Code Switching and Code Mixing in Youtube's "Bule KW" Channel

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Abstract
This study aims to identify code mixing and code switching in Aristarkhov's Bule KW channel on Bali's tourism after the Covid-19 pandemic. It also explores the reasons of those code switch and mix. It employs a descriptive qualitative method. Watching and writing are the steps taken in collecting the data, while classifying and interpreting are used in data analysis. The result shows that intra sentential code mix are the most frequently appear. It is followed by intra lexical and changes of pronunciation. Meanwhile the switch is dominated by metaphorical code switch. The reasons involve among other topic changes, quoting others, being emphatic, and expressing group identity.

***Keyword**: sociolinguistics, code mix, code switch, Bule KW*

Introduction

In bilingual countries, people use more than one language to communicate. These people do not just use their mother tongue to communicate in their daily lives. Generally, they use the combination of their mother tongue and another language serving different purpose. It has become so common that it allows people to switch or mix more than one language in their communication. However, this kind of way of speaking is also addressed by several factors from where and when the communication takes place to special situations that may be there and influences the use of language.

The use of more than one language certainly has its purpose, namely to build good communication based on social factors of interaction such as

communication functions and topics discussed. This phenomenon is also found in Indonesia where there are at least two languages spoken by the community, namely regional languages and Indonesian. Regional languages are used as a means of communication for local communities that generally come from the same regions, tribes, and ethnicities so the scope tends to be small. Indonesian is the national language spoken by the whole community as the language of unity. Of course, Indonesian become a formal language that is used to cut discrepancies over the many differences in regional languages spread in Indonesia. This allows people to still communicate well even if they come from different areas and far away. In addition, bilingual skills are often added with mastery of other languages, namely English which gets the highest throne as an international language. People tend to prioritize mastery of English so that they can establish communication with others around the world.

In Indonesia, there are many phenomena of code-switching and code-mixing. It has become an inevitable part of the wider community both in the real world and in the social media. The rise of today's media makes code even more interesting to learn, including by foreigners who feel more like they use Indonesian and the local language (traditional) instead of their native language. One of them is Arnold Aristarkhov or people know him as Jro Putu Arnold, a Russian Youtuber who now lives in Bali and mostly uses Indonesian to communicate. However, it is often found that he uses English daily and also in videos uploaded on his YouTube channel. The researchers intend to analyze the code-switching and code-mixing he uses because of course there is a difference between foreigners who speak Indonesian and Indonesians who speak foreign languages and often change the code when speaking.

Literary Review

Humans must utilize language whenever they engage with others, especially members of society, wherever they are. Without language, people would seek for

unsolved issues to carry out their activities or engage in conflict with others. There is no human or tribe other than language. The role of a word among humans in this life is very important. Linguistic learning reveals that vocation or society cannot be separated according to what is investigated. This developed into sociolinguistics but sociology of language. "Sociolinguistics is the study of the qualities of speech variety, its functional characteristics, and its regulatory characteristics since the three are continually interacting, altering, and exchanging each other in collegiate society," states Fishman in Chaer and Agustina (2004). In addition, sociolinguistics is concerned with the connection between speech and the affection of those with whom it is used, according to Holmes (2001). Numerous statistics that shed light on both how language functions and social interactions in society may be gleaned from examining how people use language in various social circumstances like community, society, but also the way that language is used to express certain facets of social identity.

Bilingualism and multilingualism are terms used to describe the phenomenon of people speaking multiple languages (Wardaugh, 1986). Bialystock (2006) gives the idea that a bilingual person is a person who speaks two languages equally and can act according to the sociocultural of both languages appropriately. Titone (1993) supports the idea that bilingualism is the ability to use two languages with completely different structures and concepts of the two languages

There are three factors that make someone bilingual: membership, education, and then regime (Hoffman, 1991). The use of French by every European family to sign their membership in the elite is an example of membership intent in action. Using English by Indonesians, Scandinavians, Germans, and Dutch people to discuss their technology, academics, or businesses is an example of discipline with regime cause. Multilingual is a common need for daily interaction in densely populated countries and societies, not an indicator of any particular cause (Hoffman, 1991). In mean words, due to the fact that the

individuals of a bilingual neighborhood vary in the potential of mastering the languages old into the community, she bears after keep capable in imitation of put in a condition where that may talk effectively. This situation leads them to conformity with operating code-switching and code-mixing.

In everyday life, people tend to use different language variations to deal with situations that are also of course different. In formal situations, people tend to use formal language, whereas in casual situations, they will use informal language.

A code is a sign of nationality that people use to talk or communicate in a particular language, dialect, register, accent, or style on different occasions and for different purposes, according to Stockwell (2002). According to Wardhaugh's (1986) concept, a code is a language system that two or more individuals use to communicate. When two or more individuals interact while speaking a language, we might refer to this as a system code. One form of this code scan may be changed to another. It is possible for a communication system to switch codes both formal and informal even from the most formal to the most informal. The code depends on the variability of the Language when used in multilingual situations according to the agreement of the people in it. Code-switching and code-mixing are one forms of the phenomenon of bilingualism.

When communicating, code-mixing is the practice of fusing one language's grammar with that of another. According to Gumperz (1977), code-mixing is the usage of one language by speakers when they are speaking in another. While code-mixing, according to Grosjean (1982), is the use of more than one language in the same utterance, whether it be a remark made in a written text, oral text, or dialogue.

In Claros & Ishartyanti (2009), Wei states that code-switching is regarded as code-switching if it occurs at or above the clause level, whereas code-mixing is considered when it occurs below the clause level. Hudson (1996) also states that, code-mixing means that one person who is fluently bilingual speaks with another

bilingual person who is fluent, changing the language without any change in situation or modification.

Hoffman (1991) distinguishes code-mixing through syntactic pathways, namely intra-sentential code mixing, intra-lexical code mixing, and involving a change of pronunciation. The emergence of other languages in the level of phrases, clauses, or sentence limits called intra sentential code-mixing. Intra-lexical code mixing actually occurs in a smaller scope, namely the word level. Words that appear in other Languages may be affixed whether it is a prefix or a suffix in the primary language used by the speaker. Involving change pronunciation is a mixing between foreign languages and phonological modifications so that it seems like the dominant language used by speakers. Meanwhile, Suwito (1985), explained the forms of code-mixing on the basis of linguistic elements as words, phrases, clauses, idioms, hybrids, and word reduplications.

Code-switching, according to Myers-Scotton (2006), is the use of two different languages in the same communication. Code-switching, which crosses the borders of words, phrases, and clauses, is defined by Herk (2012) as a change in two languages or changes in the usage of two languages in a conversation. According to Wardhaugh's (2006) view, this situation typically arises in bilingual or multilingual regions. Code-switching can be classified into two categories: situational code-switching and metaphorical code-switching. They speak one language in one context and in different situations, according to Wardhaugh (2006), who claims that situational code-switching happens when the use of a particular language change based on the conversational situation itself.

According to Hoffman (1991) the types of code-switching based on the point of occurrence or scope of language switching as intra sentential switching, inter sentential switching, emblematic switching, establishing continuity with the previous speaker. When a switch happens while remaining within a clause or sentence limit, it is known as an intra-sentential redirect. The flipping of the code

between sentences is known as inter-sentential code. Referring to Hoffman's theory, continuity occurs as a form of repetition for clarification.

According to Hoffman (1991), there are at least seven reasons for bilingual or multilingual people to switch or mix the language they use to communicate, namely: talking topic particular, quoting somebody else, being emphatic about something, interjection, repetition used for clarification, intention of clarifying the speech content for interlocutor, expressing group identity.

Research Methodology

This is a descriptive qualitative study. Data are taken from the utterances produced by Aristarkhov in his YouTube *Bule KW* channel. The researchers watched the videos carefully to find the statements or utterances that contains code-mixing and or code-switching. Then, the spoken data were transcribed. The transcription texts became basic data to be analyzed.

The researchers identified the data as to whether they contain code switching or mixing. After that, they were classified as the type of code-mixing and or code-switching based on Hoffman theory as presented in the literary review. Furthermore, description of interpretation is carried out. Therefore, it can be seen what the reasons of code mixing and switching are used by Aristarkhov.

Discussion and Findings

As Schiffrin has elaborated previously, the speech act theory provides a framework to identify the condition being the base of the producing and understanding of speech acts as linguistic realization. In the short movie "Tilik," (Sumartono, 2018) the characters all performed speech act grouped into the illocutionary act. It means that the utterances they performed had their own function and were produced with clear thinking.

Based on the video uploaded by Arnold Aristarkhov on his YouTube channel, Bule KW, the researcher got 92 data from 5 videos about Bali. These videos include the following.

No	Title	Video Duration
	Keliling Bersama Bule: The Lovina Resort Bali	15.23 Minutes
	NEW NORMAL DI BALI PEMBUKAAN PERTAMA	8.01 Minutes
	PODCAST NEW NORMAL: RAHASIA TELAH DIBONGKAR! Kita Hanya Bisa Bersabar.	11.00 Minutes
	VLOG BALI: Bule Nyangkut di Laut Karena Airnya Naik	7.34 Minutes
	APAKAH BALI SEPI?? 2020 December Keliling Candidasa	8.21 Minutes

From the first video, the researcher found intra-sentential code-mixing (25), intra-lexical (9), and involving changes in pronunciation (1). Meanwhile, the 15 code-switching data are all included in the metaphorical code-switching.

The second video presents 14 intra-sentential code-mixing. In comparison, the remaining data is included in the involving change of pronunciation code-mixing. Then from the third video, all are classified in intra-sentential code-mixing.

In the fourth video, 10 are classified as intra-sentential code-mixing, 2 intra-lexical code-mixing, and 1 involving change pronunciation were found. In it, there are no code-switching data found.

Seven data are found in the fifth video with 5 code-mixing and 2 code-switching. The five data were categorized in intra-sentential code-mixing, and each included in metaphorical and situational code-switching.

Code-Mixing

a. Intra Sentential

Intra sentential code-mixing can be interpreted as the presence of insertion in a different language in the form of a word, phrase, or clause in an utterance.

Examples:

"Hello, guys! *Sekarang kita mau lihat* **villa four bedrooms**, *tempat yang paling mewah, paling keren di* the Lovina Resort." (Data 12)

"Jadi pas banget kalau kalian ke sini ngajak keluarga atau temen-temen karena di sini ini ada **four bedroom, guys, four bedrooms**" (Data 2)

There is a phrase that Arnold said, "four bedrooms villa" and "guys". A phrase in different language inserted in the Indonesian utterance, then it is classified as intra sentential code-mixing.

b. Intra Lexical

Intra-lexical code-mixing is mixing between one language and another at the lexical level. Generally, it can be classified as a hybrid.

Examples:

Kitchen-*nya keren banget sih.* **Kitchen**-*nya mantap*, **guys**. (Data 71)

*"Jadi, tadi gue sempet nge-***live** *di sana*, guys." (Data 76)

In the first example, he used the word "kitchen" followed by suffix –nya which means 'that belongs to'. The second statement above occurred after Arnold showed a beach and had done a live video broadcast from the beach. Arnold Aristarkhov combines the word "live" which incidentally is in English with the Indonesian affix nge- (informal) or me- (formal form) which means to do something. So, there is a kind of blend that is "nge-live" (doing live streaming).

c. Involving Change Pronunciation

Involving change of pronunciation is better known as code-mixing at the phonology level.

Example:

"*Sekarang kita mau lihat* **spa**, **spa** *yang ada di* Resort de Lovina, **guys**. *Langsung kita gaskan dan kita lihat seperti apa sih* **spa**-*nya*."

Involving change of pronunciation can occur when there is a word/phrase/speech that is similar from one language to another and also has the same meaning whether it is an absorption language or not. The statement above is one of them.

Arnold uses the word "spa" which is English, but it has also been absorbed into Indonesian with the same writing and almost the same pronunciation.

Code-Switching

a. Metaphorical

Metaphorical code-switching is a type of code-switching where there is no change in the situation when the code changes. In other words, metaphorical code-switching occurs in a monotonous situation and atmosphere.

Example:

- "**Damn, guys!** *Sumpah, ini baru namanya kamar tidur yang bener-bener gede, bener-bener nyaman, bener-bener wow banget.*" (Data 80)

Exclamations of "Damn, guys!" as an opening speech in the data above, appears as a form of expression of Arnold's admiration for the facilities at The Lovina Resort which he has just introduced. The exclamation can be considered as a different sentence so that the utterance is included in the code-switching. Meanwhile, the types of code-switching in the form of dialogue tags, exclamations, and the like are classified as emblematic code-switching.

b. Situational

Code-switching caused by a change in situation is known as situational code-switching. This change in situation is generally caused by the presence of other people so that someone does language switching.

Example:

(Local people said, "Hello.") Arnold: "**Hello**."

The word "Hello" presented in the data is spoken by Arnold to respond to people's greetings who use English. Arnold's answer belongs to the type of establishing continuity which is caused by the situation (situational) due to the arrival of other people so he switches from first explaining the situation using Indonesian, then answering greetings using English.

Reason of Code-Mixing and Code-Switching

The laws of nature teach us about cause and effect. In the process of a phenomenon occurring, some things precede and become a factor in the occurrence of the phenomenon. Likewise, in the study of linguistics, including the phenomena of code-mixing and code-switching. From the data, there are several reasons of code-mixing and code-switching that used by Arnold Aristarkhov.

a. Talking About Particular Topics

To discuss a particular topic, someone often chooses terms that are easy to use and easy for others to understand even though the terms come from different languages.

Example: " **Hello, guys!** *Sekarang kita mau lihat* **villa four bedrooms**, *tempat yang paling mewah, paling keren di* the Lovina Resort."

From this utterance, Arnold uses the expression "Hello, guys!" as a greeting to the audience. The sentence is easier to pronounce because it is simpler and has become common in society.

Next, Arnold introduced the most luxurious facilities at The Lovina Resort and he emphasized the topic in English, namely "villa four bedrooms".

b. Quoting Somebody Else

In a conversation or monologue, it is not uncommon to find quotes from other people. The example of the utterance: "*Ada* **safety box**, **safety** *box ini penting banget buat kalian semua. Semua orang kalau pergi ke hotel selalu nanya,* <u>ada</u> **safety box** *enggak*?"

The data shows Arnold cites questions from people who go on vacation and stay at hotels while pointing out the frequently asked facilities.

c. Being Emphatic About Something

Being empathic about something makes someone more expressive. Sometimes a person prefers to express feelings using a second language rather than his main language.

Example: "*Wah, kalau di* The Lovina Resort, **don't worry, they got you.**"

From this data, Arnold conveys solutions to problems that are often encountered by foreign tourists. He said, "Don't worry, they got you." to express empathy to the tourist who has experienced discomfort due to the lack of facilities at the hotel where they stay.

d. Interjection

The interjection is synonymous with sentence filler, sentence connector, and similar exclamations. Example: "**Damn, guys!** *Sumpah, ini baru namanya kamar tidur yang bener-bener gede, bener-bener nyaman, bener-bener wow banget*."

Arnold showed his admiration for the facilities at The Lovina Resort by saying, "Damn, guys!"

e. Repetition

Repetition usually use to clarify something. This is what we know as repetition for clarification. Repetition can be in the form of words, phrases, clauses, to sentences.

Example: "*Sebelum kita naik ke atas, kita mau lihat taman*, garden." (Before we go upstairs, we want to see the *taman*, garden.)

Arnold said he would see the "taman" and then repeated the word "garden". If the viewer of the video is Indonesian, of course, there will be no problem even if it is not followed by the word "garden". However, the video was likely watched by foreigners as well so the repetition will help them understand what Arnold is saying more easily.

f. Intention of Clarifying the Speech Content

This type of reason does repeat in two languages, but there are modifications in both sentence structure and pronunciation.

Example: "On the way back to the hotel, guys. *Kita mau balik ke hotel,* guys."

The two sentences in the data show the same essence. However, there are differences in sentence structure between English and Indonesian.

"On the way back to the hotel, guys." This sentence has no subject, and "on the way" means on the way to the hotel. While the second sentence, "*Kita mau*

kembali ke hotel, guys." (We're going back to the hotel, guys) The sentence has the subject "kita" which means "we" and is followed by the word "want" which means will (have not done).

However, the interpretation of the two sentences is more or less the same, namely, he will return to the hotel.

g. Expressing Group Identity

In simple terms, expressing group identity can be defined as the use of certain words, terms, or utterances that indicate one's identity. We often meet people with certain professions speaking and expressing themselves according to their environment. This is also inseparable from the factors that cause code-mixing and code-switching.

Knowing the fact that Arnold Aristarkhov is a content creator who is active on YouTube and TikTok, it is no wonder that he also shows this by the way he speaks. Often there is an insertion of the word "guys" as either a greeting or a tag. This is very commonly done by Indonesian content creators so that people already think the word "guys" can be used to identify YouTube and TikTok users.

Conclusion

Arnold Aristarkhov in his YouTube content uses code-mixing more than code-switching. Based on the data found from five videos with the theme of Bali Post Pandemic, there were 75 utterances with code-mixing classified as intra sentential, intra lexical, and change of pronunciation. This classification of code-mixing types is in accordance with Hoffman's theory. Suwito classified six levels of code-mixing, only one of which had no data, namely idioms.

While the code switching data are dominated by metaphorical code-switching while there is only few situational code-switching. Looking at the four types of code-switching classified by Hoffman, all of them are in the data, both intra-sentential, inter-sentential, emblematic, and establishing continuity.

In the data that has been analyzed based on Hoffman's theory, it was

found seven reasons why Arnold Aristarkhov code mixed and code switched. They are talking about certain topics, quoting other people, being emphatic about something, interjection, repetition, intention of clarifying the content of speech, and expressing group identity.

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