


Code-Mixing in Maia Aleldul TV Podcast: A Sociolinguistic Study

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Article Info	ABSTRACT
Keywords: Code-Mixing, Sociolinguistics, Podcast, Digital Communication, Indonesian-English	This study examines the phenomenon of code-mixing in the Maia Aleldul podcast, specifically in an episode featuring personal and emotional narratives from the interviewee. The objective of this research is to identify the forms and types of code-mixing that emerge and to analyze the sociolinguistic factors underlying them. The method employed is descriptive qualitative, utilizing listening and note-taking techniques on oral transcript data. The findings indicate that outer code-mixing between Indonesian and English predominates, with code-mixing occurring in the form of words and phrases. The contributing factors include emotional expression, communication style adjustment, bilingual identity, and the influence of digital media. These findings enhance the understanding of linguistic dynamics among urban digital natives.
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INTRODUCTION

Language is the main tool of communication that not only reflects literal meaning but also represents the social and cultural identity of its speakers (Chaer, 2007). In practice, language use often does not occur in a singular form. The phenomenon of language mixing or code-mixing is frequently found in various forms of communication, especially in bilingual or multilingual societies. In sociolinguistics, code-mixing is understood as the use of elements from another language into the main language used in an utterance (Suwito, 1985).

Sociolinguistics itself is an interdisciplinary field that studies the relationship between language and society. According to Fishman (1971), sociolinguistics is the study of who speaks, to whom, in what language, and under what circumstances. Sociolinguistics not only investigates language variation but also language attitudes and choices in certain social contexts. As stated by Chaer & Agustina (2010), sociolinguistics studies language in relation to how it is used in society.

One of the linguistic phenomena widely studied in sociolinguistics is code-mixing. According to Nababan (1993), code-mixing occurs when a speaker inserts elements of another language into the structure of the language being used, such as words, phrases, or clauses. This phenomenon is generally influenced by social background, communication situations, and the speaker's identity. In urban and educated communities, particularly among younger generations, code-mixing often occurs between Indonesian and English.

Technological developments have introduced digital media as a new space for communication. One form of digital media that is increasingly popular is the podcast. A podcast is an internet-based audio broadcast that can be accessed flexibly by the public. It provides a space for content creators to express their thoughts, experiences, and feelings more freely and personally (Hidayat & Susanti, 2023). In practice, podcasts often feature informal and expressive language styles that reflect the character and communication style of the speakers.

One podcast that clearly illustrates the use of code-mixing is the Maia Aleldul podcast. This podcast is known for its host's reflective, emotional, and spontaneous style in narrating personal experiences and touching stories. Based on the transcript of the episode titled "Dilan Janiyar Trauma!! Diselingkuhi Berkali-kali Saat Hamil!!", many English words and phrases were found, such as "story", "spill", "happy banget", "fresh from the oven", and "healing". Code-mixing in this podcast occurs both lexically and phrasally, showing that language is used not only as a tool for conveying messages but also as a means to shape and express identity and emotion.

This phenomenon shows that code-mixing does not occur merely unconsciously but can serve as a tool to reinforce identity, emotional closeness, and particular communication styles. As explained by Chaer & Agustina (2010), code-mixing can occur because the speaker feels more comfortable using words or expressions from another language that are perceived to be more expressive or appropriate in a given context. This aligns with previous research findings that show the forms and functions of code-mixing are not only rooted in linguistic habits but also influenced by social and cultural contexts. Thus, both theory and empirical findings demonstrate that code-mixing has a strategic function in communication.

In previous studies, the phenomenon of code-mixing has attracted attention in the realm of language interpretation, particularly within the digital domain of contemporary sociolinguistic studies. For example, in the study titled "Tuturan Campur Kode Cinta Laura dan Maudy Ayunda dalam Podcast Bicara Cinta: Kajian Sociolinguistik" by Raisa Fidela et al., an in-depth analysis of the forms and causes of code-mixing in celebrity speech on podcasts is presented. This study adopted a qualitative descriptive method using dialogue excerpts as data, and found that code-mixing is a common linguistic phenomenon in modern communication, especially among bilingual or multilingual speakers. It is influenced by sociolinguistic factors such as context, interlocutors, and topics of discussion. In sociolinguistic terms, code-mixing refers to the phenomenon where a speaker combines two or more languages, dialects, or language varieties in one communicative context or even within a single sentence (Raisa, Agus, & Dedy, 2024). The results of this study strengthen our understanding of language dynamics in daily communication, highlighting how individuals adapt their lexical choices from two or more languages to achieve specific communicative goals.

Furthermore, another study titled "Analisis Penggunaan Campur Kode dalam Video YouTube Podcast Raditya Dika" by Meiliana Nurul Kasanah et al. complements perspectives on code-mixing by focusing on the digital domain, especially the YouTube platform. Code-mixing does not only occur in daily conversations, but is also used by many social media users in content creation (Meiliana, Heny, & Handayani, 2024). This study also used a qualitative

descriptive approach to identify forms of code-mixing, particularly outer code-mixing, in podcast conversations. The findings show that code-mixing not only occurs in direct verbal interactions but also permeates digital media, which has become a popular communication channel, demonstrating the adaptation and evolution of language in online environments.

Moreover, mass and digital media continue to show their relevance in sociolinguistic studies, as seen in the research titled “Analisis Campur Kode dalam Acara Talk Show 'Mata Najwa' Episode 'Indonesia Rumah Kita'” by Puspa Dewi et al. Code-mixing in spoken communication appears in everyday conversations with peers at school or campus, markets, offices, and other formal or informal settings. Spoken code-mixing can also be found in television shows (Puspa, Melila, & Halimatusadiah, 2019). This study analyzes the forms and frequency of code-mixing in one episode of a popular talk show. Using a qualitative descriptive method, it identifies word and phrase-level code-mixing and classifies it into internal and external types. These findings confirm that code-mixing is a common linguistic phenomenon in spoken communication in mass media, especially in semi-formal talk show settings, and reflects flexible language use among speakers.

Meanwhile, another study titled “Campur Kode Sebagai Cerminan Multikulturalisme dalam Podcast Warung Kopi” by Keysha Elia Putri Febryanti et al. expands the code-mixing study to the digital platform of podcasts with a more specific perspective, namely as a reflection of multiculturalism. Through a qualitative descriptive method, this research analyzes utterances containing code-mixing from an episode of the Warung Kopi podcast featuring Bayu Skak, identifying words, phrases, and sentences that blend Indonesian, Javanese, and foreign terms. Code-mixing, often viewed as a simple phenomenon, actually has a broader impact in creating engaging conversations and motivating listeners to appreciate the cultural diversity around them (Keysha, Dewi, Esti, Sri, & Sri, 2025). The study highlights how code-mixing not only functions as a communicative strategy but also as a manifestation of the speaker's cultural and linguistic diversity, particularly in informal interactions on popular online media.

From a similar perspective, the study “Campur Kode Wawancara Ikonik, kasus 'Mayat dalam Gentong’” by Nazwa et al. analyzes the code-mixing phenomenon in a viral interview compilation on TikTok. This study uses a qualitative descriptive method with documentation and interactive analysis techniques to identify the forms and influencing factors of code-mixing. The main findings show internal code-mixing dominated by the insertion of Sundanese words and phrases, indicating that code-mixing not only occurs in everyday verbal communication but also permeates viral digital content, reflecting the interaction between dominant and local languages in specific contexts. The code-switching and code-mixing may occur entirely through the inclusion of elements from another language, or through variations of the same language (Nazwa et al., 2025).

In a different context, the study “Penggunaan Campur Kode pada YouTuber” by Sri Budi Astuti (2023) focuses on code-mixing in the speech of culinary content creator Budiono Sukses (BS) on YouTube. This study adopted a qualitative descriptive method to describe code-mixing in the YouTuber's speech. Code-mixing is marked by the insertion of foreign language elements into another language, blending seamlessly into the host language (Sri, 2023). The data include words, phrases, and sentences containing code-mixing. The analysis

shows the presence of both internal and external code-mixing in the speech of BS. The study provides empirical evidence of how code-mixing is a common communicative strategy used by digital content creators to interact with their audience, enrich their language style, and reflect their linguistic and cultural backgrounds.

A study by Amelia Br Barus et al. discusses code-mixing in a podcast episode of Denny Sumargo and Nikita Mirzani using a sociolinguistic approach. Titled “Analisis Campur Kode pada Podcast Denny Sumarg – Nikita Mirzani (Kajian Sociolinguistik)”, it uses a qualitative descriptive method with observation and note-taking techniques to analyze the utterances of both figures in a 50-minute podcast video. Podcasts are a social media phenomenon that tend to become a new form of journalism. Their existence is not only intended to provide informative content but also to entertain. This has become a phenomenon because more people now have easier access to social media (Amelia, Shalsabilla, Vina, Achmad, & Anggia, 2024). The findings show 18 instances of code-mixing involving the insertion of English words or phrases into predominantly Indonesian speech. This code-mixing occurred spontaneously as both figures are bilingual and engaged in informal conversation. The researchers concluded that code-mixing serves as a form of communicative adaptation influenced by linguistic variation and individual speaking styles. However, the journal tends to only describe examples of code-mixing without analyzing the linguistic types, such as intra-sentential, inter-sentential, or tag-switching. Moreover, the social functions and purposes of code-mixing are not deeply explored. Nonetheless, the journal contributes valuable insight into contemporary linguistic practices in new media platforms such as podcasts.

Another relevant study was conducted by Sarifatul Jannah and Sinta Salesetiawati, titled “Analisis Campur Kode dalam Video TikTok HallosaEr”. This study discusses code-mixing in TikTok content by the creator HallosaEr, who blends Madurese and Indonesian in their videos. Using a qualitative descriptive approach, this research observed HallosaEr's videos directly. Unlike previous journals, this study not only identifies code-mixing instances but also classifies them into several types, including intra-sentential, inter-sentential, insertion, tag-switching, and code-switching. It also explores the social functions of code-mixing in depth, such as building rapport with the audience, affirming Madurese cultural identity, adapting to communication contexts, and attracting viewers through a distinctive language style. The internal (e.g., cultural pride) and external (e.g., social media trends, diverse audiences) factors influencing code-mixing are explained systematically. Overall, the study offers a more holistic and in-depth analysis by combining linguistic, sociological, and contemporary communication strategies. It proves that code-mixing is not merely a linguistic phenomenon but part of identity construction and digital communication style. It also shows that code-mixing is not a linguistic error, but a communication strategy used for various purposes, such as expressing identity, creating familiarity, or adapting to interlocutors (Sarifatul & Sinta, 2025).

A more pedagogical study was conducted by Erina Dwi Yuni Setyaningrum, titled “Campur Kode dalam Tutaran Kanal YouTube ‘Kacamata dr. Boyke’ dan Implementasinya pada Materi Menulis Poster Siswa Kelas VIII SMP”. This research examines the forms, types, and causes of code-mixing in the YouTube channel “Kacamata dr. Boyke” and relates it to teaching poster writing in junior high school. Using a qualitative descriptive approach, 25

code-mixing data in the form of words from Indonesian, English, Javanese, Sundanese, and Betawi were found, as well as three causal factors. Code-mixing is the use of two or more languages in an utterance where the speaker inserts several regional languages, English, or other languages (Setyaningrum, 2023). The results show that YouTube videos can be utilized as contextual learning media in poster writing lessons because they demonstrate actual and varied linguistic realities for students.

Meanwhile, a study by Arini Kurniawati titled “Campur Kode dalam Tuturan Penyiar pada Program Siaran Good Morning Zone 88.4 FM Okezone Radio Jakarta” successfully explored the types and forms of code-mixing in the “Good Morning Zone” program on Okezone Radio Jakarta. Using a qualitative descriptive approach, two types of code-mixing were identified: internal and external, with word, phrase, blend, and repetition forms. A total of 108 internal and 27 external code-mixing instances were found, showing the dominance of English usage as a contemporary language style of the broadcaster. This study confirms that radio media serves as a space for linguistic dynamics reflecting the trends and characteristics of today's urban bilingual generation. As the study explains, code-mixing is inseparable from the nature of humans as social beings who communicate with one another. A code is a language variation specifically used by a speech community as a tool to facilitate smooth communication (Kurniawati, 2024).

Various previous studies show that code-mixing is an integral part of modern language practices, especially in the context of mass and digital media. In talk shows, radio broadcasts, and YouTube channels, code-mixing emerges as a communication strategy that reflects current language styles and speakers' flexibility in interacting with audiences. On digital platforms such as podcasts and TikTok, code-mixing not only serves as a means of linguistic expression but also carries social and cultural meanings that show identity, emotional closeness, and the diverse backgrounds of the speakers. Forms of code-mixing found include words, phrases, and even sentences, both in the categories of internal and external code-mixing. Moreover, the social functions of code-mixing are diverse, ranging from attracting attention, strengthening audience engagement, to expressing cultural pride.

Based on the above reviews, this study aims to further investigate the following research questions: (1) What are the forms and types of code-mixing used in the Maia Aleldul podcast? (2) What sociolinguistic factors underlie the use of such code-mixing? In line with these research questions, this study aims to analyze the forms of code-mixing appearing in the Maia Aleldul podcast and to explain the sociolinguistic factors influencing it. The benefit of this research is to contribute to the understanding of the dynamics of language use in digital communication, particularly in informal domains such as podcasts, and to serve as a reference for developing sociolinguistic teaching materials based on contemporary linguistic phenomena.

METHODS

Regarding this research, the method used is descriptive research, as it describes utterances according to the symptoms or conditions of the subject. According to Punaji Setyosari, descriptive research is research that aims to explain or describe a condition, event, or object, whether it be a person or anything related to variables, that can be explained either

numerically or verbally (Samsu, 2017). Furthermore, the research approach used is qualitative, because the data consists of verbal utterances that will be elaborated in words describing the situation. Thus, it can be concluded that this study is qualitative descriptive research, as the results will be explained in detail and supported by various descriptions presented in tables according to categories derived from the collected data.

The data in this research is sourced from the Maia ALELDUL podcast, which contains elements of code-mixing. The data consists of utterances in the form of words, phrases, or clauses. Data is understood as any form of information, either spoken or written, that can be used to answer the research questions.

The data collection technique is conducted through the observation and note-taking method. The researcher carefully listens to the podcast content while noting down all utterances that contain code-mixing. Additionally, the documentation technique is also used by recording or downloading the podcast audio from digital platforms for transcription and further analysis. The transcription process involves converting spoken utterances from the podcast into written text to facilitate systematic analysis. The tools used in this stage include recording devices, a laptop or mobile phone, and writing tools to note field findings.

The data analysis technique involves four main stages. First, the researcher identifies sections in the transcript that contain code-mixing. Second, the identified data is classified based on the type of code-mixing, namely inner code-mixing and outer code-mixing. Third, the data is categorized based on its linguistic form, i.e., word, phrase, or clause. Fourth, an analysis is conducted on the social context of the utterances to determine the background for the emergence of code-mixing within the podcast communication. Through this method, it is expected that the research will provide a clear and in-depth depiction of the forms, types, and functions of code-mixing in digital communication via podcast media.

RESULTS AND DISCUSSION

Forms and Types of Code-Mixing in the Maia Aleldul TV Podcast Episode “Dilan Janiyar Trauma, Cheated on Repeatedly While Pregnant, Ashamed & Humiliated Could Be Deceived”

Based on the research conducted and the various processes undertaken to find and determine the data, the results related to the first and second research questions reveal the forms and types of code-mixing found in the YouTube Podcast Maia Aleldul episode “Dilan Janiyar Trauma, Cheated on Repeatedly While Pregnant, Ashamed & Humiliated Could Be Deceived.” The research results are then presented in tabular form to facilitate understanding for both the reader and the writer. The following table presents the research findings:

Table 1. Forms of Code-Mixing

No	Forms of Code-Mixing	Frequency
1.	Word-Level Code-Mixing	16
2.	Phrase-Level Code-Mixing	16
3.	Clause-Level Code-Mixing	–
4.	Reduplicated Word Code-Mixing	2
	Total	34

Based on the research conducted on code-mixing in the YouTube Podcast Maia Aleldul “Dilan Janiyar Trauma, Cheated on Repeatedly While Pregnant, Ashamed & Humiliated Could Be Deceived,” a total of 34 instances of code-mixing were found, and 20 instances of different types of code-mixing were identified. These included 16 instances of word-level code-mixing, 16 of phrase-level code-mixing, 2 of reduplicated word code-mixing, and no instances of clause-level code-mixing.

Table 2. Types of Code-Mixing

No	Types of Code-Mixing	Frequency
1.	Inner Code-Mixing	2
2.	Outer Code-Mixing	18
3.	Mixed Code-Mixing	–
	Total	20

Based on the research conducted, the findings show a total of 20 instances of code-mixing types in the YouTube Podcast episode “Dilan Janiyar Trauma, Cheated on Repeatedly While Pregnant, Ashamed & Humiliated Could Be Deceived,” which include 2 instances of inner code-mixing, 18 of outer code-mixing, and no instances of mixed code-mixing.

Factors Causing Code-Mixing in the Maia Aleldul TV Podcast Episode “Dilan Janiyar Trauma, Cheated on Repeatedly While Pregnant, Ashamed & Humiliated Could Be Deceived”

Based on the research and data collection process, the results show several factors that caused code-mixing in the Maia Aleldul TV podcast episode “Dilan Janiyar Trauma, Cheated on Repeatedly While Pregnant, Ashamed & Humiliated Could Be Deceived.” The data are presented in tabular form to make it easier for both the writer and the reader to understand and analyze.

Table 3. Factors Causing Code-Mixing

No	Factors Causing Code-Mixing	Frequency
1.	Limitation in using certain codes	–
2.	Use of more popular terms	20
3.	Speaker's personality	–
4.	Interlocutor	–
5.	Place of residence and timing of conversation	–
6.	Mode of conversation	–
7.	Topic	–
8.	Function and purpose	–
9.	Language variety and speech level	–
10.	Presence of a third speaker	–
11.	Speaker’s main point	–
12.	To evoke humor	–
13.	Merely for prestige	–
	Total	20

Based on the findings explained above, a total of 20 instances were identified as factors causing code-mixing in the Maia Aleldul TV podcast episode “Dilan Janiyar Trauma, Cheated

on Repeatedly While Pregnant, Ashamed & Humiliated Could Be Deceived.” All 20 instances involved the use of more popular terms.

Discussion

The results of this research will be described using excerpts from segments of conversations made by the speaker in the Maia Aleldul TV Podcast titled “Dilan Janiyar Trauma, Cheated on Repeatedly While Pregnant, Ashamed & Humiliated Could Be Deceived.” The purpose is to make it easier for the researcher to analyze the obtained data and also to facilitate the description of the research questions discussed in this chapter. The following is the research result that the researcher is able to elaborate. The discussion presented includes findings from the research and analysis of the research questions, namely the forms and types of code-mixing and the 20 factors behind the occurrence of code-mixing found in the Maia Aleldul TV Podcast episode.

Forms of Code-Mixing in the Maia Aleldul TV Podcast Episode

Word-Level Code-Mixing

Data 01:

“ngerayain valentine enaknya sama siapa ya?” (PMA. 3:13)

The word "valentine" in this utterance refers to Valentine's Day, a Western cultural tradition that has become increasingly popular in Indonesia. This is a word-level utterance showing the influence of foreign culture in everyday conversations among Indonesians, especially the youth. In this podcast, the speaker is suggesting romantic interest toward their partner by posting "ngerayain valentine enaknya sama siapa ya?" on Instagram stories.

Data 02:

“maksudku biar dia nge-reply itu story” (PMA. 4:10)

The word "nge-reply" comes from the English word "reply", combined with the Indonesian prefix "nge-", showing linguistic creativity in blending foreign and local language forms. In the podcast, the speaker shares that the purpose of posting the story is to get a response from their partner.

Data 03:

“ada yang cuma naik drive” (PMA. 4:48)

The word "drive" refers to the act of driving or riding in a vehicle. Its use reflects the influence of global terms in transportation vocabulary. The speaker is referring to a cheating partner who goes on a drive with someone else.

Data 04:

“supaya gak ada yang notice bunda” (PMA. 5:23)

The word "notice" means to notice or pay attention. Its use here emphasizes how foreign terms are adopted to convey meaning effectively. The speaker is referring to a situation where their partner hides an affair to avoid being noticed.

Data 05:

“dia habis download” (PMA. 8:06)

The word "download" from English has become common in everyday digital contexts. The speaker explains that their partner downloads a dating app but deletes it before coming home.

Data 06:

“kayak anakku gak se-childish itu deh” (PMA. 10:17)

"Childish" means immature. The speaker hopes that their child won't be childish or resentful after learning of the father's infidelity.

Data 07:

“dia kelihatannya inosen banget bunda” (PMA. 12:14)

"Inosen" is a localized form of "innocent," meaning naive or blameless. The speaker says their partner seemed innocent and unsuspecting.

Data 08:

“aku gak create standar untuk diriku” (PMA. 15:29)

"Create" means to make. The speaker says they don't set rigid standards for choosing a life partner.

Data 09:

“aku gak bikin value untuk orang lain” (PMA. 13:02)

"Value" means principle. The speaker states that their partner should have their own values without the speaker having to create them.

Data 10:

“dia punya power atas gono gini itu” (PMA. 25:24)

"Power" means control. In this context, the speaker refers to their partner having rights over joint marital assets, despite not being the primary breadwinner.

Data 11:

“dia terima endorse segala macam” (PMA. 29:00)

"Endorse" refers to promoting a product. The speaker says that once the assets are split, their partner should not benefit from endorsements linked to the speaker's name.

Data 12:

“sembari aku membiarkan waktuku untuk berdamai” (PMA. 27:09)

"Sembari" is a Javanese word meaning "while." The speaker explains their process of coming to terms with the situation.

Phrase-Level Code-Mixing

Data 01:

“ya ampun aku happy banget” (PMA.1:30)

"Happy banget" shows how the speaker expresses intense joy using a mix of Indonesian and English.

Data 02:

“Hai guys” (PMA. 1:41)

"Guys" is used as a casual, globalized greeting on digital platforms.

Data 03:

“kalian katanya couple goals” (PMA. 1:41)

"Couple goals" is a popular phrase describing an ideal romantic relationship.

Data 04:

“reach out akulah minimal gitu kan” (PMA. 3:06)

"Reach out" means to contact or connect. It's used for a polite, modern tone.

Data 05:

“postingan di story IG” (PMA. 3:11)

"Story IG" reflects the integration of Instagram features into daily speech.

Data 06:

“A cowok baru, B no one gitu” (PMA. 3:16)

"No one" is used to emphasize the absence of a Valentine's date.

Data 07:

“Makanya mereka baru berani speak up” (PMA. 3:40)

"Speak up" implies courage in speaking out, especially on social issues.

Data 08:

“memang ada foto pas check in nya gitu” (PMA. 3:56)

"Check in" is adopted in everyday Indonesian speech, referring here to hotel proof of infidelity.

Data 09:

“kayak aplikasi dating online gitu” (PMA. 8:02)

"Dating online" reflects influence from digital dating culture.

Data 10:

“apakah dia bener-bener family man” (PMA. 12:24)

"Family man" means a man who prioritizes family life.

Data 11:

"gak kelihatan red flag ya" (PMA. 13:37)

"Red flag" refers to warning signs, especially in relationships.

Data 12:

"jarang ketemu dia face to face" (PMA. 14:15)

"Face to face" emphasizes in-person interaction.

Data 13:

"mereka kan make sure kan" (PMA. 18:24)

"Make sure" means to ensure, often used in digital contexts.

Data 14:

"jangan sampai dia take advantage, buka eksklusif" (PMA. 28:55)

"Take advantage" refers to exploitative behavior.

Data 15:

"wong iki" (PMA. 14:28)

"Wong iki" is Javanese for "this person," reflecting bilingual speech.

Data 16:

"pembagian harta gono gini" (PMA. 15:58)

This phrase mixes legal and cultural Indonesian-Javanese terminology referring to asset division post-divorce.

Repetition Word-Level Code-Mixing

Data 01:

"testi, review-review, review positif" (PMA. 22:53)

These words reflect terminology from digital reviews and marketing language.

Data 02:

"gak neko-neko gitu" (PMA. 8:45)

"Neko-neko" is a Javanese term meaning "complicated" or "fussy."

Types of Code-Mixing in the Maia Aleldul TV Podcast Episode

Outer Code-Mixing (Foreign Language Insertion)

Examples include:

"reach out akulah minimal gitu kan"

"A cowok baru, B no one... speak up"

"kayak aplikasi dating online"

"apakah dia bener-bener family man"

"aku gak create standar"

"aku gak bikin value"

"gak kelihatan red flag"
"terima endorse"
"orang yang lagi viral"
"yang on the way-nya adalah perceraian"
"punya power atas gono gini"
"review-review, review positif"
"karena kita LDR"
"inosen banget bunda"
"notice bunda"
"insting-insting"
"gak se-childish itu deh"
b. Inner Code-Mixing (Local Language Insertion)

Examples include:

"pembagian harta gono gini" — mixing legal and Javanese terms
"Wis bismillah ya wis" — use of Javanese word "wis" (already)

Factors Causing Code-Mixing in the Maia Aleldul TV Podcast Episode

The dominant factor found in all 20 instances is the use of more popular terms, accompanied by the speaker's individual style and personal linguistic habits. Most of the code-mixing is driven by the desire to:

- Sound modern and relatable
- Express ideas more effectively
- Align with digital or pop culture
- Use globally recognized phrases

Examples:

"happy banget", "hai guys", "couple goals", "reach out", "story IG", "valentine", "speak up", "check in", "nge-reply", "drive", "notice", "dating online", "download", "childish", "inosen", "family man", "create", "value", "red flag"

These reflect the increasing globalization of communication styles, especially in informal, digital media like podcasts.

CONCLUSION

This study shows that the phenomenon of code-mixing is a significant aspect of digital communication practices, particularly in the podcast "Maia Aleldul TV" in the episode titled "Dilan Janiyar Trauma, Cheated on Repeatedly While Pregnant." Based on the analysis, 34 instances of code-mixing were identified, consisting of code-mixing at the word level, phrase level, and word repetition, with a dominance of outer code-mixing between Indonesian and English totaling 18 instances, and only 2 instances of inner code-mixing. The main factor causing the occurrence of code-mixing in this podcast is the use of more popular terms, reflecting the speaker's preference for vocabulary considered more expressive, modern, and socially relevant. In addition, code-mixing is also used as part of personal communication style, emotional expression, and to reinforce bilingual identity in digital contexts. This phenomenon affirms that code-mixing is not merely a form of spontaneous linguistic habit,

but rather a communicative strategy that adapts to the development of culture, media, and the lifestyle of urban society, especially among the younger generation. Thus, code-mixing in podcasts reflects the dynamics of language in informal domains that are rich in social, psychological, and cultural values.

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