

## Code-Mixing Used by Najwa Shihab and Maudy Ayunda in the Youtube Video Entitled "Catatan Najwa Bersama Maudy Ayunda"

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**Abstract:** In sociolinguistic principles, every speaker will realize the important of choosing language variations according to the social context and grammatical correctness. Considering that the use of English is a trend, nowadays, young people are more likely to use Code-Mixing between Indonesian and English. We agree that the use of code-mixing will enrich not only the variety of language but also emphasize meaning. This research aims to analyze the use of Code-Mixing Used by Najwa Shihab and Maudy Ayunda in a YouTube video entitled "Catatan Najwa Bersama Maudy Ayunda". This research uses qualitative descriptive method, which describes the data collected and analyzed. The data collection technique used in this research is through documents which are formal records, books, articles and other information materials that are related to problems or archives. Based on the research results, it can be explained that Maudy Ayunda uses Code-Mixing more often than Najwa Shihab. Maudy Ayunda used 69% code switching and 73% code mixing while Najwa Shihab used 31% Code-Switching and 27% Code-Mixing. The reality is that Maudy Ayunda uses code-switching and Code-Mixing more often because she is a guest speaker invited by Najwa on her YouTube channel so that Maudy speaks more than Najwa Shihab. In addition, Maudy Ayunda has a background where she studied abroad at Stanford University, which makes her usually speak English, resulting in the phenomenon of Code-Switching and Code-Mixing.



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## INTRODUCTION

In the modern era heavily influenced by strong globalization as it is today, language serves as a method that is not instinctual for humans to convey ideas, emotions, and desires through consciously created symbols. Additionally, language is one of the institutions through which humans communicate and interact using arbitrary auditory symbols based on its nature. The relationship between language and society cannot be denied. We must be aware of the importance of language in conveying views, feelings, and knowledge to the surrounding community or other individuals.

Everyone acknowledges the importance of language, especially in interactions between two speakers, whether for calling, greeting, or expressing thoughts. Essentially, when we start interacting with others, the focus is on using friendly and respectful forms of address for the person being addressed. This means using polite and courteous language. Language politeness is the mastery of language etiquette within a society or culture. Among the practices of politeness in a society or culture is the use of appropriate pronouns so that the speaker is not perceived as rude or uncouth. At the same time, it plays a role in strengthening relationships and creating a friendly atmosphere between the speaker and the interlocutor.

In sociolinguistics concept, language politeness used in society should be preserved, used, and maintained in its usage to ensure politeness and language etiquette are upheld (Chaer & Agustina, 2004). In general, people who are adept at using refined and polite language are considered to have good manners. Meanwhile, those who use coarse or impolite words are labeled as displaying undesirable behavior (Abdullah, 2017). Sociolinguistics is an interdisciplinary field combining sociology and linguistics. This discipline explains human's ability to use language rules appropriately in various situations. The understanding of sociolinguistics in the book "*Sosiolinguistik: Perkenalan Awal*" (Chaer & Agustina, 2004) states that sociolinguistics is concerned with the actual details of language usage, such as the description of language use patterns or dialects in certain cultures, language or dialect choices made by speakers, topics, and conversational contexts (Suratiningsih & Cania, 2022).

Recognizing the importance of language as a communication tool in society, it is not surprising that in every curriculum development at all levels of education, from elementary education to higher education, Indonesian language lessons are always present (Pujiono, 2014). They are never removed or replaced. Instead, curriculum developments that align with the times bring changes in the teaching of the Indonesian language in schools. The teaching of the Indonesian language in schools is a branch of knowledge derived from Law No. 20 of 2003 (Undang-Undang (UU) Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional, 2003), which includes several important aspects. Education is a conscious and planned effort, which means that education in schools is not a haphazard process, but a goal-oriented process where everything done by teachers and students is directed towards achieving specific objectives, especially in the teaching of the Indonesian language in schools (Sihombing & Sauri, 2021).

Several previous researches about code-mixing have been conducted by linguists. However, the research focuses on the use of code-mixing in casual setting is still rare. This research brings different example of code-mixing and its use in casual practice, where language plays its role in casual context. This research adds different perspective of sociolinguistics relates to its communicative goals.

## METHOD

This research employs a qualitative descriptive research method, wherein the author elaborates on the collected and analyzed data (Miles & Huberman, 1992). The data

collection technique utilized in this research involves documents, which encompass formal records, books, articles, and other information sources relevant to the problem or archive. The data analysis employed in this research adopts a qualitative approach, involving the collection and description of field data that contributes to providing an overall overview of the research and serves as a basis for discussing the research findings (Nunan, 1992). The data was collected from YouTube video entitled Catatan Najwa Bersama Maudy Ayunda (YouTube, 2019).

## **RESULT AND DISCUSSION**

### **A. Code-Mixing Application in Sociolinguistics**

Sociolinguistics is a branch of language science classified under macro linguistics (macro-linguistics). Sociolinguistics is a combination of two different disciplines (sociology and linguistics) but closely related. However, the object of research in sociolinguistics is not sociology (the research of the nature, behavior, and development of society) but language. So, sociolinguistics and social linguistics are two different disciplines with different objects of research. One examines language, and the other examines social and societal conditions. Therefore, when someone speaks to others, in addition to the language issue itself, others should also be considered. By paying attention to sociolinguistics, issues of language inappropriateness in its social context can be minimized. Understanding the principles of sociolinguistics makes every speaker aware of the importance of selecting language variations appropriately within the social context, in addition to grammatical structural correctness (Sihombing & Sauri, 2021).

Networks in sociolinguistics refer to the informal relationship patterns of individuals who interact regularly. There are two terms that have proven to be very useful in describing various types of networks: density and complexity. Density refers to whether the members of someone's network are connected to each other (Asrifan, 2021). In addition, general linguistics views language structurally, which includes sound structure, phonology, morphology, sentences, and discourse. General linguistics sees language as a closed system, a system that stands alone regardless of its relationship with societal structure. At the same time, in sociolinguistics, language is seen as a system related to the societal structure, inseparable from the characteristics of the speaker and the social and cultural values held by the speaker. In sociolinguistics, language is considered a social behavior used in communication. The perspective above emphasizes that language is not just a systematic sound but also the identity of the speaker, both as an individual and as a group. In addition, language is also a social or cultural product that cannot be separated from the culture itself (Anjani, 2023).

Essentially, language as a means of communication emphasizes its function in facilitating communication between speakers and interlocutors, making language play a key role in society. In line with this, experts agree that language is a social force that not only serves to convey referential information. Language can express abilities, beliefs, and speaker attributes. Language becomes the most significant marker for social identification within a group and can enhance emotional solidarity among community members. Language is another way to express oneself consciously and unconsciously. A

person's language is an important indicator of their social status, gender, educational level, and distinctive characteristics of nationality or a specific cultural group (Fadlilah et al., 2023).

In relation to societal and language issues, an anthropology expert, Koentjaraningrat states that society is a group of humans who interact with each other, and this unity of humans has various facilities that can be used by their members to interact with each other, as mentioned earlier (Koentjaraningrat, 2009). In addition, a society must also have a special bond that unites them, such as behavioral patterns and customs, and of course, a means of communication, which is language. Furthermore, language, as discussed above, is closely related to identity, both individual and group identity. In other words, language is one of the identities of a society (Heriyanto, 2017).

The research of language encompasses language variations viewed from the perspective of language usage. It can be understood that an individual uses a certain type of speech in specific situations, and they can choose which language to use. Similarly, changes in language that occur within a society. The use of language and speech will vary depending on different contexts and situations. Therefore, communication has many goals that leave a direct impression. Communication goals include forming social relationships, responding to something, concealing intentions and feelings, seeking and providing decisions, teaching someone to do something, problem-solving, playing social roles, pleasing others, and more (Abdullah et al., 2017).

In the past, before getting acquainted with the English language, Indonesian society often used a combination of two languages: Indonesian and their regional language when speaking. For example, the people of North Sumatra used Indonesian and the Batak Toba language in their speech, such as "*Pinjam dulu, hepengmu*". This statement is popular among Batak people; it is not written in books but it's common in daily conversation. In this sentence, "*hepeng*" is a Batak Toba word that means money. The sentence in Indonesian would then become, "*Pinjam dulu, uangmu*". However, in this technologically advanced era, young people tend to use Code-Mixing between Indonesian and English, as the use of these two languages is seen as a trendy and modern way of communication. English is the first international language used worldwide because it is considered relatively easy to learn and is used by everyone.

When someone uses a single word or phrase from one language, it is called Code-Mixing. The process of combining two or more languages into a single discourse for a specific purpose is called Code-Mixing. A code is a speech system whose language elements have distinctive characteristics according to the speaker's background, the relationship between the speaker and the interlocutor, and the existing speech situation, usually taking the form of language variants actually used for communication by members of a language community. When someone uses a single word or phrase from one language, it is called Code-Mixing. The process of combining two or more languages into a single discourse for a specific purpose is called Code-Mixing (Suratiningsih & Cania, 2022).

Teenagers use Code-Mixing when they have a vocabulary in English. Some factors causing code mixing and code switching are based on age, gender, speakers and

interlocutors, social communities, situations, vocabulary, level of education, and social status. This happens to avoid misunderstandings in communication. The phenomenon of Code-Mixing with code change in society, especially among teenagers, has become a trend or style of speaking. Bilingualism always involves the use of code mixing in everyday conversations. The phenomenon of Code-Mixing is most commonly used in the advertising industry today, spread across all aspects of human life, such as in leisure activities, politics, education, economics, and social life. This phenomenon affects TV advertisements on channels like Indosiar, for example. Code-Mixing phenomena can involve words and sentences in both the headline and the content of television ads. Every day, people watch TV, and ads are constantly consumed. Many manufacturers showcase their products every day through TV ads because television advertising can reach potential buyers anytime and anywhere (Herman et al., 2022).

Code-Mixing has a main code included in the language, which serves the function of autonomy. Meanwhile, other codes are mere fragments without functioning as a code. For example, in a speech act in Indonesian, it is common to insert words from one's regional language, and this can be described as Code-Mixing. Meanwhile, Code-Mixing is the act of using more than one or two languages with different varieties in a speech act within one community (Chaer & Agustina, 2004). The same definition is also proposed by Sumarsih (Sumarsih et al., 2014), stating that Code-Mixing is a mixture between two or more languages in which there is a dominant language and it is inserted with a different language to make it sound cool and to adapt the context to the audience or listener. Code-Mixing is the blending of language varieties into a more frequently used language in speech acts and the insertion of a different language to add emphasis and adapt the context to the interlocutor (Yohana & Nurhayati, 2021).

In the social context, Code-Switching and Code-Mixing occur when someone switches from one language to another in their communication. Similarly, Code-Switching and Code-Mixing occur in literary works that represent multilingual societies, both in novels and films. Essentially, the conversations that take place in films are not much different from real-life conversations when it comes to Code-Switching and Code-Mixing. Both Code-Switching and Code-Mixing convey values, social attitudes, and contain essential elements of the speaker's message. Therefore, the purpose of Code-Switching and Code-Mixing should not be eliminated in translation. The shift from Indonesian to another language, particularly Javanese, translated into English in the form of subtitles, is increasingly common in the Indonesian film industry. Code-Switching from Javanese to Indonesian is more commonly used than Code-Switching from English to Indonesian because Indonesian and Javanese are closely related languages and are part of the same language family (Swandani et al., 2022).

#### **B. Analysis of Code-Mixing Used by Najwa Shihab and Maudy Ayunda in the YouTube Video Entitled "Catatan Najwa Bersama Maudy Ayunda"**

In the current era of globalization, technological advancements continue to shape human life. With such technological progress, code-switching and code-mixing events are bound to occur. The evolution of technology has created media that

facilitates human interaction and connection with people from around the world, particularly through social media. Social media has become a communication tool for people, serving not only as a means of communication but also as a platform for information dissemination. Many individuals from diverse backgrounds and cultures use social media, leading to a variety of languages being used and even influencing language usage in everyday life due to the impact of social media (Eliastuti et al., 2023).

The diversity of social media users with different cultural backgrounds has led to the emergence of various languages being mixed on social media, even becoming a common practice in the real world. This phenomenon has been influenced by the language encounters that occur on social media. Various social media platforms have proliferated, each serving its specific purposes. YouTube has become one of the most popular social media platforms among the public. YouTube, as part of the social networking category within the realm of social media, has had various effects and impacts on its users.

YouTube is a platform for uploading and watching videos online, with video durations that can vary widely. Additionally, YouTube offers features that make it user-friendly, such as video annotations, autoplay, video speed control, video downloads, and automatic language translation for uploaded videos, among others. It is these features that have made YouTube highly appealing to the public. There are several types of content available on YouTube, including daily vlogs, travel vlogs, food vlogs, relationship vlogs, beauty and lifestyle vlogs, kids' vlogs, cinematic vlogs, and podcasts. In recent years, there has been a significant increase in podcast content from various YouTube user accounts (Zahra et al., 2022).

In 2021, according to Statista research, YouTube users were predicted to increase to 1.8 billion people. This increase is attributed to the growing value of YouTube, which has evolved from a platform solely for sharing and entertainment into a place for learning and sharing information. According to Think with Google, 86 percent of YouTube users access the platform to obtain information that is currently "trending" or viral. In the context of education, YouTube has become one of the most popular social networks. YouTube content that is rich in information and presented in the form of discussions between hosts and guests, particularly podcasts, is currently in high demand.

Podcasts are audio recordings of discussions on specific topics, such as education, travel, or current issues, initially in audio format. Podcasts are commonly found on various sharing sites like iTunes and Spotify, but over time, they have evolved into video content on YouTube. One of the advantages of podcasts is their reusability and the ability to replay them, making them accessible at any time and from anywhere, as they can be viewed directly or downloaded. Additionally, podcasts are not limited to specific technologies and can be played on various devices such as MP3 players, MP4 players, smartphones, laptops, and other media. Another advantage is that they are easy to distribute, as each piece of content has a different website address that can be shared on various other social media platforms such as Facebook, WhatsApp, Instagram, and others (Kasatriyanto & Wibowo, 2021).

In Indonesia, there are many famous YouTubers like Najwa Shihab, BimoPD, Ferry Irwandi, Deddy Corbuzier, and others. However, the author would like to analyze one of them, which is Najwa Shihab's Podcast. Why Najwa Shihab's Podcast? Firstly, her videos have a large viewership. Secondly, she always provides motivation in her videos. Thirdly, she is a public figure whose words are highlighted, and lastly, she is known for frequently using Code-Mixing in her conversations (Indah et al., 2021).

The results of this research show that in the video titled "*Catatan Najwa Bersama Maudy Ayunda*", both speakers tend to engage in Code-Mixing and external Code-Switching. The conversation between both speakers is informal, and formal language is less dominant, leading to the use of informal language. However, both speakers also switch between standardized and non-standardized Indonesian. The frequent causes of Code-Mixing and Code-Switching are attributed to factors such as the speakers themselves, their interlocutors, changing situations, the use of more popular terms, and limitations in language use. Based on the findings of this research, the dominant forms of Code-Mixing and external Code-Switching in the conversation in "*Catatan Najwa Bersama Maudy Ayunda*" involve code-insertion and switching to the English language. This can be attributed to the speakers' language proficiency and the informal conversational context, making Code-Mixing and Code-Switching events in this conversation feel more natural when communicating (Widyawan, 2022).

In the opening of the podcast on Najwa's YouTube channel, she begins the show with expressions like the following:

Najwa: "Hello, meeting again on "Catatan Najwa", and now I'm here with the one and only beloved Maudy Ayunda."

Maudy: "Hello."

In the data found, there is a form of Code-Mixing involving two languages, Indonesian and English, where English is mixed into the Indonesian language, done by Najwa and Maudy. Based on the data insertion above, it can be said to be code mixing because the language used in the conversation is "the one the only" from English. Based on the analysis of Code-Mixing above regarding the conversation on Najwa Shihab's YouTube channel, Najwa mentions that she is now with "the one and only" beloved Maudy Ayunda. It can be analyzed that the use of speech acts in the conversation between Najwa Shihab and Maudy Ayunda is a Code-Mixing speech act because the speaker inserts their conversation with English, which is a foreign language they are proficient in (Karina et al., 2021).

At the 5 minute and 5-second mark, there is a clip of a tweet from a Twitter user that reads:

Maudy Ayunda:

"Dilemma whether to continue S2 at Harvard or Stanford."

Me:

"Dilemma whether to paint first but afraid it will only be read ☹"

Najwa then gives a response that the tweets from these Twitter users are very entertaining and Maudy agrees. According to Maudy, what these users conveyed is very amusing because before watching the clip on Najwa Shihab's show, she also read some

tweets from her close friends. The utterances made by both of them are assertive illocutionary acts because they state that the people being discussed in this context, the Twitter users on the show Mata Najwa, seem funny and worth laughing at. These illocutionary acts fall under the assertive speech acts category as they function to state something according to the actual situation (Widyawati & Utomo, 2020).

Furthermore, in the 6th minute and 35th second, Maudy explains her experience and the process she went through before attending college at that time. She states:

"Because my dream back then was to go to Harvard, I arrived there in the rain. Even though it was raining and somewhat depressing, I was still amazed, like the rain break and everything. So, from there, I took a photo, and I never actually uploaded that photo. Because I always felt that if I got accepted, I would post this. Turns out, I got accepted. So, the photo I posted was actually from two years ago."

In Maudy's explanation, she also uses assertive illocutionary acts and Code-Mixing, where she mixes Indonesian and English when communicating with Najwa Shihab. Illocutionary acts are speech acts performed by the speaker related to uttering something. Based on these two theories, it can be concluded that illocutionary acts are speech acts uttered in accordance with who, when, and where the utterance is made, accompanied by action or behavior. Thus, illocutionary acts do not only state but are also used to do something (Permata, 2022).

In addition, Code-Mixing at the phrase level can take the form of basic words (single words), complex words, repeated words, and compound words (Fatmawati et al., 2022). The forms of phrase-level Code-Mixing that occur on Najwa Shihab's YouTube channel with Maudy Ayunda can be explained as follows:

At 7 minutes and 47 seconds:

Najwa: "Yeah, I also believe that, if we believed we can do it."

Maudy: "Yes, hehe."

At 8 minutes and 34 seconds:

Maudy: "At Harvard, they don't really give you much direction, like, 'Why do you want to do the program, why do you want to do this, blah blah blah.' At Stanford, the question is more like, 'What matters most to you and why?' So, what is the most important thing to you in your life and why?"

Najwa: "Can I know your answer? Oh, is that too personal?"

Maudy: "Oh no, I can tell you."

At 9 minutes and 26 seconds:

Najwa: "At what age did you start your career, Maudy?"

Maudy: "Fourteen years old, around thirteen or fourteen. So, I feel like I really followed the industry a lot, and many of the songs I released were not actually written by me. So, I was telling my story about that and how I'm trying to create now."

At 10 minutes and 30 seconds:

Maudy: "So, I asked my friend who's also in Stanford MBA, I asked for her perspective. People can really write anything, and in the end, I felt that what I wrote was the one that made me cry the most, and my friend told me that's the one,



especially if that's the one closest to you."

At 11 minutes and 26 seconds:

Najwa: "But that was just the beginning, can you imagine what's inside?"

Maudy: "Exactly, that's what makes me feel like I'm going crazy. Stanford's application letter made me grow in the process."

At 12 minutes and 28 seconds:

Najwa: "How long did it take to write this book?"

Maudy: "The actual writing process took a year, and there were times when I was intensively writing. And because it contains a lot of things like poetry, essays, thoughts about women empowered and men."

At 13 minutes and 55 seconds:

Najwa: "So, what sometimes makes people have misconceptions about Maudy?"

Maudy: "Well, I often see comments from people who say, 'Of course, Maudy got accepted, she's an artist, from a certain family background, it's not surprising that Maudy got accepted.' We can't celebrate too much..."

At 14 minutes and 11 seconds:

Najwa: "Oh, it's because of privilege, right? So, it's clear that others find it difficult."

Maudy: "Yes, but in a way, I don't want to deny the fact that you know my background is quite significant, and the rules are also quite strict in bringing me here for a year."

At 15 minutes and 9 seconds:

Maudy: "I'm really passionate about this, and I'm different in certain ways. So, that was one of the discussions yesterday."

At 16 minutes and 50 seconds:

Maudy: "I feel that what we learn has no limits if anyone wants it."

At 17 minutes and 20 seconds:

Najwa: "So, here's a question: what have your parents been doing in educating you? Have they given rewards and punishments?"

Maudy: "Well, first, it's because of the culture, and it's also by chance because when I was little, we didn't have a TV. I don't know if it was because of the financial situation or just a coincidence that we didn't have a TV. But eventually, our entertainment was reading books."

At 18 minutes and 33 seconds:

Maudy: "Yes, my mom played a big role because she really liked to have conversations when I was little, but it wasn't just ordinary conversations. It was problem-solving about small things."

At 19 minutes and 22 seconds:

Najwa: "So, those skills were trained from an early age?"

Maudy: "Yes, a sense of caring, curiosity, and almost enjoying it. Because it was made like a game, so I think that is the main one in the conversation."

At 20 minutes and 7 seconds:

Najwa: "But anyway, this is about you. So, I read from Laila's question, does Maudy Ayunda have dreams that she's written down? If yes, what have you achieved?"

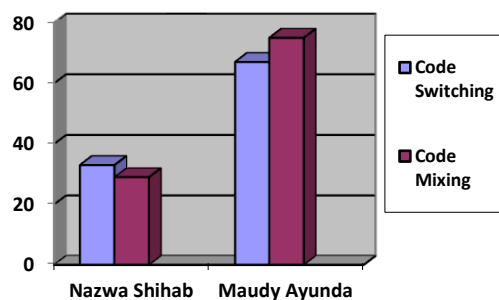
Maudy: "Oh, these are my dreams. If this dream comes true, it's that I got accepted into this college."

At 21 minutes and 07 seconds:

Maudy: "So, yeah, this is some type of startup edutainment thing, or I also have a dream to start a school. And what else? I think that's the biggest one now."

Najwa: "I think it's achievable, right?"

Throughout the podcast on Najwa Shihab's YouTube channel, these explanations can be seen in the following image:



**Figure 1.** Code-Switching and Code-Mixing Chart Occurs in the Conversation between Najwa Shihab and Maudy Ayunda

Based on the picture, Maudy Ayunda tends to use Code-Switching and Code-Mixing more frequently than Najwa Shihab. The graph illustrates the results, with Maudy Ayunda using Code-Switching 69% of the time and Code-Mixing 73%, while Najwa Shihab uses Code-Switching 31% of the time and Code-Mixing 27%. The reality where Maudy Ayunda uses more Code-Switching and Code-Mixing occurs because she is a guest speaker invited by Najwa on her YouTube channel, leading Maudy to speak more than Najwa Shihab. Furthermore, Maudy Ayunda has a background in which she studied abroad at Stanford University, which often leads her to speak in English, thus resulting in Code-Switching and Code-Mixing phenomena. Hearing Maudy's mixed responses, alternating between English and Indonesian, prompts Najwa to also engage in Code-Switching and Code-Mixing. The Code-Switching and Code-Mixing phenomena in their conversation indicate that Najwa Shihab and Maudy Ayunda are bilingual or capable of speaking in two languages. The following calculations show how much intra-sentential Code-Switching, inter-sentential Code-Switching, insertion Code-Mixing, and alternation Code-Mixing occur in the conversation between Najwa Shihab and Maudy Ayunda (Nitiasih, 2022).

It can be analyzed that the speech acts used in the conversation between Najwa Shihab and Maudy Ayunda are informal Code-Switching speech acts because both feel a

sense of familiarity with each other, leading to the use of informal language in their communication. Based on this data, in the communication process, speakers often unconsciously engage in Code-Mixing and Code-Switching. In the dialogues on YouTube, Najwa Shihab and Maudy Ayunda exhibit several interesting linguistic characteristics, including the form of Code-Mixing involving two languages: Indonesian and English, with English being mixed into Indonesian by Najwa and Maudy. Code-Switching involves a transition between two languages, from Indonesian to English, as well as different linguistic styles within one language used by Najwa and Maudy.

## CONCLUSION

Based on theory, relevant articles, observations of YouTube channels, books, or literature studies, it can be concluded that Code-Mixing is the use of linguistic units such as words to sentences from another language inserted into communication and generally occurs without the speaker being aware. Meanwhile, YouTube is a social media platform that provides a space for everyone to upload their creative videos and is viewed by a wide range of age groups using this social media platform. The Code-Mixing and Code-Switching that occur in "*Catatan Najwa Bersama Maudy Ayunda*" predominantly involve the insertion and transition of language codes into English. This can be attributed to the fact that both speakers have the same language proficiency, so the insertion and transition from Indonesian to English or vice versa will not have a negative impact on them. Similar language proficiency and the non-formal nature of the conversation make Code-Mixing and Code-Switching in this conversation feel more natural during communication.

The story of Najwa Shihab and Maudy Ayunda on Najwa Shihab's YouTube channel includes instances of Code-Mixing. The Code-Mixing practice in the YouTube video involves two languages, Indonesian and English, where Najwa and Maudy mix English into Indonesian. The data obtained consists of 17 mixed words from 4 sources. In addition, there are also instances of voice Code-Switching on the YouTube channel, namely two language switches, from Indonesian to English, and Najwa and Maudy incorporate stylistic elements into one language. In Najwa Shihab's YouTube channel, factors influencing Code-Mixing in the conversation between Najwa Shihab and Maudy Ayunda are influenced by the backgrounds of the interlocutors, speakers, topics, and humor preferences.

The occurrence of Code-Mixing and Code-Switching results in the emergence of language variations such as regional languages and foreign languages, as well as language varieties between Najwa Shihab and Maudy Ayunda in their conversations on Najwa's YouTube channel. The humor generated in the YouTube conversation can establish a form of social interaction between the speaker, Najwa Shihab, and the interlocutor, Maudy Ayunda, in their daily communication. Therefore, humor is not just about eliciting laughter but can also be used as a form of communication. In this case, the role of the interlocutor in interpreting humor is by relating it to the context of the utterance made by the speaker. Thus, it can be analyzed that the use of speech acts in the conversation between Najwa Shihab and Maudy Ayunda is an informal form of Code-Switching because they both feel

comfortable with each other, resulting in the use of informal language in their communication

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