

THE ANALYSIS OF CODE MIXING IN THE DOMANI SIBLING PODCAST (A SOCIOLINGUISTIC STUDY)

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Abstract: This study explores the phenomenon of code mixing used by bilingual speakers in The Domani Sibling Podcast. The research aims to identify the types of code mixing and to analyze the social reasons behind its use. The study employs a qualitative descriptive method, using Hoffmann's (1991) theory as the analytical framework. The data were collected from five episodes of The Domani Sibling Podcast on YouTube, featuring bilingual conversations between the hosts and various guest stars. The findings reveal three types of code mixing intra-sentential, intra-lexical, and involving a change of pronunciation with intra-sentential being the most dominant. The social motivations for using code mixing include discussing particular topics, expressing feelings, quoting others, clarifying speech content, and showing group identity. These results indicate that code mixing functions as both a communicative strategy and a marker of bilingual identity among young Indonesian speakers.

Keywords: code mixing, sociolinguistics, podcast, bilingualism

INTRODUCTION

In the contemporary digital era, bilingual and multilingual practices have become increasingly visible in everyday communication, particularly within digital media platforms such as YouTube, social media, and podcasts. These platforms create affordances for multilingual expression that are qualitatively different from face-to-face interaction: speakers not only combine linguistic resources to negotiate meaning and social relationships, but they do so within an imagined audience framework, performing identity and affiliation for listeners they may never meet (Bell, 2001; Androutsopoulos, 2015).

One prominent phenomenon emerging from this context is code mixing, broadly understood as the incorporation of elements from one language into the grammatical structure of another within a single utterance or speech event (Nababan, 1991; Wardhaugh & Fuller, 2010). Crucially, however, code mixing must be distinguished from borrowing: while borrowed items such as established loanwords have been fully integrated into the recipient language and are used by speakers regardless of bilingual proficiency, code mixing involves the intentional, context-sensitive selection of elements from a secondary language by bilingual speakers (Muysken, 2000; Hoffmann, 1991). This distinction carries significant analytical implications and will be addressed explicitly in this study.

In Indonesia, code mixing (especially between Indonesian and English) has become a salient feature of youth communication in digital environments. Although Indonesia is categorized as a country with relatively low English proficiency (EF English Proficiency, 2023), English lexical items frequently appear in informal Indonesian discourse. This phenomenon indicates that code mixing is not merely a reflection of linguistic competence

but also a social strategy associated with modernity, prestige, and group affiliation (Nababan, 1991; Nurfitriani, 2020). Within digital media, code mixing often functions as a stylistic resource that enhances expressiveness, intimacy, and audience engagement, particularly in informal and conversational genres. Therefore, understanding code mixing requires not only structural linguistic analysis but also attention to the social motivations underlying its use.

Previous studies have widely explored code mixing in digital media, particularly on platforms such as YouTube, Instagram, and television talk shows. For instance, Siahaan & Johan (2020) analyzed code mixing in a YouTube channel and found that intra-sentential mixing was the most dominant type, suggesting that speakers frequently integrate English elements into Indonesian discourse as part of an informal communication style. Similarly, Tasya et al. (2022) examined code mixing in a YouTube podcast and reported frequent use of English lexical insertions, especially nouns and phrases, in conversational contexts. Asmoro & Annaningtyas (2023) also highlighted that speakers' educational and cultural backgrounds influence their code-mixing practices in digital content.

However, despite these contributions, the existing body of research exhibits several interrelated gaps that collectively limit its analytical depth. First, while prior studies have acknowledged social factors in code mixing, most do so in a cursory manner—cataloguing motivations without interrogating how they intersect with broader ideological forces such as prestige, social class, or digital identity construction (Bucholtz & Hall, 2005). Second, many studies treat code mixing as an undifferentiated phenomenon, conflating it with borrowing or not addressing the theoretical boundary between the two, which can produce analytically unreliable category assignments. Third, studies conducted on YouTube vlogs and televised talk shows involve speakers who are aware of being recorded in a media production context, where language choices may be more calculated and less spontaneous than in genuinely conversational settings. The podcast genre, particularly sibling-hosted podcast conversations, introduces a distinctly intimate register that has received comparatively little scholarly attention. The interactional dynamics of podcast discourse—characterized by unscripted multi-party talk, extended topical elaboration, and a sense of audience intimacy—create a qualitatively different environment for observing naturalistic bilingual practices (Androutsopoulos, 2015).

The podcast genre occupies a specific position within the spectrum of digital speech genres. Unlike YouTube vlogs, which are often edited and visually mediated, or television talk shows, which follow scripted formats, podcasts are typically produced with minimal post-production intervention and foreground extended, multi-turn conversations in an informal register. Androutsopoulos (2015) notes that such networked multilingual contexts generate new norms for language use that blend oral spontaneity with audience awareness. In the Indonesian youth context, podcasts that feature celebrity hosts speaking with peers and guests provide a unique window into how code-mixing functions not merely as a communicative convenience, but as a stylistic resource for projecting modernity, managing interactional solidarity, and constructing group-level identity (Bell, 2001; Bucholtz & Hall, 2005). It is precisely this intersection of linguistic structure and social meaning in a naturalistic digital genre that prior research has insufficiently explored.

To address this gap, the present study adopts Hoffmann's (1991) sociolinguistic framework as its primary theoretical lens. Hoffmann conceptualizes code mixing as a meaningful bilingual practice shaped by social context rather than as a sign of linguistic deficiency. The framework classifies code mixing into three types (intra-sentential mixing, intra-lexical mixing, and mixing involving a change of pronunciation) and identifies several

social motivations, such as talking about a particular topic, expressing emotions, clarifying meaning, and expressing group identity. By integrating both structural and social dimensions, Hoffmann's framework provides a comprehensive approach to analyzing how and why code mixing occurs in discourse.

The present study's contribution is grounded in three analytically distinct moves that address the limitations identified above. First, it applies Hoffmann's (1991) typological framework not as a mere classification checklist, but as a sociolinguistically motivated lens that foregrounds the relationship between linguistic form and social function—a relationship that prior studies have often gestured toward without rigorously examining. Second, it takes seriously the boundary problem between code mixing and borrowing, engaging with it explicitly rather than treating it as a settled matter. Third, by situating the analysis within the distinctive communicative context of a sibling-hosted podcast, this study contributes to growing scholarship on language, identity, and digital media among Indonesian youth (Bucholtz & Hall, 2005; Androutsopoulos, 2015). Rather than simply confirming that code mixing occurs in yet another media platform, the study asks how and why specific types of code-mixing cluster around particular social motivations in this particular setting—a question that requires integrating structural, pragmatic, and sociocultural levels of analysis.

Based on this background, the research problem of this study is formulated as follows: how do bilingual speakers use code mixing in podcast conversations, and what social factors motivate their linguistic choices? Accordingly, this study aims to (1) identify the types of code mixing used by the hosts and guests in *The Domani Siblings Podcast*, and (2) analyze the social reasons underlying the use of code mixing in their conversations. By addressing these objectives, this study is expected to contribute both theoretically and practically. Theoretically, it strengthens the application of sociolinguistic frameworks in analyzing digital discourse. Practically, it provides insights into how bilingual speakers strategically use language to construct identity and manage social interaction in informal media contexts.

METHODOLOGY

This study employed a qualitative sociolinguistic approach to examine Indonesian–English code mixing in *The Domani Siblings Podcast*. The data were drawn from five episodes purposively selected from more than 25 episodes available at the time of data collection. Selection was based on three criteria: a relatively high occurrence of Indonesian–English code mixing identified through preliminary viewing, diversity of conversational topics, and variation in guest backgrounds. The selected episodes covered interpersonal relationships, entertainment and professional identity, public self-presentation, regional-cultural identity, and social media discourse. Together, the five episodes yielded 1,953 utterances.

The unit of analysis was an utterance containing at least one instance of code mixing, defined as the incorporation of an English lexical item, morpheme, phrase, or clause into an otherwise Indonesian utterance, or vice versa. Following Hoffmann (1991) and Muysken (2000), established loanwords that have been assimilated into Indonesian and are recognized in the *Kamus Besar Bahasa Indonesia* (KBBI) were excluded. Linguistically ambiguous items that remain associated with English use, such as *introvert*, *extrovert*, and *download*, were retained as borderline cases and treated cautiously in the analysis. Based on these criteria, 521 code-mixing instances were identified from the corpus.

Data were collected through non-participatory observation and documentation. The selected episodes were viewed repeatedly and transcribed orthographically, with attention to the original combination of Indonesian and English. Contextual information, including tone,

emphasis, and interactional context, was also noted when relevant to interpreting the social function of code mixing.

The data were analyzed qualitatively using Hoffmann's (1991) framework. Each code-mixing instance was first identified and coded according to its type, including intra-sentential mixing, intra-lexical mixing, and mixing involving a change in pronunciation. The instances were then analyzed according to their social motivations, including talking about a particular topic, expressing emphasis, using interjections, repetition for clarification, clarifying speech content, and expressing group identity. Frequency counts were used descriptively to show the distribution of these categories across the dataset, while qualitative analysis was used to interpret their functions within the conversational context.

RESULT AND DISCUSSION

Types of Code Mixing by Domani Siblings in the Podcast Conversations

Based on the data analysis from five podcast videos categorized by topic and guest profession, a total of 521 instances of code mixing were found out of 1953 utterances. This research refers to the classification of code-mixing types by Hoffmann (1991) which includes Intra-sentential Mixing, Intra-lexical Mixing, and Involving a change of Pronunciation. All three types appeared in the data, though with different frequencies, as shown in the table below:

No	Types of Code-mixing	Data 1	Data 2	Data 3	Data 4	Data 5
1	Intra-sentential mixing	77	99	118	63	94
2	Intra-lexical mixing	5	9	18	10	26
3	Involving change pronunciation	0	0	0	0	2
Total		82	108	136	73	122

Intra-sentential Mixing

Excerpt 1

*Megan: "masuk ni kevidionya, menurut kamu **personality** kita mirip ga?"*

This data is taken from the first video in the fifth of data. In this utterance, the main speaker, Megan, uses Indonesian as her base language, but inserts one word in English, namely "personality." The equivalent word in Indonesian is "*kepribadian*." This insertion indicates intra-sentential code mixing, which is the mixing of two languages in one sentence. In this case, code mixing occurs in only one word without changing the main sentence structure. This shows that bilingual speakers are able to flexibly insert words from another language into the main sentence. Generally, such insertions occur because foreign words are considered more expressive, more familiar, or there is no equivalent that is considered suitable in Indonesian.

In terms of word class, "personality" is a noun, not an adjective. In the sentence, this word functions as the subject of discussion (about personality), not as a descriptive modifier. Therefore, word class labeling must be considered to ensure the analysis aligns with linguistic principles. This is in accordance with Hoffmann's (1991) opinion that intra-sentential code mixing occurs when foreign language elements are inserted into sentences without affecting the main grammar. This phenomenon reflects the bilingual speaker's ability to speak flexibly, where the insertion of foreign words often occurs because they are considered more expressive,

more familiar, or more appropriate in the context of communication.

This finding aligns with Tasya et al. (2022), who found that the insertion of English vocabulary, particularly nouns, dominated conversations in YouTube podcasts, indicating speakers' preference for retaining native terms for the sake of meaning accuracy. This is also in line with Siahaan & Johan (2020), who emphasise that the use of loanwords is often influenced by language style and exposure to foreign media. However, unlike the study by Putra et al. (2023) on Deddy Corbuzier's Podcast, which featured more technology and entertainment terms, these findings indicate a tendency to use psychological terms, signifying a unique variety of topics on the Domani Siblings Podcast.

Intra-sentential Mixing Phrase

Excerpt 2

*Megan: "Dan ini adalah orang yang sangat - sangat kalian **high demand** ya akhirnya gaes ada mawar."*

The statement was taken from the first video, data number 1. In her statement, Megan inserted the English phrase 'high demand' into the main structure of a sentence in Indonesian. This phrase does not stand alone as a complete sentence, but rather merges within the Indonesian sentence, forming a complete grammatical meaning. This phenomenon is categorized as intra-sentential code mixing, because the language mixing occurs within a single sentence structure, specifically in the form of a nominal phrase ('high demand') that functions as a descriptive predicate for the object being discussed. In this context, the phrase 'high demand' is used to express that the individual being talked about is very popular or highly desired by the public, and the use of English gives a more modern or trendy stylistic impression.

This is in line with Hoffmann (1991) explanation, which states that intra-sentential code-mixing occurs when elements from a second language are inserted into a sentence in the first language without disrupting its grammatical structure. This finding is consistent with Tasya et al. (2022), who noted that English adjectival and nominal phrases are often inserted in podcasts to enhance the speaker's style and align with digital language trends, and with Siahaan & Johan (2020), who observed that intra sentential mixing is dominant among public figures due to its spontaneous, informal nature. However, it differs from Costa et al. (2020), who found such phrases mainly in advertising or branding contexts, where they serve a persuasive function, while in Megan's case, the phrase is used for social commentary and audience engagement.

Intra-sentential Mixing Sentences

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Intra-sentential Mixing Sentences

Excerpt 4

*Mawar: tapi kalo kamu mungkin kaya **would you date an extrovert***

The phrase 'would you date an extrovert' is spoken by Mawar in the first video, data number 52. The sentence appears in the context of complete utterance: '*tapi kalo kamu mungkin kaya would you date an extrovet*'. In this utterance, Mawar begins the sentence in Indonesian and then inserts the complete sentence in English which consists of the subject (you), modal verb (would), predicate (date), and object (an extrovert). This sentence is a complete grammatical structure and syntactically integrates with the previous part of the sentence that uses Indonesian. Therefore, the type of code mixing that occurs in this data is categorized as intra-sentential code mixing, as the language mixing is done within the limits of one sentence without a structural pause or topic transition.

According to Hoffmann's (1991) theory, intra-sentential code mixing occurs when elements from a second language are inserted into a sentence in the first language without disrupting the overall grammatical structure. A study by which analyzed code mixing in Deddy Corbuzier's podcast, also found that English clauses are often fully inserted into Indonesian sentences as part of an expressive informal communication strategy. In addition, Siahaan & Johan (2020) identified that intra-sentential code mixing is the most dominant type used by public figures, as it allows them to convey messages in a natural and contextually appropriate bilingual style on digital media platform.

Intra-lexical Mixing Prefix

Excerpt 5

*Abun: jangan **ngejudge** jangan **ngejudge** aja sih*

The phrase "jangan ngejudge jangan ngejudge aja sih" expressed by Abun in the second video of data 183 is an example of intra-lexical code mixing, specifically in the form of prefixation. In this statement, Abun combines the Indonesian prefix "nge-" with the English root word "judge" to create a new word "nge-judge". This form demonstrates intra-lexical mixing, which is the mixing of two morphological elements from different languages within a single word.

According to Hoffmann (1991), intra-lexical code mixing occurs when morphemes from two different languages are combined within a single word, and it typically appears in bilingual communities that are highly accustomed to using both languages simultaneously. This finding aligns with Tasy et al. (2022), who observed that prefixation with *nge-* is widely used in digital conversations to convey informality and relatability, and with, who noted that such forms emerge from spontaneous speech in online contexts. However, it differs from Costa et al. (2020), who found similar forms mainly in satirical or comedic sketches; in Abun's case, *ngejudge* is used in a straightforward conversational reminder rather than for humor.

Intra-lexical Mixing Suffix

Excerpt 6

*Devano: Nah **culture-nya** Bekasi sama Jaktim hampir mirip kan Setau gua kalau enggak salah*

This statement is taken from the fourth video of data number 340. In his statement, Devano uses the word 'culture', which shows intra-lexical code mixing through the addition of the Indonesian suffix *-nya* to the English base word *culture*. This structure consists of *culture* as the base word and *-nya* as a suffix that functions to indicate possession or a specific reference in Indonesian. This combination forms a single word that contains elements from two different languages, namely English and Indonesian.

Hoffmann (1991) explains that intra-lexical code mixing occurs when morphemes from two different languages are combined into a single, complete word unit. This finding aligns with, who noted that suffixation with *-nya* is a common way for bilingual speakers to integrate English nouns into Indonesian possessive structures, and with Tasya et al. (2022), who observed similar uses in casual peer-group talk. However, it differs from Costa et al. (2020), who found *-nya* blends primarily in marketing slogans; here, *culturenya* serves a descriptive, conversational function.

Involving a Change of Pronunciation

Excerpt 7

*Ratu: Aku aku **download** tiktok itu 2019 akhir awal-awal covid ya yang dancenya juga tu masih kayak gini.*

In the utterance of Ratu, the use of the word 'download' is evident in the sentence "I downloaded that TikTok at the end of 2019, early COVID, when the dances still looked like this." The word 'download' is a loanword from English that has been adapted into Indonesian usage. However, when this word is used by bilingual speakers like Ratu, there is a change in its pronunciation. Phonologically, the word 'download' in English is pronounced as /'daʊn.ləʊd/, while in the context of Indonesian speakers, its pronunciation tends to change to /don-lot/ or /daun-lot/. This phenomenon shows the existence of phonological adaptation in the practice of code mixing, which involves adjustments in pronunciation to better align with the sound system of the recipient language (in this case, Indonesian). Such changes in pronunciation often occur when foreign words are borrowed and used in informal contexts or everyday conversations, reflecting the speakers' efforts to adjust the sounds of the words to make them easier to pronounce and understand by the local linguistic community.

This finding aligns with Siahaan & Johan (2020), who documented similar pronunciation shifts in borrowed terms like *scroll* and *like*, which are often simplified in informal online speech, and with Hoffmann (1991), who described such adaptations as a form of code mixing that accommodates local phonetic norms. However, it differs from Costa et al. (2020), who found that in formal bilingual contexts such as conferences or academic presentations loanwords tend to retain their original pronunciation to preserve perceived prestige; in Ratu's case, the change signals informality and alignment with everyday digital culture rather than formality or linguistic conservatism.

Social Reasons of Code Mixing by Domani Siblings in the Podcast Conversations

Based on data that the conducted in this research there is 1957 utterance data collected from five episodes of the Domani Siblings podcast, 488 instances of code mixing were found. Based on the analysis of those 488 data points, six main reasons for using code mixing by the speakers were identified. These reasons refer to the theory proposed by Hoffmann (1991) which actually includes seven general reasons for code mixing. However, in this study, only six reasons were clearly observed in the data, which are as follows:

No	Reasons	Data 1	Data 2	Data 3	Data 4	Data 5
1	Talking About A Particular Topic	35	81	64	42	70
2	Being Emphatic about something	17	11	34	9	18
3	Interjection	6	2	3	4	5
4	Repetition Used for clarification	1	-	2	2	1
5	Intention of Clarifying the Speech Content for Interlocutor	12	-	2	-	-
6	Expressing Group Identity	11	10	14	15	13
	Total	82	104	130	72	106

Talking about a particular topic

Excerpt 8

Megan: "masuk ni kevidionya, menurut kamu personality kita mirip ga?"

In the first video from data, Megan inserts the English word "personality" into a sentence that is predominantly spoken in Indonesian: "masuk nih ke videonya, menurut kamu personality kita mirip nggak?" The use of "personality" in this context serves as a reference to the main topic of conversation, namely the personalities of Megan and her interlocutor, Mawar. The term specifically refers to a psychological concept that is commonly used in both academic and popular discourse in its English form, thereby giving the impression that the topic being discussed is specialized or technical.

This insertion represents a form of intra-sentential code mixing, in which an English element is embedded within an Indonesian sentence without disrupting its syntactic flow. The reason for this code mixing can be categorized as talking about a particular topic, where a speaker uses a word or term from another language to discuss a subject that is more conceptually

or commonly referred to in that language. According to Hoffmann's (1991) classification, this usage falls under the motivation of talking about a particular topic, which occurs when speakers find that a term in another language better fits or is more widely accepted in discussions of that particular topic.

This is supported by Afriyanti et al. (2021), who found that discussing specific topics often triggered the use of English lexical items in Indonesian conversations, particularly when the terms were considered more accurate or familiar to the speakers. Similar findings were reported by Tasya et al. (2022), whose analysis of a YouTube podcast revealed that topic-focused discussions tend to involve frequent insertions of popular English nouns and phrases, reflecting a bilingual style common among younger speakers. The pattern also aligns with Siahaan & Johan (2020), who noted that public figures on social media often switch to English when addressing lifestyle or personal identity topics, as these are strongly influenced by global culture. However, unlike Maulana et al. (2022), whose study of Yowis Ben emphasized cultural and regional themes within scripted film dialogue, the present study captures spontaneous and unscripted exchanges in a sibling-hosted podcast, resulting in more casual and emotionally expressive instances of code mixing.

Being emphatic about something

Excerpt 9

*Megan: karena temen - temen gue lebih bawel gua diem jadi gua ngerasa kaya okay **they're so loud** gua cape buat nimbrung tu gua males.*

In the first video of data, Megan inserts the English phrase "they're so loud" into a sentence that is mostly in Indonesian. The use of this phrase serves as an expression of boredom, overwhelm, and frustration toward a social situation that is too crowded or noisy. Instead of using an equivalent phrase in Indonesian like "*mereka berisik banget*". Megan chooses the English phrase to emphasize the emotion with a more expressive and direct tone. This expression belongs to the category of intra-sentential code mixing, which is the mixing of foreign languages within a sentence without changing the main syntactic structure. The insertion of foreign languages does not only occur spontaneously, but it is a language strategy to give stronger emotional emphasis to the content of the message.

According to Hoffmann (1991), one of the motivations for code mixing is expressing emotion, where bilingual speakers tend to switch to another language to convey emotions more directly and expressively. This finding aligns with sihaan, who observed that social media users often insert English expressions to convey feelings more openly and emphatically, particularly when describing overwhelming or frustrating situations. Similar results were also reported by Tasya et al. (2022), whose study on a YouTube podcast revealed that English adjectives and phrases such as so loud were frequently used to intensify emotions and make the speech style sound more contemporary. Likewise, Putra et al. (2023) noted that podcast speakers often maintained English emotional expressions because they were considered more expressive and appealing to bilingual audiences. However, unlike Maulana et al. (2022), whose research on Yowis Ben emphasized emotional expression within a scripted dialogue shaped by local culture, the present study captures the spontaneous use of English phrases like they're so loud as a linguistic strategy for stronger emotional emphasis in unscripted podcast interactions.

Interjection

Excerpt 10

*Megan: apalagi kalo kita **let's say** ceritanya punya pasangan trus orangnya ga mulai duluan kalo aku ya ya udah aku yang korek duluan*

In the first video of data, where the phrase “let's say” is used by Megan as a spontaneous insertion that serves as a connector or opener in presenting examples or hypothetical situations. Although grammatically this phrase appears to be part of the sentence structure, in a pragmatic context, “let's say” functions as an interjection or sentence filler, commonly used to mark a transition to a narrative section or to allow time for thinking while speaking. Such interjections frequently appear in spoken discourse and indicate a fluid, informal, and responsive communication style that adapts to the dynamics of the conversation. The use of interjections such as “let's say” can also be categorized as intra-sentential code mixing, because it occurs within a single sentence structure without disrupting the main syntax. This shows that the speaker has sufficient bilingual competence to shift codes without reducing the clarity or fluency of speech.

According to Hoffmann (1991), one of the reasons for code mixing is interjection, which involves the use of short words or phrases from another language that do not affect the syntactic structure but help facilitate spoken interaction. The use of the phrase let's say reflects a strategy of inserting interjections to mark hypothetical or example-based statements, which is consistent with Tasya et al. (2022), who found that fillers such as let's say, you know, and I mean frequently appeared in podcast conversations to sustain fluency and create a natural rhythm in bilingual speech.

This is also supported by Siahaan & Johan (2020), who noted that bilingual speakers on digital platforms often used English discourse markers to manage the flow of ideas and maintain responsiveness. Similarly, Putra et al. (2023) observed that the use of short English phrases in Deddy Corbuzier's Podcast functioned as communicative tools to enhance clarity in spontaneous talk. However, unlike Maulana et al. (2022), whose study on Yowis Ben emphasized scripted emotional expressions, this finding illustrates the spontaneous and interactive use of interjections such as let's say to maintain conversational flexibility in unscripted podcast settings.

Repetition used for clarification

Excerpt 11

*Megan: kalo aku introvert dulu karena kita kebanyakan pindah² dari kecil jadi buat **bikin friends lagi temenan lagi** tu kea cape gitu kan trus ketemu individual orang yang baru lagi trus akhirnya pas aku masuk dunia entertainment ketemu orang yang malah merangkul dan ngajak ngobrol gini² dan ternyata mereka seru dan bawel jadi dibawa dan hampir semua project itu aku ngerasa oke karena mereka ngerangkul aku aku harus bisa ngerangkul orang karena aku ngerasa accepted banget di project pertama walaupun aku bedanya tu kaya 10 tahun ceritanya aku udah 12 tahun mereka udah tapi kita umurannya sam*

In the first video of data, where Megan used the phrase “*buat bikin friends lagi, temenan lagi*” (make friends again, be friends again), which shows a repetition of meaning using two different languages: English (friends) and Indonesian (*temenan*). The use of this cross-language repetition is not merely redundant but aims to clarify the meaning of the statement to the listener, especially in informal and emotional contexts. This repetition also reinforces the message that the process of forming new friendships is something that is difficult or exhausting for her, making it emotionally easier for the listener to understand. According to Hoffmann (1991), Megan uses cross-linguistic repetition to reinforce the emotional message regarding the difficulty of forming new friendships due to frequently moving houses since childhood. The use of the phrase friends followed by its Indonesian equivalent *temenan* illustrates a repetition strategy aimed at clarifying meaning, which with Siahaan & Johan (2020), who found that bilingual speakers frequently repeat key terms in two languages to emphasize clarity and reduce ambiguity in informal conversations.

This finding is also supported by Hoffmann (1991), who noted that repetition across languages functions as a pragmatic device to strengthen message comprehension in bilingual interactions. Similarly, Tasya et al. (2022) observed that in podcasts, repetition for clarification often occurred when speakers wanted to ensure their point was fully understood by diverse audiences. However, unlike Putra et al. (2023), whose data emphasized the use of English insertions for stylistic and professional tones, the present study highlights how repetition like “friends – *temenan*” is motivated by emotional expression and the speaker’s effort to make her narrative more relatable in an unscripted setting.

Intention of clarifying the speech content for interlocutor

Excerpt 12

*Mawar: terus ada **thinking introvert** kalo itu dia kaya lebih fokus ke diri sendiri gitu kaya banyak mikir*

In the first video of data, where Mawar uses the English term “thinking introvert” in the middle of an Indonesian sentence, namely “terus ada thinking introvert kalo itu dia kaya lebih fokus ke diri sendiri gitu kaya banyak mikir” (there is always thinking introvert if he is more focused on himself, like thinking a lot). The use of this phrase indicates an effort by the speaker to clarify a specific psychological concept or idea that may not have a direct or equivalent counterpart in Indonesian. Terms like “introvert” and “thinking” in popular psychology are often used directly in English because they have become part of common discourse, especially among younger generations and social media users.

According to Hoffmann (1991), one of the reasons for code mixing is to clarify or emphasize a certain point in order to make it easier for the listener to understand. The insertion of the phrase thinking introvert illustrates how bilingual speakers use English terminology to clarify psychological concepts that may not have precise equivalents in Indonesian. This finding is in line with Siahaan & Johan (2020), who observed that code mixing is often employed when English terms are more contextually relevant or widely recognized, particularly in social media and informal conversations. Similarly, Asmoro & Annaningtyas (2023) found that younger generations frequently use English in YouTube content to explain abstract ideas in ways that sound more professional and relatable. Tasya et al. (2022) also highlighted the tendency of podcast speakers to use English psychological or personality-related terms, as these are already embedded in global discourse. However, unlike Maulana et al. (2022), whose study on Yowis

Ben showed that Indonesian equivalents were often maintained for cultural accessibility, the present case demonstrates a preference for English because terms like *introvert* and *thinking* have become naturalized in bilingual youth language and are perceived as more accurate descriptors.

Expressing group identity

Excerpt 13

*Bryan: tapi ga selama extrovert kalo ekstrovert gini jadi sebenarnya introvert extrovert itu intinya kalian ngecharge di saat apa, kalo **introvert** itu **ngecharge** di saat mereka sendirian kalo ekstrovert ngerasa dicharge pas ada orang lain.*

In the first video of data, in the utterance “kalau introvert itu nge-charge di saat mereka sendirian, kalau ekstrovert ngerasa di-charge pas ada orang lain,” Bryan uses the English term “charge” to explain how introverts and extroverts recover their energy. This term is commonly used in global popular psychology discourse, especially in digital communities that discuss personality. The use of this term reflects a code-mixing strategy employed to express group identity specifically as part of a younger generation familiar with self-development and popular psychology discourse in English.

This is in line with Hoffmann’s (1991) view that one of the reasons for code-switching or code mixing is to reflect the social identity of a particular group. In this context, Bryan adapts his language style to match the norms of bilingual communities in digital media. This finding aligns with Asmoro & Annaningtyas (2023), who noted that young public figures often adopt English terms as markers of global cultural identity in their speech. Similarly, Siahaan & Johan (2020) found that in informal social media conversations, intra-lexical code mixing frequently emerges as part of a bilingual speech style characteristic of youth. Unlike Tasya et al. (2022), whose study showed that English insertions in podcasts were often used for entertainment-related vocabulary, Bryan’s case demonstrates the adoption of psychological jargon to express group identity, particularly among communities engaged in self-development discourse.

DISCUSSION

The findings show that intra-sentential mixing was the most frequent type of code mixing across the five episodes of *The Domani Siblings Podcast*. This finding is consistent with previous studies of code mixing in Indonesian digital media (Siahaan & Johan, 2020; Tasya et al., 2022). The frequent insertion of English words and phrases into Indonesian utterances suggests that English forms part of the speakers’ everyday bilingual repertoire. In the context of the podcast, where conversations involve entertainment, relationships, psychology, and social media, English is frequently used to express concepts that are familiar within contemporary digital and youth discourse.

However, some lexical items raise questions about the distinction between code mixing and borrowing. Words such as *personality*, *introvert*, and *download* are increasingly common in Indonesian informal communication and therefore occupy a borderline position. Following Muysken (2000), established borrowings can be distinguished from code-mixed elements based on their degree of integration into the recipient language. While *download*, for example, may be regarded as increasingly integrated into Indonesian usage, terms such as *introvert* and *personality* remain strongly associated with English-language discourse. These cases

demonstrate that the boundary between borrowing and code mixing is not always clear, particularly in contemporary digital communication.

In terms of social motivation, “talking about a particular topic” was the most frequent category, with 293 instances. This finding can be related to the topics discussed in the podcast, particularly psychology, entertainment, and digital culture, where English terminology frequently occurs in Indonesian communication. The use of English in these contexts therefore appears to be influenced not only by speakers’ bilingual competence but also by the lexical conventions associated with particular topics. This finding supports Hoffmann’s (1991) view that topic can influence bilingual speakers’ language choices.

Another important motivation was “expressing group identity,” which occurred in 63 instances. English use may function as a marker of affiliation with bilingual, urban, and digitally connected communities. This is particularly visible in Episode 18, where the speakers explicitly discuss the linguistic stereotype of *anak Jaksel*, which is commonly associated with Indonesian–English language mixing. In this episode, code mixing functions both as a communicative practice and as a topic of discussion. From a broader sociolinguistic perspective, such language choices can contribute to identity positioning in interaction (Bucholtz & Hall, 2005), particularly in digital contexts where speakers communicate not only with immediate interlocutors but also with a wider audience (Androutsopoulos, 2015).

The intra-lexical forms identified in the data, such as *ngejudge*, *diposting*, *kecharge*, *culturenya*, and *video call-an*, further demonstrate the integration of English elements into Indonesian speech. These forms combine English lexical bases with Indonesian morphological patterns, showing that speakers productively incorporate English elements into Indonesian word formation. Rather than simply alternating between two separate languages, such forms illustrate how linguistic resources from both languages can interact within a single lexical construction (Muysken, 2000). This pattern highlights the dynamic character of Indonesian–English code mixing in informal digital communication.

Overall, the findings indicate that code mixing in *The Domani Siblings Podcast* is shaped by the interaction between linguistic structure, conversational topic, and social context. Hoffmann’s (1991) framework effectively identifies the major structural types and social motivations found in the data, although some cases—particularly borderline lexical items and identity-related uses—show that contemporary digital code mixing may involve social meanings that extend beyond the framework’s original categories.

CONCLUSION

This study examined Indonesian–English code mixing in *The Domani Siblings Podcast* using Hoffmann’s (1991) framework. From 1,953 utterances across five episodes, 521 instances of code mixing were identified. Intra-sentential mixing was the most frequent structural type, while “talking about a particular topic” was the dominant social motivation, followed by “being emphatic about something” and “expressing group identity.” These findings indicate that code mixing in the podcast functions as a communicative resource for discussing particular topics, expressing emphasis, and signaling social affiliation.

The findings also show that some instances of code mixing, particularly those associated with identity and contemporary digital discourse, cannot be fully explained by Hoffmann’s categories alone. Although the framework remains useful for classifying the types and motivations of code mixing, broader sociolinguistic perspectives may help explain the social meanings associated with bilingual language use in digital contexts.

This study is limited by its focus on five podcast episodes and its reliance on a single-coder analysis. In addition, interpretations of speakers' motivations and identities are based on linguistic evidence rather than direct accounts from the speakers. Future studies could therefore examine a larger dataset, involve multiple coders, and incorporate speaker interviews or audience reception data. Combining code-mixing analysis with perspectives on identity and language ideology may also provide a more comprehensive understanding of bilingual practices in Indonesian digital media.

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