

Mix Codes on *Tuah Kreasi* Youtube Channel

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ABSTRACT

Language is a communication tool that has an important role in human life as a social entity, especially in interacting and communicating. This study aims to describe the forms of code mixing and the factors that cause code mixing in the content of the *YouTube* channel *tuah kreasi*. This study uses a qualitative approach with a descriptive method. The research data is in the form of speech that contains mixed codes obtained from several videos on the *YouTube* channel *Tuah Kreasi*. The data collection technique is carried out through the observation and record method, while the data analysis technique uses the Miles and Huberman model which includes data condensation, data presentation, and conclusion drawn. The results of the study showed that twenty-eight code mixing data were found consisting of code mixes in the form of words, phrases, and clauses. The most dominant form of code mixing is mixing code at the word level as many as fourteen data, followed by mixing code at the phrase level as many as eleven data, and mixing code at the clause level as many as three data. The code mix found consists of mixing code in that involves regional languages and mixing code outside that involves foreign languages, namely English, Arabic, Javanese, and Korean. English is the most dominant language used with a total of twenty data, then Arabic five data, Javanese two data, and finally Korean one data. The factors that cause code mixing include speaker factors and linguistic factors. The most dominant factor is the linguistic factor with a total of eighteen data, because it relates to the need for speakers to convey meaning precisely, specifically, and efficiently, especially in the use of scientific, technical, and popular terms. Meanwhile, the speaker factor only amounted to ten data, because it was related to cultural background, language habits, social identity, and communication style of the speaker. Thus, the phenomenon of code mixing on the *tuah kreasi* youtube channel reflects the dynamics of language use in a bilingual society which is influenced by the development of social media and globalization.

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1. INTRODUCTION

Language is a communication tool that has an important role in human life as a social entity, especially in interacting and communicating. Along with the development of technology, the delivery of information is not limited to speaking language directly, but the level of communication has blended into one forum known as social media. Social media is a device in the form of an internet-based application that provides services for its users to be able to interact, be creative, and build cooperation virtually. This is in line with Nasrullah's opinion, (Pitri & Riansi, 2024), explaining that social media is a medium on the internet that allows users to interact, collaborate, share, communicate with other users and create social relationships virtually.

Language The use of Indonesian as a colloquial language is very important in many fields, such as education, ethnicity, and culture. In the field of education, Indonesian as a colloquial language provides equal access for students from different ethnic backgrounds. The use of the dominant national language in the education system can increase student participation in preserving regional languages through a bilingual approach. In the context of Indonesia, which is a multicultural and multiethnic country with more than 700 regional languages, the importance of having one national language that is able to combine all elements of society into a very urgent need since the beginning of the national movement (Astawan et al., 2025). Its daily use promotes tolerance and unity and reduces ethnic conflict by providing neutral language for social interaction.

Social media is a place that can make it easier for users to share, and interact with each other without any location restrictions. Social media also supports direct interaction between people and groups without location restrictions. One of the two functions of social media is: 1. Communication, With social media, people can communicate directly either by words, voices, or videos easily even though they are very far away. 2. Information Sharing, social media can help its users in spreading news, content, or personal opinions to many people easily.

Teguh Prasetyo or better known as Praz Teguh born June 10, 1991 is an Indonesian stand-up comedian, actor, musician, and content creator. Praz Teguh became known after becoming one of the *finalists* in the fourth season of Kompas TV's *Stand Up Comedy Indonesia* in 2014. He was the first single comedian from West Sumatra to participate in the competition. In 2012 Praz Teguh won 2nd place in the second season of *Street Comedy*. He is often a *guest star* of *Stand Up Nite shows* in various communities and is also invited to fill in several *Stand Up Comedy Shows* and *Battle of Comics* on national TV stations such as MetroTV. Praz became known after participating in the fourth season of the Indonesian *stand-up comedy* Kompas TV in 2014. Praz is known for his expressive, courageous, and total act out ability to convey his comedy material when on stage. Praz also recorded his own history and achievements in the SUCI 4 event, namely having to experience a *close mic* twice. In 2022, with high total audience exposure on *youtube* as a popular *podcaster*, Deddy Corbuizer invited Praz to work together and become the second host on his *youtube channel* Deddy Corbuizer, since then Praz has gotten a regular program on *Deddy Corbuizer's channel* as a *host*, and finally in September 2023 the regular program was named a *podcast* Tongue shaking.

PWK also brought Praz to be one of the *podcaster* famous in Indonesia, and the culmination of the PWK program presented by Praz received an award *Favourite Digital Talkshow Content* On the *Flip Flop Awards* in 2024. While at the peak of his career as a *podcaster* in PWK and *Goyang Lidah*, Praz reactivates *channel youtube* his personal name *Tuah Kreasi* was previously named *channel youtube* Praz Teguh in 2022. *Channel* *Tuah Kreasi* has managed to reach 2 million *subscriber* di *Youtube* and has a total of 150 followers on Instagram. This success cannot be separated from the appeal of its programs, which regularly present popular guest stars such as Salma Salsabil, Marion Jola, as well as Xaviera Putri and dr. Dion. In this regard, code mixing is one aspect of bilingual society. Therefore, a speaker in a bilingual society is almost impossible to speak one language in its entirety without using another. Nababan (Fidela et al., 2024), argues that code mixing is a state of another language when one mixes two or more languages in a language action without anything in that language situation that demands the mixing of that language.

The phenomenon of mixing codes in the *YouTube channel* of *tuah kreasi* can be found in various contents, such as: 1. Chase Deposit- it turns out that eating *micin* doesn't make us stupid, 2. Gathering Point- Indra jegel *reviews* of *Tikum* residents' outfits to the roots, 3. Gathering Point- from the story of the Prophet, flat earth, to learning the *tadabbur* of the Qur'an with Ustadz Felix, 4. Gathering Point- Suddenly the discussion becomes serious and stupid, 5. Gathering Point - Residents were amazed by Xaviera and Doctor Dion's ambitions. The five pieces of content not only feature entertainment, but

also represent various fields that show the use of language in a variety of ways. For example, on content. Chase Deposit- it turns out that eating micin doesn't make us stupid, mixed codes appear in the context of health, then in the content of the Gathering Point- Indra jegel *review of* the outfit of the tikum residents to the roots, the mixed code appears in the field of clothing, then in the content of the Gathering Point - from the story of the Prophet, flat earth, to learning *tadabbur* Al-Qur'an with Ustadz Felix and Titik Kumpul- Suddenly the discussion became seriously stupid, the phenomenon of mixed codes related to the religious and intellectual fields where certain terms were used to strengthen the meaning in conveying the message. Also, in the content of the gathering point- the people are amazed by the ambition of Xaviera and Doctor Dion to mix the code occurs in the context of education and professionalism which shows how foreign languages are used to describe intellectuals.

This research is very important to identify how globalization through English impacts Indonesian cultural identity, which is commonly found in casual and informal views on *digital platforms*. Without this understanding, people can lose understanding of how traditional cultures such as family values or local jokes mix with international *trends*, potentially enriching or threatening local culture. Based on the background that has been described, the formulation of the problem in this study is the forms of code mixing contained in the *Tuah Kreasi youtube channel* and the factors that cause the code mixing on the *Tuah Kreasi youtube channel*.

2. METHODS

The type of research used in this study is qualitative research. Molly, (Yunidar & Bakari, 2024), states that qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from observed behaviors. Strauss and Corbin (Safarudin et al., 2023), defines qualitative research, which is a type of research whose findings are not obtained through statistical procedures or other forms of calculation. The researcher chose qualitative research because it serves to describe linguistic phenomena that occur naturally in videos *Youtube di Channel* Luck of Creation without manipulating data.

The quality of research instruments is related to the validity, reliability of the instruments, quality and data collection related to the accuracy of the methods used to collect data (Sugiyono in Juniansyah et al., 2020). In this study, the research instrument or tool is the researcher himself. Because, researchers play a direct role in the process of data collection, analysis, interpretation, and drawing conclusions. In order for the research to be more directed, researchers use *Telephone* as an auxiliary instrument.

In this study, the researcher followed the data analysis model technique of Miles and Huberman (Scott, 2013) namely: data condensation (*data reduction*), data presentation (*data display*), and drawing conclusions (*conclusion drawing/verification*). This data analysis is carried out simultaneously with the data collection process, meaning that these activities are also carried out during and after data collection. The data collected in the form and factors that cause the code mix, the researcher analyzes it completely so that conclusions can be drawn about the form and factors that cause the code mixing in *channel youtube*

3. FINDINGS AND DISCUSSION

The results of the research obtained are the answer to the problem formulation, namely to describe the forms of code mixing based on the theory of Jendra (2014), and the factors causing the occurrence of code mixing based on the theory of Suandi (2014), which is contained in the content of the *YouTube channel* *Tuah Creation*. To facilitate the presentation and analysis of the data, the researcher used initials for each speaker involved in the conversation. The initials are arranged in their entirety based on the speakers contained in the research data, which are presented in the following table:

Table 1 List of Speakers

No	Initials	Full Name	Remarks
1	PT	Praz Teguh	Host
2	AA	Abdur Arsyad	Host
3	AK	Ari Kriting	Host
4	BUT	Mamat Alkatiri	Host
5	SH	Sadiq Haha	Co Host
6	dr. T	Doctor Tirta	Guest Stars
7	Dr. D	Doctor Dion	Guest Stars
8	IJ	Indra Jegel	Guest Stars
9	HJ	Habib Jafar	Guest Stars
10	UF	Ustadz Felix	Guest Stars
11	XP	Xaviera Putri	Guest Stars

Based on Jendra's (2014) theory, code mixing can be classified into three forms, namely code mixing at the level of words, phrases, and clauses. The presentation of the data is as follows:

Mix Code at Word Level

Date 1:

(SH) : *Why do doctors not maintain the sugar content at all?*

(PT): *Right.*

(dr. Q: *Do you know more?*

(PT) : *He said diet, he said exercise*

The conversation above is on the topic "Chasing Deposits, it turns out that Eating Micin doesn't Make Us Stupid". The data includes mixing codes into it because it involves elements of regional languages into Indonesian speech. The word *mas* which is a greeting in Javanese culture, this greeting is used for men of the same age, younger or older as a form of politeness in communicating. In addition, the use of the word *mas* in the conversation serves to create a more familiar and relaxed atmosphere but still polite, so that the speaker and the opponent become close in informal conversation situations. The data is influenced by speaker factors, the use of the word *mas* by Doctor Tirta is due to the background of Doctor Tirta who comes from Surakarta (Solo), Central Java. The background culture influences the way Doctor Tirta communicates, so that regional greetings appear naturally in Indonesian speech.

Dates 2:

(dr. T) : *This is an example of him who doesn't like duren and even doesn't have duren in front of him, his friends for example dr. Dion again told Duren that he could vomit out. That's why it is said that the intestines are very complicated. It's very complicated.*

(PT) : *That's why it's called the second brain.*

(dr. Q: *Yes.*

The discussion above is on the topic "Chasing Deposits, it turns out that Eating Micin doesn't Make Us Stupid". The conversation above is included as a mixture of codes into the form of words, because of the insertion of regional language elements into Indonesian speech. Namely, the word *ruwet* comes from the Javanese language which means complicated or difficult. The use of *complicated* words in conversation can serve to emphasize meaning compared to the equivalent in Indonesian.

The use of *complicated* words in this data is influenced by speaker factors, such as cultural background and language habits in daily communication. The use of the word *complicated* by Doctor Tirta is related to his background from Surakarta (Solo), Central Java. In casual conversation, the speaker usually chooses local vocabulary that is considered more expressive and better able to

describe the situation in question compared to words in Indonesian. The use of the word *complicated* also describes Doctor Tirta's spontaneous and intimate communication, so that the atmosphere of the conversation in *the podcast* feels more communicative.

Mix Codes at the Phrase Level

Dates 3

(dr. T) : *So it's not MSG that makes you addicted, but your body's response that thinks, wow, this is a taste that makes it really comfortable, so it's comfortable food. For example, if you are sick, there are some people who are sick, they love onion soup.*

(PT): *Yes.*

The conversation above is on the topic "Chasing Deposits, it turns out that Eating Micin doesn't Make Us Stupid". In the data above, there is a mixture of codes outside the form of phrases, namely the use of the phrase "*comfortable food*" which comes from English and is included in Indonesian speech. The phrase consists of the word *comfortable* which means comfortable and *food* which means food. In the conversation, this phrase is used to refer to food that makes a person feel calm, comfortable, and has a certain emotional meaning, especially when they are sick or in poor condition. The phrase was used by dr. Tirta said that there are certain foods that can make a person feel calm and comfortable, so that the person likes it more.

The use of the phrase *comfortable food* in this data is influenced by linguistic factors. Because the choice of words in English is considered more practical and better able to explain the concept better than if it is explained with a longer Indonesian phrase. In addition, the term is commonly found in conversations about nutrition, health, and cuisine. So that its use is considered easier to understand by people who listen.

Dates 4

(PT) : *I have used 4 podcasts.*

(AK): *No, I asked.*

(MA) : *Supaya worth it*

(PT) : *Worth it.*

The conversation was on the topic "Gathering Point, Indra Jegel *Review of Tikum Residents' Outfit to the Roots*". The conversation above contains a mixture of code outside the form of the phrase, namely the use of the phrase *worth it*. This phrase comes from English and is used in general to state that something is considered worthy. This phrase consists of the word *worth* which means worth or worthy, and the word *it* which serves as a pronoun to refer to something that is being talked about. In general, the phrase has an assessment meaning because it is used to judge an action, decision, or object based on the benefits obtained. In the context of the conversation above, the phrase *worth it* is used to state that using the clothes is not in vain because it has provided benefits according to the purpose of its use. The speech was then supported by Praz Teguh who repeated the same phrase as a sign of approval of the judgment of his interlocutor. In addition, the use of the phrase *worth it* in the conversation above can give a more concise and expressive impression when compared to its Indonesian equivalents such as commensurate or feasible.

The use of the phrase *worth it* in this data is influenced by linguistic factors. This is because the choice of words in English feels shorter and more expressive compared to their Indonesian equivalents such as decent, worthwhile, or worthwhile. In addition, this phrase has become a phrase that is often used in everyday conversation to state that something provides benefits that are worth the effort or expense that has been spent. Using these phrases makes it easier for the speaker to convey meaning in a shorter and more effective way, so that it fits into a relaxed conversational atmosphere.

Mix Code at the Clause Level

Dates 5

(HJ) : *Mamat sings wrong, let alone recite.*

(MA): *This is English, the language of the Qur'an is different, Habib. But in this life we should not worry about the thing?*

(HJ): *Right.*

The data above is on the topic "Gathering Points, Suddenly the Discussion Becomes Seriously Stupid". In the data above, there is an outward code mix at the clause level, namely the use of *the don't worry about the thing* clause that comes from English. This clause consists of *don't* which serves as an auxiliary verb for the form of prohibition, *worry* which means worried, *about* which means about, and *the thing* that refers to it. This clause has the meaning of don't worry about it. Structurally, this clause has a predicate in the form of a worry verb with an implied subject *you*, so it is an imperative clause.

The causative factors for the use of clauses are influenced by linguistic factors. This is because the clause is used to convey a message of comfort and calm to the opponent in a short manner. Even though there is an equivalent in Indonesian such as *don't worry about it*, the speaker still chooses to use English because it is considered shorter and able to convey the meaning of speech effectively. In addition, the phrase has become one of the most popular expressions in daily communication so that its use can make it easier to convey messages.

Dates 6

(MA): *The Tahzan.*

(HJ) : *La Tahzan Innallaha ma'ana.*

The conversation took place on the topic "Meeting Point, Suddenly the Discussion Becomes Serious and Stupid". The above conversation has a mixture of outward codes in the interpretation of the clause, namely the use of the clause *La Tahzan innallaha ma'ana* which comes from Arabic and is inserted into Indonesian this clause consists of *la tahzan* which means do not be sad and *innallaha ma'ana* which means actually Allah is with us and the subject is implied, has your meaning. Overall, these expressions can be used to give encouragement, calmness, and confidence to a person to remain strong in the face of difficulties.

The use of the phrase *La Tahzan innallaha ma'ana* is influenced by the speaker factor. This is due to the speaker's religious background and the habit of using religious expressions in daily communication. In addition, the phrase also gives a religious impression and strengthens the emotional meaning in the delivery of speech.

4. CONCLUSION

Based on the results of the analysis of videos on *YouTube* content of *tuah kreasi*, as many as 28 data were obtained that contained the phenomenon of code mixing in oral communication. Based on the overall data, the code mix at the word level totals 14 data, phrases amount to 11 data, and clauses amount to 3 data. Thus, the most dominant form of code mixing is the word state, then the phrase, and the clause. In addition, in this study, the code mix consists of several languages, namely English, Arabic, Javanese and Korean. English is the most dominant language in this study with a total of 20 data, then Arabic with 5 data, Javanese with 2 data, and finally Korean with 1 data. Based on the theory put forward by Suandi (2014), the factors that cause code mixing in this study are divided into two, namely the speaker factor and the linguistic factor. Based on the results of the research, the dominant factor is linguistic factors because it is related to conveying meaning precisely, briefly, and specifically, especially in the use of scientific, technical, and popular terms. Meanwhile, the speaker factor arises because it is related to social and cultural backgrounds, language habits and communication styles of speakers in casual and informal situations. Thus, it can be concluded that mixing codes in *youtube*

content is a linguistic phenomenon that arises as part of the speaker's communication strategy in conveying messages. This phenomenon is not only influenced by linguistic aspects but also by the characteristics of speakers and contexts in digital media.

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