, Javanese, Minangnese, Buginese, etc. The second is the national language, which is also known as Bahasa Indonesia, usually used in formal communication or with someone who has a different region or country. The third is the most learned foreign language that usually used in Indonesia is English, in order to be able to communicate with people around the world.

Over time, many people now mastered two or more languages and they often mix two languages at once in communicating with other people. The ability to speak more than one language is known as bilingualism. Mackey and Fishman as quoted by Chaer and Leonie (2010) states that bilingualism is the use of two languages by a bilingual in communicating with other people in turn.

In this modern era, the phenomenon of using more than one language is a common thing in society. Some people may use different language and speaking styles in communication according to their respective environments and habits, such as mixing languages, or maybe using slang. That is because several foreign languages have been learned, used, and spoken, especially English. English is now considering a much-studying lingua franca and many Indonesians now can speak English and often speak by mixing Indonesian-English in daily conversations. The phenomena of mix some languages called code-mixing.

Code-mixing is one of the phenomena we often face when communicate with other people. Code-mixing refers to the mixing of two or more languages or language variety in speech. According to Myers-Scotton (1993), Boeschoten (1998), and Azuma (1998) (cited in Ho, 2007), code-mixing is the change of one language to another in the same oral or written text. Many people use code-mixing between Indonesian-English in their speaking style for some reason, and some people also just want to make it look cooler if the language is mixed with English. This is a

common phenomenon in society where two or more languages are spoken. So, it can be conclude that code-mixing is the process of mixing two or more languages in a sentence or speech.

Code-mixing usually occurs when a speaker uses two different languages in a sentence or speech. The speaker use one dominant language, but he or she also uses one other language in the same sentence. Code-mixing occurs without changing the topic and can involve multiple levels of language such as phonology, morphology, grammatical structures or lexical items. We cannot avoid that the first language has a big influence on the second language. Interaction and mixing between languages produce a variety of languages. Most people, in mixing their language with other language, usually borrow or use pieces of the second language, sometimes it still depends on the mother tongue. According to Muysken, (2000) defines that the term code-mixing refers to all cases where the lexical items and grammatical features of two languages appear in one sentence. He also defines the mixing pieces of code from one language to use while the speaker basically uses another. In other words, it means that the speakers basically only use one language, but there are some pieces of a language to one another language.

Communication is almost inseparable from life. By communicating, people can convey information, ideas, opinions, ajnd feelings about something. Communication is an activity or process of expressing ideas and feelings or providing information (Hornby, 2000). In

this globalization era, communication not only done face-to-face, but also through platforms called social networks or social media. The existence of social media allows people to communicate easily with people around the world by sharing experiences, languages, and style in conveying their feelings, opinions or ideas. Social media come in different varieties, such as Facebook, Twitter, Instagram, YouTube, etc. Nowadays, YouTube is becoming a very popular social media which has more than half a million users worldwide. Most celebrities and public figures around the world use YouTube as a media of sharing their daily activities to interact with their fans. People who produce their own videos are known in the YouTube world as YouTuber.

In making videos, every YouTuber has a different speaking style to convey their words. In this case the researcher conduct a research about code-mixing found in YouTube video, and the researcher has found a YouTuber that often used code-mixing in her videos, her name is Nessie Judge. Nessie Judge is a YouTuber that her content is contains about horror, criminal, and funny videos. In her YouTube channel account there are three kinds of content namely “NERROR - NESSIE HORROR” which contains videos about horror and mystery, “NERROR TRUE CRIMES” which contains videos about real world criminals and unsolved cases, and “GENERASSIE” which contains about all crazy, funny and fun videos. In this research the researcher chose one of the three contents, and the researcher decided to choose the “GENERASSIE” content.

The reason why the researcher is choose Nessie Judge’s channel and GENERASSIE content is because the researcher want to do a research about code-mixing that contains in the jokes, because code-mixing has a big influence in a joke whether the joke can be conveyed well or not by the audience. On the other hand, the video selected also relate to the latest issue, namely Covid-19. Nessie Judge is a YouTuber known by the researcher who uses a lot of code-mixing in her jokes, and content that contains jokes is GENERASSIE content. In this content, the researcher selected one video that the researcher find interesting to do a research. The video is titled, “Spanduk Lockdown Corona Terkreatif!”. To conduct this research, the researcher used Hoffman’s theory to determine the types and also the reasons for using code-mixing in the video. Based on the explanation above, the researcher conduct the research about code-mixing between Indonesian-English used in the video on the YouTube channel account of Nessie Judge, and the research entitled “AN ANALYSIS OF CODE-MIXING FOUND IN YOUTUBE CONTENT “GENERASSIE” BY NESSIE JUDGE.”

1.2 Problem of the Research

Based on the background above, code-mixing is a trend that is very often found in social life. This happens because many people have different backgrounds in society. Especially in this modern era, many

people in Indonesian can speak in English. Sometimes they often mix Indonesian with English in their daily conversations.

On the other hand, code-mixing not only occur in real conversations, but also through social media such as Facebook, Instagram, Twitter, YouTube, etc. In this case, code-mixing occur on YouTube, especially on Nessie Judge's YouTube Channel account. The researcher finds several problems with the use of code-mixing by Nessie Judge on her YouTube channel account.

In every video, she always uses code-mixing in her speech. She mixes Indonesian sentences with some words from English to express certain feelings. In her videos, she uses a lot of code-mixing with the type found in Hoffman's theory, namely intra-sentential, intra-lexical, and involving a change of pronunciation. From this problem, the researcher is interest to analyze the types and reasons of code-mixing that appear in Nessie Judge's video.

1.3 Focus of the Research

This research focuses on the types and reasons for using code-mixing in video on the YouTube account of Nessie Judge's channel. The researcher analyze one video which has been selected in the content "GENERASSIE" entitled "Spanduk Lockdown Corona Terkreatif!". In this study, the researcher use Hoffman's theory to find the types and reasons for using code-mixing in the video.

1.4 Research Question

Based on the explanation above, the researcher formulate the questions of the research as follow:

1. What are the types of code-mixing found in Nessie Judge's video?
2. What are the reasons of using code-mixing in Nessie Judge's video?

1.5 Objective of the Research

From the question of the research above, the researcher formulated the objectives of the research as follow:

1. To find out the types of code-mixing found in Nessie Judge's video.
2. To find out what the reasons of using code-mixing in Nessie Judge's video.

1.6 Significance of the Research

The researcher hopes the results of this research will give the advantages both theoretically and practically. Theoretically, the result of this research is to know about code-mixing uses, especially code-mixing used in Nessie Judge's video. Practically, the result of this research is to provide references to English Department students and also other researchers that study sociolinguistics.

1.7 Definition of Key Terms

1. Analysis

Analysis is an activity that aims to summarize and organize the data collected in such a way as to find answers to related questions. In words it means studying the data to determine the true facts (Ibrahim, 2015). So, to find the facts we have to do several things such as researching, parsing, differentiating, and sorting the things to be classified and grouped based on certain criteria.

2. Code-Mixing

Code-mixing is the use of more than one language or mixing of two or more codes by the speaker or writer; the main characteristics in code-mixing are casual situations and informal situations (Saputro, 2013). By using code-mixing, it will make it easier for someone to convey their feelings that cannot be conveyed through their first language.

3. YouTube

YouTube is a video sharing site where users can watch, upload and comment on videos (Ensour, 2015). YouTube is one of the most popular websites for uploading and sharing videos. There we can find any video we want, because there are various types of videos that are complete.

4. Nessie Judge

Nessie Judge is a woman from Indonesia who is also a content creator on YouTube. She started her career on YouTube is on July 24, 2012. In her YouTube channel, there are three contents entitled NERROR, NERROR TRUE CRIMES, and GENERASSIE. In every video, she always uses code-mixing in her utterance.

1.8 Research Methodology

1.8.1 Research Design

In conducting this research, the researcher uses a qualitative descriptive method because in this research the researcher collected the data, make an analysis, and make a conclusion. Descriptive is a method in which the analysis process is in the form of words which is a research describing the types and reasons for using code-mixing by Nessie Judge in her video.

According to (Tavakoli, 2012), descriptive research is similar to qualitative research because it deals with phenomena that occur naturally, by using data that can be collected directly or taken from existing data sources as data from other studies, student notes, and so on, without experimental intervention or artificially contrived treatments. Creswell (2009) states that qualitative research is a means of knowing, observing, exploring, and

understanding the meaning of an individual or group of social or human problems.

1.8.2 Research Instrument

The Instrument of this study is using documentation video. Documentation is recording of events that have occurred in the past. There are three types of documentation, namely written documents such as diaries, curriculum vitae, biographies, etc., pictorial documents such as drawings, sketches, videos, etc., and works of art documents such as drawings, sculptures, films, etc. To help researcher in analyzing the data, researcher need supporting instruments such as smartphone, book, pen and laptop.

1.8.3 Technique of Collecting Data

In order to collect the data, the researcher does several steps.

1. The researcher downloaded the video.
2. The researcher watched and listened to the video three times.
3. The researcher made a transcription of the utterance that used code-mixing in the video.
4. The researcher checked the translation of the word that contains code-mixing.

5. The researcher classified those code-mixing in the video to determine the types and reasons of code-mixing.

1.8.4 Technique of Data Analysis

After collecting the data, the researcher analyzed the data. The technique used to analyze the data is content analysis. The researcher does several steps to analyze the data which are in form of transcription.

1. The researcher marked the words that contains code-mixing.
2. The researcher classified the data.
3. The researcher analyzed the data by determining the types and reasons of each utterance that contains code-mixing.
4. The researcher presented the data in table, numbering the data and bold the words that contains code-mixing.
5. The researcher concluded the analysis and draw conclusion.

To find the types of code-mixing, the researcher used Hoffman's theory. According to Hoffman, there are three types of code-mixing, they are intra-sentential, intra-lexical, and involving a change of pronunciation.

After classifying the types of code-mixing, then the researcher found the reasons for using code-mixing based on

Hoffman's theory. After all the classifications and problems are resolved, the researcher draw conclusion by determining what types are most often used in the video.



CHAPTER II

THEORETICAL FRAMEWORK

2.1 Sociolinguistics

Sociolinguistics focuses on all problems relate to language behavior, not only the use of language but also the attitudes of the language and the speakers of the language. Wardhaugh and Fuller (2015) state that sociolinguistics is the study of our daily lives. How language works in our conversations, the media we use, the norms, policies, and laws of the societies that discuss language. Based on the definitions, it means that sociolinguistics is the study of language variation in society and how certain member of society influence the language use.

On the other hand, sociolinguistics is not also about language variety, but also the relationship between language and society. Georgieva (2014) says that sociolinguistics explores the relationship between language and society. This means that this is relate to the language use in communicating between different social groups in different social situations. The main concern is explaining how people speak differently in social context and identifying the social function of language. They are interest in explaining why they speak in different social contexts, and they care by identifying the social function of language and the ways it is used to convey social meaning (Holmes, 2013).

2.2 Bilingualism

Today, bilingualism has become a common phenomenon in social interactions. Bilingualism is the ability to speak in more than one language. Many people use more than one language when communicating with others. Walner (2016) states that bilingualism is the ability to communicate in a language other than your mother tongue.

This phenomenon can be found around us, especially in Indonesia that have many ethnic, group, and language. For example is in Pekanbaru, the indigenous people in Pekanbaru are Malays, they usually use the local language and Indonesian in communication. But now many people in Pekanbaru use Minang language in their daily conversation. This is because in Pekanbaru many migrants come from Sumatera Barat that spreads in Pekanbaru and use their language in their daily conversations. Therefore, it is not surprising why people in Pekanbaru can speak in Minang language and even people that come from other city such as Java, Medan, etc. can understand and speak in Minang language.

The speakers who have the ability to use more than one language are called bilingual. According to Grosjean (2010), bilinguals are those who use two or more languages (or dialects) in their daily life. Bilingual refers to someone who speaks at least two languages with a certain level of proficiency, Richard (2002). On the other hand, bilingualism occurs because people feel the need to learn and master more than one language, especially English. Myers-Scotton (2005), state that bilingualism is the

ability to speak in one or more languages. It aims not only to talk to fellow Indonesian people, but also to people around the world. The purpose of bilingualism is to express certain feelings and attitudes, access to the wider world, better focus abilities, intellectual gymnastics, linguistic facilities, and more job opportunities.

According to Myers-Scotton (2006), bilingualism is the adequate use of two or more languages for limited casual conversation. In other words, since members of the bilingual community have different capacities in mastering the language used in the community, they must also be able to determine the conditions under which they can communicate effectively. When two or more bilingual people are in a conversation, they often use more than one language. In these situations, they sometimes speak mixed languages or codes. This is called code-mixing.

2.3 Code

According to Holmes (2001), code is used by sociolinguist to describe the linguistic choices. People who live in bilingual or even multilingual communities have a tendency to use two or more codes when they communicate with each other. In short, code is a system of words, letters or symbols used to convey messages in a language. Code is a system used by people to communicate with each other. Code is a particular dialect or language that is used in every opportunity to

communicate between two or more people. When people want to talk to each other, they have to choose a certain code to express their feelings.

According to Myers-Scotton (1998) cited in Coulmas (2005:110) states that the code in this sense can be in the form of a language or a variety of languages. Stockwell (2002) also added in his statements that code is used by people to speak or communicate in a particular language, dialect, register, accent, or style on different occasions and for different purposes. Furthermore, Rahardi (2001), states that code is a speech system where language elements have characteristics that in accordance with the speaker's background and the speaker's relationship with the recipient of the speech. When two or more people have different backgrounds and languages, they will choose the right language when communicating. We can call the communication system they are used is code. Therefore, people are usually asks to choose a specific code when they want to speak, also they can decide to switch or mix from one code to another code.

People usually choose different codes in different situations. They may choose certain codes or variations because it makes it easier for them to discuss certain topics, wherever and whomever they talk to. It is like the system people use to communicate with each other. It is a symbol of nationalism used by people to speak or communicate to express their feelings. A code is a language because it is consist of a variety of a style of language. A code is a class-specific language variation, especially for different strategies of verbal planning. In conversation, a code is a rule of

converting a piece of information (for example, a letter, word, or phrase) into another form, Ajibola (2011).

2.4 Code-Mixing

Code or language variety is the choice of words used in conversation. With this variety of languages, some people need to choose the right code to use in different contexts. Most Indonesian people have the ability to speak and understand two or more languages, they usually use more than one language to communicate with others. In communicating, they also often mix the dominant language with other languages they are good at, and this is called code-mixing.

Code-mixing is an example of how two active languages work together in bilingual production (Gullberg & Couto, 2016). Code-mixing usually also occurs in informal situations or occurs with bilingual people who have close relationships. Because if there are two bilingual people already had a close relationship, they usually have free rights in the way of speaking to each other, including using code-mixing. According to Suwito (in Rodli asy'ari, 2009) states that code-mixing is the use of two or more languages by inserting pieces of other languages while pieces with inserts have no function. Code-mixing is the use of language where there is mixing or a combination of different language variations in the same sentence (Jendra quoted in Sumarsih, 2014). Meanwhile, when talking to

foreigners or people who come from different regions, we better use polite and formal language so that what we convey can be well received by them.

Code-mixing occurs when a speaker uses the language more dominant, and adds some elements or pieces from another language to the conversation. Bhatia and Ritchie (2004), states code-mixing is the mixing of various linguistic units such as morphemes, words, modifiers, phrases, clauses, and sentences from two languages that appear in one sentence. In addition, according to Kachru in Nusjam (2004) code-mixing refers to the use of one or more languages to transfer consistent linguistic units from one language to another, and with such language mixtures developing a new restricted or not so restricted linguistic interaction codes.

From the definition above we can conclude that code-mixing is the ability of someone who can mix two or more languages in interacting with each other, but the conversation is still in the same situation. They only change the language to convey a certain meaning. However, there are several factors that influence people to mix their languages, such as educational background, socio-cultural, economic, environmental, etc.

On the other hand, code-mixing also has positive and negative impacts on Indonesian. The example of a positive impact is that people in Indonesia can easily follow international developments and are able to compete with other countries. While, the negative impact is that Indonesian will slowly be replaced by foreign languages because of the weak sense of nationalism.

According to Santoso in Tukiran (2014), the weakening of Indonesian nationalism is caused by several factors, including:

1. Weak quality of human resources.
2. The nation militancy is approaching a critical point.
3. The identity of the Indonesian nation has faded.

According to Santoso in Tukiran (2014), the strategies that must be carried out are:

1. Improve the quality of leadership.
2. Revitalize or reactualize nationalism.
3. Increase the militancy of the nation.
4. Strengthen the national identity in accordance with the noble values of the nation.

In other words, we must always maintain and uphold our national language, namely Indonesian as a sense of nationalism. Meanwhile, the use of English must be limited and used as necessary, so Indonesian is not be replaced by English.

2.5 Types of Code-Mixing

Hoffman (1991:104) mentions three types of code mixing based on the intersection point or scope of the transition where the language takes place. It is intra-sentential, intra-lexical and involving a change of pronunciation.

2.5.1 Intra-Sentential

The first type is intra-sentential code-mixing. In this kind, the code-mixing occurs within a word, clause, a phrase or a sentence boundary. For example:

“It’s completely normal, aku mau bilang aja yang kamu rasakan ini juga dirasakan oleh banyak orang.”

From the example above, we can see Nessie Judge said that the feelings that everyone feels during this pandemic are completely normal. However, she said the words “It’s completely normal” is in English, while the other words are in Indonesian. So, code-mixing that she does in the sentences is called intra-sentential code-mixing because it mixes with different languages in one sentence.

2.5.2 Intra-Lexical

The second type is intra-lexical code-mixing. In this kind, code-mixing occurs within a word boundary. It can happen when there are affixes added to a word. For example:

“Tapi selesai Covid, *download-an* nya siap diainkan.”

Based on the example above, it can be seen from the words of Nessie Judge’s utterance in her video she did an intra-lexical code-mixing because she added the suffix “-an” to the word “download”. Other example of intra-lexical code-mixing is like “nge-*like*”, “di-*share*”, etc.

2.5.3 Involving a Change of Pronunciation

The last type is involving a change of pronunciation. In this context, code-mixing occurs when Indonesian people try to pronounce a word from English with Indonesian structure. For example:

“So aku lihat salah satu *komen* nya lockdown.”

From the example above, it can be seen that Nessie Judge said the word that should be “comment” became “komen”. This

happen because she changed the word into the Indonesian language structure. Other examples also can be found in everyday life such as the word “henpon” which comes from the word “handphone”, or “stroberi” which comes from the word “strawberry”.

2.6 Reasons of Code-Mixing

2.6.1 Talking About Particular Topic

People may use code-mixing to make them comfortable to express their expressions in certain situations, especially informal situations. This is because sometimes they cannot find the right expression in a particular language, so they mix it with other languages to show the right expression. Sometimes, speakers feel free and it is more comfortable and easy to express their emotional feelings in a language that is not their everyday language.

2.6.2 Quoting Somebody Else

Code-mixing can occur when a speaker quotes someone’s words, famous phrases, proverbs, or sayings by the well-known figures. In Indonesia, these famous figures mostly come from several English-speaking countries. Then, because many Indonesians today are can understand English, these famous expressions or sayings can be quoted in the original language. For

example, A piece of cake, Better late than never, “Time is money” by Benjamin Franklin etc.

2.6.3 Being Emphatic About Something

In this case, mixing foreign languages in messages can express our feelings of empathy for someone. People who are fluent in foreign languages feel stronger if they express empathy in a foreign language than in their first language or vice versa. To show empathy in this way can be intentional or unintentionally. Because there are some cases where people feel more comfortable being empathic in their second language rather than in their mother tongue. For example, It’s ok, Alright, I’m so sorry, Oh no, What a pity, etc.

2.6.4 Interjection

A bilingual when communicating using code-mixing they sometimes insert words for fillers or conjunctions during conversation. The word interjection is sometimes inserted unintentionally or intentionally. Words or phrases that often put in sentence usually to express a feeling of surprise, emotion, or to attract attention. They are has no grammatical relation or any particular meaning. However, bilinguals use the word quite often to

express their expression. Examples are like, Eww!, Wow!, Oops!, OMG!, WTF!, Gosh!, Yeay!, etc.

2.6.5 Repetition Used for Clarification

Bilinguals sometimes use codes in their second language to convey the same message. It is used to clarify or emphasize their message. When they want to clarify what they say or to make it better understood by their listeners, sometimes they can use the two languages that they are used by repeating the same words.

2.6.6 Clarifying the Speech Content for the Interlocutor

When a bilingual speaks to other bilinguals, there will be many code changes that occur in the conversation. To ensure that the message conveyed can be understood by the listener, the speaker will clarify what he said by using another code by slightly modifying it. This is aims to avoid misunderstanding of the listener and to make it better understood by the interlocutor, because someone tends to mix languages that have no translation in Indonesian.

2.6.7 Expressing Group Identity or Solidarity

Code-mixing is also used by some communities or groups to communicate with others to show their identity. This is done to

attract people's attention and increase their self-esteem when communicating with others. They usually mix their own language with certain languages in order to be accepted by certain communities or groups. For example in Riau, people who come from Pekanbaru and live in Kampar, they often mix Indonesian with Ocu language to show that they are proud to live in Kampar or proud of Ocu language and also to be accepted by the people there. According to Hewitt cited in Hoffman (1991:16) members of the majority group, for example, white youth in London they change their language into Jamaican Creole in order to be accepted by certain groups or community.

2.7 YouTube

YouTube is an online video sharing or platform based in San Bruno, California, United States. YouTube was built by three former PayPal employees namely Chad Hurley, Steven Chen, and Jawed Karim in February 2005. This website allows users to upload, watch, share, and comment on videos.

According to Kabilan (2012), YouTube is a video-sharing website where users can upload, share and watch videos. YouTube is a social media platform where people can socialize with other people. YouTube is becoming a very popular application, especially among adults (Alimemaj, 2010). Furthermore, Abraham (2011), states that YouTube is a video

sharing site known by the slogan “Broadcast Yourself”, and provides a variety of information in audio-visual. Until May 2020, YouTube users have reached 2 billion accounts, and 79% of YouTube users already have their own account. YouTube contains billions of videos and has grown very rapidly since it was founded. There are various kinds of videos that can be uploaded to this site, such as music videos, short films, educational videos, funny videos, video blogs, video tutorials, etc. Kelsen (2009) states that using YouTube as a learning motivation tool, students can access this website as a medium for learning English outside the classroom. With the huge number and types of videos, students can easily learn English through YouTube whenever and wherever they are.

Besides being able to be used for entertainment and learning, YouTube can also develop students’ abilities to use applications in online learning, especially during a pandemic like today. According to Burke and Snyder (2008) YouTube can inspire and support students’ digital learning style. Through YouTube, teachers and students can easily share videos, links, study materials etc.

Alimemaj (2010) states that there are several benefits of using YouTube as a medium for language learning, namely:

1. We can listen to all kinds of spoken language (formal and informal) and all genres such as videos, songs, debates, speech, poetry, etc.
2. We can learn a lot of vocabulary by listening directly to the video that can help students memorize it easier.

3. Very useful meeting students' needs for real-world language use and learning by repetition.
4. We can expose all kinds of videos, music, comedy, styles and genres of different languages.
5. This is very helpful for developing language skills independently.

2.8 Nessie Judge

Nessie Judge is a 27 year old woman from Indonesia. She has the real name Nasreen Anisputri Judge or known as Nessie Judge. She started her career on YouTube is on July 24, 2012. At first, she only filled her YouTube channel with travel vlog videos about her daily life while living in Europe and interspersed with videos about Indonesia such as interviewing someone, challenges, etc. The videos did not focus on a single theme and called "Nessie's Vlog". However, in mid-2017 she began to focus on videos related to mystical things or unsolved crimes called "NERROR" or NEssie hoRROR.

In every video, she always mixes her language with English. This is because she comes from a bilingual family. Even so, her first language is Indonesian. She started speaking English since in junior high school, where she attended an international school and lived in Finland for several months.

2.9 Previous Study

In this chapter, the researcher discussed the studies that the researcher has studied before. There are three previous studies that become the guidelines for the researcher to make this study.

The first previous study was taken from Reza Sri Wahyuni (2016) a student of English Language Education of Universitas Islam Riau entitled “*Code Mixing Words Analysis in Twitter*”. The subjects used in Reza’s research are same as this research, namely Indonesian-English code-mixing. The research used 300 populations with 35 samples from the tweets. The difference between Reza’s research and this study is in the theories. In her research she used Soewito’s theory to find out the type and forms of code-mixing. There are 2 types of code-mixing, they are inner code-mixing and outer code-mixing. Then, there are 5 kinds of code-mixing they are word, phrase, repetition, idiom and clause. While in this research, the writer used Hoffman’s theory to find out the types and reasons of using code-mixing. From the results of this research, the researcher found people in Twitter used code-mixing with the type Inner and Outer. The reasons why they used code-mixing is to expressing solidarity and intimacy, asserting status, pride and power, lexical needs, incompetence, expressing self-emotion, making jokes, and being more informative.

The second previous study is from Sri Hestiyani (2018) student of Universitas Islam Riau, under the title “*An Analysis of Code Mixing in*

Daily Conversation at Al Amin Boarding School". In her research, she focused on daily conversation by students in Al Amin Boarding School. This study was conducted by descriptive qualitative research. The subject in her research is about Indonesian-Arabic code-mixing. The objective of her research is to find out type and reason of using code-mixing by students' in their daily conversation at school. The theory she used to find out the type of code-mixing is Suwito's theory. There are two types, they are inner code-mixing and outer code-mixing. Then, to find out the reason of using code-mixing, she used Beardmore's theory. According to Beardmore, there are six reasons of using code-mixing they are, bilingualism, speaker and partner speaking, social community, situation, vocabulary, and prestige. The results of this research is there are many students that use code-mixing in their daily interaction in school, and they used code-mixing with types inner and outer. The reason why they used code-mixing is bilingualism, speaker and partner speaking, situation, social community, prestige, vocabulary, obligation, and regulation.

The last research is from Mauliza Fiftin Hutriani (Universitas Andalas, 2019) entitled "*Indonesian-English Code-Mixing Used by the Presenter of Break Out Music Program*". In Mauliza's research she analyzed the code-mixing used by the hosts of Break Out music program. The similarities between Mauliza's research and this study are the research design and the subject. The research design of both researches is

descriptive qualitative research, and the research subject discusses about code-mixing between Indonesian-English.

The difference between Mauliza's research and this research is in the object and also the theory that is used on the types of code-mixing. The object used in Mauliza's research is presenters on the Break Out music program, while in this study is YouTube videos from Nessie Judge's account. Then, the theory used by Mauliza is Muysken's theory to find the types of code-mixing, and Hofman's theory to find the functions of code-mixing. Whereas in this study is using Hoffman's theory to find out the types and reasons of using code-mixing. The results of this research the researcher found that the hosts used code-mixing with type alternation and congruent lexicalization. The functions why the hosts used code-mixing is to talking about particular topic, expressing group identity and repetition used for clarification.

CHAPTER III

RESEARCH FINDINGS

3.1 Data Presentation

In this chapter, the researcher presents the results and analysis of code-mixing found in YouTube content “GENERASSIE” by Nessie Judge. The researcher analyzed the types and reasons for the use of code-mixing by Nessie Judge in her video based on Hoffman’s theory. The data found from the selected video is amounted to 52 data.

3.2 The Description of Data Analysis

In this chapter, the researcher discussed the results of data analysis. The researcher used data from Nessie Judge’s YouTube video that uses code-mixing. The researcher used Hoffman’s theory to determine the types and reasons for using code-mixing. The researcher found 52 code-mixing data taken from selected video. First, the researcher analyzed the types for using code-mixing. Second, the researcher created a table to classified the types for using code-mixing in the video. Then, the researcher classified the reasons for using code-mixing in the video based on the table of the data.

3.3 Data Analysis

3.3.1 Types of Code-Mixing

The researcher uses Hoffman's theory to find out the types of code-mixing. According to Hoffman (1991), there are three types of code-mixing, namely, intra-sentential, intra-lexical, and involving a change of pronunciation. First, intra-sentential occurs in the form of a word, phrase, or sentence. Second, intra-lexical occurs when there is an Indonesian affix added to an English word. Last, involving a change of pronunciation occurs when a word in English is pronounced using Indonesian structure. In analyzing the data, the researcher found 52 data, including 44 data of intra-sentential, 6 data of intra-lexical, and then 2 data of involving a change of pronunciation. The result show in the table below:

Table 1.1 Types of Code-Mixing

No.	Types of Code-Mixing	Amount
1.	Intra-Sentential	44
2.	Intra-Lexical	6
3.	Involving a Change of Pronunciation	2
Total		52

1. Intra-Sentential Code-Mixing

The first type of code-mixing is intra-sentential. This type occurs within a word, a clause, a phrase or a sentence boundary. In this type, there are found about 44 data from the code-mixing used by Nessie Judge in her video. This type is the type that most used in Nessie Judge's video.

Table 1.2 Intra-Sentential Code-Mixing Data

No.	Utterances
1.	Hi guys its Nessie and how are you guys? Gimana kabarnya? Semoga masih semangat untuk menjalani minggu ini.
2.	I know , kata-kata semangat itu lebih gampang diucapkan daripada dilakukan.
3.	Especially ditengah-tengah quarantine kaya gini.
4.	This is really tough time dan banyak orang yang mencoba untuk cope dengan masalah ini dengan humor.
5.	You know, little bit of comedy doesn't hurt nobody. Karena kita gak kenal masa tegang kaya gini emang yang kita butuhkan adalah komedi.
6.	Aku mau ngobrol sedikit sama kalian yang semakin kesini merasa tambah down dari sebelum-sebelumnya.
7.	It's completely normal , aku mau bilang aja yang kamu rasakan ini juga dirasakan oleh banyak orang.
8.	Jadi setiap aku merasa kaya 'duh gak kuat, gak kuat, gak kuat banget' aku mau coba untuk mengingat diri aku bahwa ' oh this is not the day to the end '.
9.	So , kaya tadi aku bilang salah satu hal yang digunakan orang-orang untuk memnghibur dirinya adalah komedi.
10.	Nah, hari ini kita akan membahas dan melihat-lihat spanduk-spanduk peringatan lockdown, social distancing , atau PSBB yang paling kreatif dan terlucu di Indonesia.
11.	So without any further do, let's get to the list! Kita lihat se-kreatif apa orang-orang.

12.	Hahaha, that's pretty good.
13.	Karna kalo misalnya kalian follow aku udah lebih dari setahun, kalian tau bahwa setiap tahun aku selalu mudik ke Surabaya dan ke Solo.
14.	Tapi tahun ini bakal disini aja, but, it's ok , daripada penyebaran virus tambah parah.
15.	Oh my God! Aku barusan baca ini dari @awreceh.id.
16.	Hahaha, I like it.
17.	Tapi betul aja kayaknya, karena aku percaya sama meme-meme yang kalian pasang di social media.
18.	I agree , mungkin sekitar 25% dari kalian kayak 'hah gue banget'.
19.	Betul, life must go on.
20.	It's ok , yang penting orang-orang tau gak boleh lewat situ udah dipalang.
21.	Listen, I'm so confused, I'm not even gonna pretend like I understand this.
22.	Jadi mungkin kalo kalian mengerti bisa ditulis dibawah ini maksudnya apa, mungkin otak saya saja yang tidak berfungsi pada malam ini, please in line text me dibawah.
23.	Lockdown sek! Oohhh, is it? Am I I'm saying?
24.	I mean, I mean it messing around this one. Bener-bener langsung kayak bfff, lo mau pulang ke rumah sekarang atau lo mau pulang ke rumah Tuhan sekarang.
25.	Kalo misalkan kalian masih jalan-jalan bareng, masih ngumpul-ngumpul bareng, aku akan mengubah ini menjadi middle finger.
26.	Hahaha, please kalian-kalian yang pacaran kirimin ke pacar kalian puisi barusan.
27.	Hei! Please itu kirim ke pacar kalian, terus screenshot balesannya.
28.	Kirim ke Instagram aku atau Twitter aku, that'll be so funny.
29.	Straight to the point! Kamu mau Corona, nggak, kamu gak boleh masuk sini soalnya kamu jelek.
30.	Hahaha, I like that energy.
31.	Nah, sponsored by Zoom, sponsored by WhatsApp, by Facetime.

32.	Maksudnya baik guys, atau sebenarnya dia cuma bikin joke aja.
33.	Wow! Gila ini ada rumah gak dijual di Kebondalem 2.
34.	Kayak, kita kalo tetangga bisa jadi kayak bestfriends .
35.	Hardcore Nerrorist style banget, savage!
36.	So, aku mau denger dari kalian, mana spanduk favourite kalian bisa komen di bawah.
37.	Walaupun caranya beda-beda, semuanya punya message yang sama.
38.	Stay home , kita dirumah aja yuk biar ini semua cepat berakhir dan kita bisa beraktifitas seperti normal.
39.	Without you knowing , tanpa kalian tahu kalian adalah salah satu driving forces atau hal yang membuat aku semangat setiap harinya dengan komentar-komentar kalian, request-request kalian.
40.	It makes me really happy , bikin aku gak merasa terlalu sendirian.
41.	So thank you very much, I love you a lot , dan yah kalo misalkan kalian pernah lihat spanduk-spanduk lainnya yang bahkan lebih lucu lagi bisa diceritain dibawah.
42.	Dan as always komen dibawah ide-ide buat video selanjutnya.
43.	Biar kalian tau kalo misalkan aku upload video baru.
44.	Karna aku gak sabar buat ketemu kalian lagi, bye-bye .

From the data above, here are some explanations about the intra-sentential type code-mixing:

a. Intra-Sentential In a Form of Word

Datum 2: “*I know*, kata-kata semangat itu lebih gampang diucapkan daripada dilakukan.”

From the utterance, Nessie Judge put the word “*I know*” which is English in the dominant sentence using Indonesian. This sentence is included in intra-sentential code-mixing in the form of words, because it only adds some English words in a sentence.

Datum 3: “*Especially* ditengah-tengah *quarantine* kaya gini.”

Here, Nessie Judge confirms her sentence by saying the words “*especially and quarantine*”, which are the words specifically for the current pandemic period.

Datum 4: “*This is really tough time* dan banyak orang yang mencoba untuk *cope* dengan masalah ini dengan humor.”

In this utterance, Nessie Judge said that the time of this pandemic is a difficult time by using English. The bold sentence belongs to the intra-sentential code-mixing type in the form of a clause, because the sentence is a dependent clause.

Datum 6: “Aku mau ngobrol sedikit sama kalian yang semakin kesini merasa tambah *down* dari sebelum-sebelumnya.”

In the sentence above, Nessie Judge said the word “down” which was addressed to the audience who felt sad during this pandemic.

Datum 9: “So, kaya tadi aku bilang salah satu hal yang digunakan orang-orang untuk memnghibur dirinya adalah komedi.”

The word “so” is an English word which means “jadi”. Here Nessie Judge put the English word in the Indonesian sentence.

Datum 10: “Nah, hari ini kita akan membahas dan melihat-lihat spanduk-spanduk peringatan *lockdown*, *social distancing*, atau PSBB yang paling kreatif dan terluca di Indonesia.”

Here Nessie Judge says the words “*lockdown and social distancing*” in English. While the other sentences use Indonesian. Because indeed, the discussion in Nessie Judge’s video this time is

suitable with this current pandemic, so Nessie Judge emphasizes the word by using English.

Datum 13: “Karna kalo misalnya kalian *follow* aku udah lebih dari setahun, kalian tau bahwa setiap tahun aku selalu mudik ke Surabaya dan ke Solo.”

Here Nessie Judge tells her followers that if they have been following her for more than a year, then they will know that Nessie Judge always goes on vacation to Surabaya and Solo every year. In this sentence, Nessie judge inserts the word “*follow*” which is an English word in an Indonesian sentence.

Datum 17: “Tapi betul aja kayaknya, karena aku percaya sama *meme-meme* yang kalian pasang di *social media*.”

In this situation, the words “*meme-meme and social media*” which are English words are inserted between Indonesian sentences. The dominant word is an Indonesian word, so it can be said that this is an intra-sentential code-mixing type in word form.

Datum 18: “*I agree*, mungkin sekitar 25% dari kalian kayak ‘hah gue banget’.”

In this sentence, Nessie Judge states that she agrees with the banner that reads “Rebahan is passion, calm down, life must go on” by saying “*I agree*” which means “saya setuju”. She expressed her agreement by using English, while the other words used Indonesian.

Datum 20: “*It’s ok*, yang penting orang-orang tau gak boleh lewat situ udah dipalang.”

The bold words above are English words mixed into Indonesian sentences. Nessie Judge said it didn’t matter if the banner was wrong by saying “*it’s ok*”, as long as people knew they could not go down that road.

Datum 26: “Hahaha, *please* kalian-kalian yang pacaran kirimin ke pacar kalian puisi barusan.”

In this sentence, Nessie Judge composes a poetry and asks the viewers who has a boyfriend or girlfriend to send the poetry to them. She said the

word “*please*” which means “tolong”, the word was inserted between Indonesian sentences.

Datum 27: “Hei! *Please* itu kirim ke pacar kalian, terus *screenshot* balesannya.”

This sentence is almost the same as the previous sentence, Nessie Judge asks the viewers to send the poem to her boyfriend or girlfriend, and asks for a screenshot of the viewer’s message with her boyfriend or girlfriend. The bold words above are English words that are inserted into Indonesian sentences.

Datum 31: “Nah, *sponsored by* Zoom, *sponsored by* WhatsApp, *by* Facetime.”

After reading the banner that says “Lockdown! RT 13/02 Pinangranti. Kangen? Video call aja.” Nessie Judge said that the video call was sponsored by Zoom, WhatsApp and Facetime. She pronounced the word “sponsor” in English and mixes it with the Indonesian word.

Datum 32: “Maksudnya baik guys, atau sebenarnya dia cuma bikin *joke* aja.”

Here, Nessie Judge explains to the viewers that the banner that reads “Lauk Daun” is actually just a joke. She said “*joke*” which means “lelucon”. The word is an English word that is included in Indonesian sentence.

Datum 33: “*Wow!* Gila ini ada rumah gak dijual di Kebondalem 2.”

At this sentence, Nessie Judge expressed her surprise by saying “*wow!*”. The word is usually spoken by people who speak English when they see something surprising. However, Nessie Judge said it in this sentence, and continued again with Indonesian sentence.

Datum 34: “Kayak, kita kalo tetangga bisa jadi kayak *bestfriends*.”

The word “*bestfriends*” means “sahabat”. Nessie Judge pronounces the word using English in Indonesian sentence. So, this sentence belongs to the

type of intra-sentential code-mixing in the form of words.

Datum 35: “*Hardcore* Nerrorist *style* banget, *savage!*”

In this sentence, Nessie Judge says several English words, namely “*hardcore*, *style*, and *savage*”. She said that to express a banner that reads “Mbok kaya kie, ora maut karo pemerintah! Kebondalem 2.”

Datum 36: “So, aku mau denger dari kalian, mana spanduk *favourite* kalian bisa komen di bawah.”

After all the banners were read, then Nessie Judge asked the viewers for their opinion, which banner was their “*favourite*”. She said the word “favorite” in English, while other words use Indonesian.

Datum 37: “Walaupun caranya beda-beda, semuanya punya *message* yang sama.”

The word “*message*” means “pesan”. Nessie Judge says that each banner has the same message although the method is different. She pronounces an English word “*messages*” in Indonesian sentence.

Datum 38: “*Stay home*, kita dirumah aja yuk biar ini semua cepat berakhir dan kita bisa beraktifitas seperti normal.”

“*Stay home*” is an English word that is often used by people during this pandemic which means “tetap dirumah”. Here Nessie Judge pronounces the word in an Indonesian sentence.

Datum 42: “Dan *as always* komen dibawah ide-ide buat video selanjutnya.”

In this sentence, Nessie Judge says the word “*as always*” which means “seperti biasa”. Because at the end of the video, she usually asks the viewers to comments their requests for making the next video.

Datum 43: “Biar kalian tau kalo misalkan aku ***upload*** video baru.”

The word bold is a word that comes from English. The word “*upload*” means “mengunggah”. Nessie Judge pronounces English words in Indonesian sentences.

Datum 44: “Karna aku gak sabar buat ketemu kalian lagi, *bye-bye*.”

To end the video, Nessie Judge said the word “*bye-bye*” which means “sampai jumpa” to the viewers to meet in the next video.

a. Intra-Sentential In a Form of Clause

Datum 4: “*This is really tough time* dan banyak orang yang mencoba untuk *cope* dengan masalah ini dengan humor.”

In this utterance, Nessie Judge said that the time of this pandemic is a difficult time by using English.

The bold sentence belongs to the intra-sentential code-mixing type in the form of a clause. Because the sentence cannot stand alone as a complete sentence and it must be continue with the next sentence.

Datum 7: “*It’s completely normal*, aku mau bilang aja yang kamu rasakan ini juga dirasakan oleh banyak orang.”

In this sentence, Nessie Judge said that the feeling down that felt by everyone during this pandemic was very normal. Nessie Judge said the sentence “*it’s*

completely normal” in English, and it is a dependent clause that cannot stand on its own. Then Nessie judge said “aku mau bilang aja yang kamu rasakan ini juga dirasakan oleh banyak orang” to complete the sentence.

Datum 8: “Jadi setiap aku merasa kaya ‘duh gak kuat, gak kuat, gak kuat banget’ aku mau coba untuk mengingat diri aku bahwa *‘oh this is not the day to the end’*.”

From the sentence above, it can be seen that the sentence “*oh this is not the day to the end*” is a dependent clause that cannot stand alone, because it is a continuation of the previous sentence.

Datum 12: “Hahaha, *that’s pretty good.*”

Here Nessie Judge praises the banner that reads “Corona. Semua pintu ditutup kecuali pintu taubat”. She showed her like by saying “*that’s pretty good*” which is an English word. The sentence is a dependent clause, because it requires an explanation of the sentence after it.

Datum 14: “Tapi tahun ini bakal disini aja, *but, it’s ok*, daripada penyebaran virus tambah parah.”

In this sentence Nessie Judge said that it would not be a problem if she did not go back to her hometown this year by saying “*but, it’s ok*” which is an English word. She put the word in Indonesian sentence. The word is a dependent clause which is there are a continuation of the word before and after it.

Datum 16: “Hahaha, *I like it*. Kamu dirumah aja ya sayang.”

In this sentence, Nessie Judge laughed and showed her praise for the banner that reads “Selamat datang di Plosokuning 4 RW 08-RT 19/20. Kamu dirumah aja ya sayang.” by saying “hahaha, *I like it*”. Here the word “*I like it*” is a dependent clause, and requires an explanation from the sentence after it, which the part that Nessie Judge likes is the part “kamu dirumah aja ya sayang”.

Datum 22: “Jadi mungkin kalo kalian mengerti bisa ditulis dibawah ini maksudnya apa, mungkin otak saya saja yang tidak berfungsi pada malam ini, *please in line text me* dibawah.”

Here Nessie Judge asks the viewers to comment if they understand the meaning of the banner by saying “*please in line text me*”. She asked for it in English. The sentence is a clause that is explained by the previous sentence.

Datum 23: “Lockdown sek! Oohhh, *is it? Am I I’m saying?*”.

Here Nessie Judge asks the viewers if she read the banner correctly by saying “*is it? Am I I’m saying?*” she asked this in English. It can be seen that it is a dependent clause that explained by the previous sentence.

Datum 28: “Kirim ke Instagram aku atau Twitter aku, *that’ll be so funny.*”

Here, Nessie Judge asks the viewers to send screenshots of the viewer’s messages to her Instagram account. She thought it would be a funny thing, because she said “*that’ll be so funny*”. She said the sentence in English. It can be seen that the sentence is a dependent clause.

Datum 30: “Hahaha, *I like that energy*, kayak, udahlah, semua orang gak boleh masuk sini soalnya kalian semua jelek.”

In this sentence, Nessie Judge expresses her like for the banner by saying “*I like that energy*”. The sentence is a dependent clause and it must continued by the next sentence.

Datum 40: “*It makes me really happy*, bikin aku gak merasa terlalu sendirian.”

Here Nessie Judge expresses her happiness in English by saying “*it makes me really happy*”. She felt happy because she felt accompanied by the viewers of the video.

Datum 41: “*So thank you very much, I love you a lot*, dan yah kalo misalkan kalian pernah lihat spanduk-spanduk lainnya yang bahkan lebih lucu lagi bisa diceritain dibawah.”

Nessie Judge expressed her love and gratitude by saying “*So thank you very much, I love you a lot*” which meand “jadi terima kasih banyak, aku sangat mencintai kalian”.

b. Intra-Sentential In a Form of Sentence

Datum 1: “*Hi guys its Nessie and how are you guys?* Gimana kabarnya? Semoga masih semangat untuk menjalani minggu ini.”

From the sentence above, it can be seen that bold sentence is included in the intra-sentential code-mixing type in the form of a sentence. Because at the beginning of the video, Nessie Judge greets the viewers using English by saying “*Hi guys its Nessie and how are you guys?*” While the other sentences use Indonesian.

Datum 5: “*You know, little bit of comedy doesn’t hurt nobody.* Karena kita gak kenal masa tegang kaya gini emang yang kita butuhkan adalah komedi.”

In this case, Nessie Judge said that using jokes to entertain people during this pandemic will not hurt anyone. Because the purpose of the jokes is to entertain people while they are stay at home during this pandemic. In this sentence, Nessie Judge uses part of the sentence in English, and partly in Indonesian.

Datum 11: “*So without any further do, let’s get to the list!* Kita lihat se-kreatif apa orang-orang.”

When Nessie Judge wants to start reading the list of banners, she says “*So without any further do, let’s get to the list*”. This sentence is indeed a sentence that Nessie always says in every video before starting to read the contents of her videos.

Datum 19: “Betul, *life must go on.*”

Nessie Judge said “*life must go on*” which means “hidup harus terus berjalan”. The word was quoted from a banner that reads “Rebahan is passion, calm down, life must go on”.

Datum 21: “*Listen, I’m so confused* hahaha. *I’m not even gonna pretend like I understand this.*”

In this context, Nessie Judge said that she was confused by the banner that reads “Tamun, sales, ngapel srigala, sedang di lock-gendown.com. Anda memasuki kawasan Gebres dan jotosi. Mantan dilarang datang” by saying “*listen, I’m so confused*” and “*I’m not even gonna pretend like I understand*”

this". She expressed her confusion by using English sentences.

Datum 24: "*I mean, I mean it messing around this one.* Bener-bener langsung kayak bffff, lo mau pulang ke rumah sekarang atau lo mau pulang ke rumah Tuhan sekarang."

At this sentence, Nessie Judge was surprised by the banner she was reading. He said "*I mean, I mean messing around this one.*" The sentence is an English sentence, and then followed by an Indonesian sentence.

c. Intra-Sentential In a Form of Phrase

Datum 15: "*Oh my God!* Aku barusan baca ini dari @awrekeh.id."

In this situation, Nessie Judge was surprised to see a comment on an Instagram account posting of @awrekeh.id. She expressed her surprise using an English phrase, "*oh my God*", while the other words used Indonesian. It belongs to the intra-sentential type in the form of a phrase.

Datum 25: “Kalo misalkan kalian masih jalan-jalan bareng, masih ngumpul-ngumpul bareng, aku akan mengubah ini menjadi *middle finger*.”

The word “*middle finger*” is an English phrase. Nessie Judge said that to make it clear to the viewers that if they were outside the house, he would change her finger from a heart to a middle finger.

Datum 29: “*Straight to the point!* Kamu mau Corona nggak kamu gak boleh masuk sini soalnya kamu jelek.”

“*Straight to the point*” is an English phrase which means “langsung ke intinya”. Nessie Judge came up with the phrase after reading a banner that reads “*Straight to the point!* Kamu mau Corona nggak kamu gak boleh masuk sini soalnya kamu jelek.”

2. Intra-Lexical Code-Mixing

The second type of code-mixing is intra-lexical code-mixing. This type occurs within a word boundary. It occurs when there is an affix added to a word in one sentence. In this case, the Indonesian affix is added in the English word. Examples of affix in Indonesian are like *di-*, *se-*, *ter-*, *-kan*, *-an*, *-an*, and *-i*.

Table 1.3 Intra-Lexical Code-Mixing Data

No.	Utterances
1.	Tapi ditulisnya jalan ini sedang di- download , hahaha.
2.	Tapi selesai Covid, download -an nya siap diainkan.
3.	Tapi rhyme -nya muach.
4.	Atau bahkan se- simple interaksi sama kalian di Instagram atau di Twitter ku.
5.	Kalo misalkan kalian suka videonya klik like -nya.
6.	Dan juga nyalain notification -nya.

From the data above, here are some explanations about the intra-lexical type code-mixing:

a. Intra-Lexical In a Form of Prefix

Datum 1: “Tapi ditulisnya jalan ini sedang di-**download**, hahaha.”

In the sentence above there is an Indonesian prefix “di-” in the word “*download*”. Nessie Judge combined the prefix and the word into “di-*download*” which means “it is being downloaded”.

Datum 4: “Atau bahkan *se-simple* interaksi sama kalian di Instagram atau di Twitter ku.”

From the utterance above, Nessie Judge added the Indonesian affix “se-” to the word “*simple*”. The word “*se-simple*” in this context means “as simple or as easy as”.

b. Intra-Lexical In a Form of Suffix

Datum 2: “Tapi selesai Covid, *download-an* nya siap diamainkan.”

From the data above, the Indonesian suffix “-an” is added to the English word “*download*”. In Indonesian, the word “*download*” means “unduh”. In this context the word “*download*” is intended for a banner that reads “Jalan ini sedang didownload”.

Datum 3: “Tapi *rhyme*-nya muach.”

In the data above, the English word “*rhyme*” is added with the Indonesian suffix “-nya”. Nessie Judge said this word for a banner that reads “Lockdown, la bunglom masuk smak down” which looks like a poetry that has a good rhyme.

Datum 5: “Kalo misalkan kalian suka videonya klik *like*-nya.”

Here Nessie Judge asks her viewers to press the Like button on YouTube if they like the video. She added the suffix “-nya” to the word “*like*” which means she asking for the like from her viewers.

Datum 6: “Dan juga nyalain *notification*-nya.”

In this sentence, Nessie Judge asks her viewers to turn on their YouTube notifications by using English word “*notification*”. In the word “*notification*”, she added the Indonesian suffix “-nya” which in this context means “*your notification*”.

3. Involving a Change of Pronunciation

The last type of code-mixing is involving a change of pronunciation. In this type, the code-mixing occurs when the English word is pronounced using the Indonesian structure.

Table 1.4 Involving a Change of Pronunciation Code-Mixing Data

No.	Utterances
1.	So aku lihat salah satu komen nya “lockdown”.
2.	Tapi yg moto ini tuh kayak merasa “hah, ini salah nulisnya” padahal yang nulis ini yang jenius .

From the data above, here are the explanations about the involving a change of pronunciation type code-mixing:

- a. **Datum 1:** “So aku lihat salah satu *komen* nya “lockdown”.

From the sentence above, Nessie Judge said the word “komen” which comes from the English word “comment”. However, here she uses the Indonesian structure so that she changes the pronunciation to “komen”.

- b. **Datum 2:** “Tapi yg moto ini tuh kayak merasa “hah, ini salah nulisnya” padahal yang nulis ini yang *jenius*. “

Here Nessie Judge pronounces the word “genius” which is a word from English to “jenius” which is the Indonesian structure.

3.3.2 Reasons of Using Code-Mixing

In this section, the researcher wants to determine the reasons why Nessie Judge uses code-mixing in her video based on Hoffman’s theory. The researcher identified several reasons for using code-mixing based on the data found as follows:

1. Talking About Particular Topic

The researcher found that most of the code-mixing used by Nessie Judge in her video was to talk about particular topics. This reason is usually used so that the speaker feels more free and comfortable to express their feelings or convey something in a different language. Here are some examples of talking about particular topic.

(Table 1.2)

Datum 1: “*Hi guys its Nessie and how are you guys? Gimana kabarnya? Semoga masih semangat untuk menjalani minggu ini.*”

Reason: In this sentence, code-mixing is used to greet the viewers at the opening of the video. So the topic is about greetings.

Datum 2: “*I know, kata-kata semangat itu lebih gampang diucapkan daripada dilakukan.*”

Reason: “*I know*” is a word intended for the word “*semangat*” in the previous sentence. So the topic in this sentence is about encouraging.

Datum 3: “*Especially* ditengah-tengah *quarantine* kaya gini.”

Reason: The topic discussed in this sentence is about Covid.

Datum 4: “This *is really tough time* dan banyak orang yang mencoba untuk *cope* dengan masalah ini dengan humor.”

Reason: Here Nessie Judge says that now is a very difficult time, and the time that Nessie Judge meant is Covid.

Datum 5: “*You know, little bit of comedy doesn’t hurt nobody*. Karena kita gak kenal masa tegang kaya gini emang yang kita butuhkan adalah komedi.”

Reason: Nessie Judge says that the funny videos people need right now aren’t going to hurt anyone. So the topic of this sentence is about humor.

Datum 6: “Aku mau ngobrol sedikit sama kalian yang semakin kesini merasa tambah *down* dari sebelum-sebelumnya.”

Reason: The word “*down*” refers to the viewer’s feelings at this time of the pandemic. So the topic is about Covid.

Datum 7: “*It’s completely normal*, aku mau bilang aja yang kamu rasakan ini juga dirasakan oleh banyak orang.”

Reason: Nessie Judge said that the viewer’s feelings during this pandemic it was normal. The topic in this sentence is about Covid.

Datum 8: “Jadi setiap aku merasa kaya ‘duh gak kuat, gak kuat, gak kuat banget’ aku mau coba untuk mengingat diri aku bahwa ‘*oh this is not the day to the end*’.”

Reason: The word “*oh this is not the day to the end*” is intended for the topic about Covid.

Datum 9: “*So*, kaya tadi aku bilang salah satu hal yang digunakan orang-orang untuk memnghibur dirinya adalah komedi.”

Reason: The topic discussed in the sentence above is about comedy.

Datum 10: Nah, hari ini kita akan membahas dan melihat-lihat spanduk-spanduk peringatan *lockdown*, *social distancing*, atau PSBB yang paling kreatif dan terluca di Indonesia.

Reason: “*Lockdown*” and “*social distancing*” is the content discussed in the video Nessie Judge’s video. So it’s clear if the topic discussed is video content.

Datum 11: “*So without any further do, let’s get to the list!* Kita lihat se-kreatif apa orang-orang.”

Reason: The sentence above is a sentence that Nessie Judge often says when she want to starts discussing her video content. So the topic above is about starting her video.

Datum 12: “Hahaha, *that’s pretty good.*”

Reason: “*that’s pretty good*” was a response to a banner seen by Nessie Judge. So the topic in the sentence above is about banner.

Datum 13: “Karna kalo misalnya kalian *follow* aku udah lebih dari setahun, kalian tau bahwa setiap tahun aku selalu mudik ke Surabaya dan ke Solo.”

Reason: The topic discussed in the sentence above is about holidays.

Datum 16: “Hahaha, *I like it.*”

Reason: “*I like it*” was a response to a banner seen by Nessie Judge. So the topic in the sentence is about banner.

Datum 18: “*I agree*, mungkin sekitar 25% dari kalian kayak ‘hah gue banget’.”

Reason: “*I agree*” was Nessie Judge’s expression of agreement with the banner. So the topic in the sentence is about banner.

Datum 19: “Betul, *life must go on.*”

Reason: “*life must go on*” is the sentence on the banner seen by Nessie Judge. So the topic in the sentence is about banner.

Datum 21: “*Listen, I’m so confused, I’m not even gonna pretend like I understand this.*”

Reason: Here Nessie Judge is confused by the sentence on the banner. So the topic in the sentence above is about banner.

Datum 22: “Jadi mungkin kalo kalian mengerti bisa ditulis dibawah ini maksudnya apa, mungkin otak saya saja

yang tidak berfungsi pada malam ini, *please in line text me* dibawah.”

Reason: Nessie Judge asked the viewers to write comments if they understood the meaning of the banner. The topic in the sentence is about banner.

Datum 23: “Lockdown sek! Oohhh, *is it? Am I I'm saying?*”

Reason: Nessie Judge asks the viewers if she pronounces it correctly when she reads the sentence on the banner. So the topic in the sentence is about banner.

Datum 24: “*I mean, I mean it messing around this one.* Bener-bener langsung kayak bfff, lo mau pulang ke rumah sekarang atau lo mau pulang ke rumah Tuhan sekarang.”

Reason: “*I mean, I mean messing around this one*” was Nessie Judge’s response to the banner. So the topic in the sentence above is about banner.

Datum 25: “Kalo misalkan kalian masih jalan-jalan bareng, masih ngumpul-ngumpul bareng, aku akan mengubah ini menjadi *middle finger*.”

Reason: Nessie Judge warns the viewers if they are still active outside the house. So the topic is about Covid.

Datum 26: “Hahaha, *please* kalian-kalian yang pacaran kirimkan ke pacar kalian puisi barusan.”

Reason: Here Nessie Judge compose a poetry and asks the viewers to send it to their girlfriends/boyfriends. So the topic is about poetry.

Datum 27: “Hei! Please itu kirim ke pacar kalian, terus *screenshot* balesannya.”

Reason: After the viewers sent the poetry to their girlfriends/boyfriends, Nessie Judge asks the viewers to send her a screenshot of the viewer’s message with their girlfriends/boyfriends. The topic above is about poetry.

Datum 28: “Kirim ke Instagram aku atau Twitter aku, *that’ll be so funny.*”

Reason: “*that’ll be so funny*” is Nessie Judge’s response to screenshots of messages from viewers who have sent poetry to their girlfriends/boyfriends. So the topic above is about poetry.

Datum 29: “*Straight to the point!* Kamu mau Corona nggak kamu gak boleh masuk sini soalnya kamu jelek.”

Reason: “*Straight to the point!*” was Nessie Judge’s response to the banner she was reading. So the topic in the sentence above is about banner.

Datum 30: “Hahaha, *I like that energy.*”

Reason: “*I like that energy*” was Nessie Judge’s response to the banner she was reading. The topic in the sentence above is about banner.

Datum 31: “Nah, *sponsored by Zoom, sponsored by* WhatsApp, *by* Facetime.”

Reason: The banner asks people to video call only if they miss someone. Then Nessie Judge added that the video call was sponsored by Zoom, WharsApp, and Facetime. The topic in this sentence is about banner.

Datum 32: “Maksudnya baik guys, atau sebenarnya dia cuma bikin *joke* aja.”

Reason: Nessie Judge said that the writing on the banner was just a joke. So the topic in the sentence above is about banner.

Datum 34: “Kayak, kita kalo tetangga bisa jadi kayak *bestfriends*.”

Reason: In the sentence above, Nessie Judge commented on the banner that she thought was the best. So the topic in the sentence is about banner.

Datum 35: “*Hardcore* Nerrorist *style* banget, *savage!*”

Reason: Nessie Judge said that the banners she read reflected the style of viewers that commonly called “Nerrorists”. So the topic in the sentence above is about banner.

Datum 36: “So, aku mau denger dari kalian, mana spanduk *favourite* kalian biasa komen di bawah.”

Reason: Of all the banners, Nessie Judge asks her viewers’ opinion about which banner is their favourite. The topic in this sentence is about banner.

Datum 37: “Walaupun caranya beda-beda, semuanya punya *message* yang sama.”

Reason: Nessie Judge says all banners have the same message. The topic in the sentence above is about banner.

Datum 38: “*Stay home*, kita dirumah aja yuk biar ini semua cepat berakhir dan kita bisa beraktifitas seperti normal.”

Reason: Nessie Judge urges viewers to stay home during the pandemic by saying “stay home”. So the topic in the sentence above is about Covid.

Datum 39: “*Without you knowing*, tanpa kalian tahu kalian adalah salah satu *driving forces* atau hal yang membuat aku semangat setiap harinya dengan komentar-komentar kalian, *request-request* kalian.”

Reason: In this sentence, Nessie Judge said that the comments from the viewers became her encouragement. So this topic is about the comments.

Datum 40: “*It makes me really happy*, bikin aku gak merasa terlalu sendirian.”

Reason: Comments and interactions from the viewers made Nessie Judge feel so happy. This topic is about the comments.

Datum 41: “*So thank you very much, I love you a lot*, dan yah kalo misalkan kalian pernah lihat spanduk-spanduk lainnya yang bahkan lebih lucu lagi bisa diceritain dibawah.”

Reason: Here Nessie Judge expresses her gratitude to the viewers. So this topic is about gratitude.

Datum 42: “Dan *as always* komen dibawah ide-ide buat video selanjutnya.”

Reason: Nessie judge asks the viewers for comments for suggestions for the next video. So this topic is about the comments.

Datum 43: “Biar kalian tau kalo misalkan aku *upload* video baru.”

Reason: In this sentence, Nessie Judge asks viewers to turn on her YouTube channel notifications so that they can get notifications from her videos. So this topic is about YouTube channel notifications.

(Table 1.3)

Datum 1: “Tapi ditulisnya jalan ini sedang di-*download*, hahaha.”

Reason: The reason why Nessie Judge says the word “di-*download*” is to explain the word on the banner. So the topic in this sentence is about the banner.

Datum 2: “Tapi selesai Covid, *download-an* nya siap diamankan.”

Reason: The word “*download-an*” is the word written on the banner. So Nessie Judge thought that when Covid was finished, the download was also finished. The topic in this sentence is about banner.

Datum 3: “Tapi *rhyme*-nya muach.”

Reason: On the banner Nessie Judge was reading, there was a rhyming sentence. So the word “*rhyme*-nya” refers to the rhythm of the sentence. The topic in this sentence is about the banner.

Datum 4: “Atau bahkan se-*simple* interaksi sama kalian di Instagram atau di Twitter ku.”

Reason: By saying the word “*se-simple*”, it shows that what makes Nessie Judge happy and excited every day is as easy as interacting on social media with the audience. So the topic in this sentence is about encouragement.

Datum 5: “Kalo misalkan kalian suka videonya klik *like*-nya.”

Reason: Here, Nessie judge asks the viewers to like her video. The “*like*-nya” refers to the viewer’s like button. So the topic in this sentence is about the video.

Datum 6: “Dan juga nyalain *notification*-nya.”

Reason: Nessie Judge asks the viewers to turn on their notifications. The word “*notification*-nya” refers to the viewers’s notification button. So the topic in this sentence is about the notification.

(Table 1.4)

Datum 1: “So aku lihat salah satu *komen* nya “lockdown”.

Reason: Nessie Judge said the word “comment” became “*komen*” because the word is often pronounced with the Indonesian structure. The topic in this sentence is about the banner comment.

Datum 2: “Tapi yg moto ini tuh kayak merasa “hah, ini salah nulisnya” padahal yang nulis ini yang *jenius*.”

Reason: The word “genius” pronounced using Indonesian structure to be “*jenius*”, because it is more familiar to Indonesian people. The topic in this sentence is about the banner.

2. Being Empathic About Something

Some people are sometimes more comfortable expressing their empathy in other languages. Here is an example of Nessie Judge’s expression of empathy in English.

Datum 14: “Tapi tahun ini bakal disini aja, *but, it’s ok*, daripada penyebaran virus tambah parah.”

Reason: Nessie Judge said “*it’s ok*” that it doesn’t matter if they stay home during the pandemic. So it is clear that the topic in this sentence is about Covid.

Datum 20: “*It’s ok*, yang penting orang-orang tau gak boleh lewat situ udah dipalang.”

Reason: Nessie Judge said “*it’s ok*” which means it doesn’t matter if the sentence on the banner is wrong, the important thing is that people know what it means. The topic in this sentence is about the banner.

3. Interjection

The researcher found several interjection expressions used by Nessie Judge in her video, this could happen intentionally or unintentionally.

Datum 15: “*Oh my God!* Aku barusan baca ini dari @awrekeh.id.”

Reason: Nessie Judge was surprised after seeing a comment by saying “*oh my God!*”. The topic in this sentence is about the comment.

Datum 33: “*Wow!* Gila ini ada rumah gak dijual di Kebondalem 2.”

Reason: Nessie Judge was shocked and said “*wow!*” after seeing the banner. The topic in this sentence is about the banner.

Datum 44: “Karna aku gak sabar buat ketemu kalian lagi, *bye-bye.*”.

Reason: Nessie Judge said the word “*bye-bye*” in the closing sentence of her video. So the topic in this sentence is about the video.

4. Repetition Used For Clarification

Repetition is usually used by bilinguals when they want to explain more or clarify their speech by saying the same word repeatedly so that the listener can understand it more.

Datum 17: “Tapi betul aja kayaknya, karena aku percaya sama *meme-meme* yang kalian pasang di *social media.*”

Reason: The word “*meme*” is said twice to clarify that the meme there are more than one meme. So the topic of this sentence is about the meme.

CHAPTER IV

CONCLUSION AND SUGGESTION

4.1 Conclusion

This research is to analyze the use of code-mixing and the data is taken from one of the videos on Nessie Judge's YouTube account in the content "GENERASSIE". This research has two objectives. First, this research aims to find the types of code-mixing used by Nessie Judge in her video. Second, this research aims to find out the reasons for the use of code-mixing by Nessie Judge in the video. To find out the type and reason the researcher uses Hoffman's theory. Based on the data analysis from the previous chapter, the researcher presents the conclusions as follows:

1. The results of the analysis show that there are a lot of code-mixing expressed by Nessie Judge in her video. From the video, there was found 52 code-mixing data. From the 52 data, the most frequently used type is intra-sentential. Intra-sentential code-mixing 44 data, intra-lexical code-mixing 6 data and involving a change of pronunciation code-mixing 2 data.
2. Then, from the video found 4 reasons why Nessie Judge uses code-mixing in her video. Of the 7 reasons for using code-mixing stated by Hoffman, only 4 that found in this research. They are talking about a particular topic, being

empathic about something, interjection and repetition used for clarification. The most frequently used reason is for talking about a particular topic. The reason was chosen after analyzing Nessie Judge's utterances from the video, and also it was in accordance with Hoffman's classification and explanation in his theory of the reasons for using code-mixing.

4.2 Suggestions

Through this research, the researcher would like to give some suggestions as follows:

1. **For the Next Researcher**

For future researchers who want to conduct sociolinguistic research, especially regarding code-mixing that occurs on YouTube or other social media. The researcher hopes that future researchers can add all aspects that have not been included in this research. It doesn't have to be the type or reason for using code-mixing only, but also other things such as level, form, function, purpose etc.

2. **For the Reader**

The researcher hopes that this research may be helpful and also can increase knowledge for the readers about English,

especially the use of code-mixing found on social media in the form of videos, for example YouTube. Because code-mixing does not only occurs in writing but also speaking. So, by reading this research, the researcher hopes that the readers can develop their daily speaking style by using code-mixing.



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