

RECONNOITERING A SOCIOLINGUISTIC STUDY OF CODE-SWITCHING PERFORMED BY INDONESIAN ARTIST ON DEDDY CORBUZIER YOUTUBE VIDEO: A QUALITATIVE STUDY

IKRAR GENIDAL RIADIL, WISNU BUDI WALUYO

University of Indonesia, STIKES Guna Bangsa Yogyakarta

[*ikrargenidal21@gmail.com](mailto:ikrargenidal21@gmail.com)

First Received: August 18, 2023

Final Proof Received: August 23, 2023

ABSTRACT

This paper discusses code-switching. In a multilingual culture, people groups often use more than one language or a variety while communicating. They choose particular words for us based on our situation. Code-switching is the use of code provisions or languages in the same statement. In code-switching, one language may predominate over another. It occurs when a speaker uses one language more frequently than another in a conversation. The dominant language is known as "grid language," whereas the subdominant language is known as "installed language." For instance, when speakers of Indonesian-English code-switching utilize Indonesian more than English, Indonesian is the grid language, and English is the inserted language.

Keyword: Analysis, Bilingualism, Code-Switching, Communication, Sociolinguistics

I. INTRODUCTION

A language is a system of arbitrary, verbal symbols that allows all persons in a particular culture or others who have learned that culture's system to communicate, collaborate, and interact (Finocchioro, in Riadil et al., 2021, p. 48). Language plays an important part in humans' ability to communicate with others in their surroundings. According to one expert, language is commonly employed in communication and engagement between people who do not share the same first (or even second) language (Harmer, 2007, p. 25). It implies that language is essential in human life and cannot be separated from the human person. Learning to speak a second language (SL), notably in a foreign language, is not as straightforward as it appears (FL). Substantial efforts are required to comprehend and use language as a foreign language and a dedication to acquiring, evolving, and increasing awareness since each language has its own set of norms (Santos, Alarcón, & Pablo, 2016). It is valid when studying a foreign language occurs in an environment where the target language is uncommonly utilized by a foreign language outside of the foreign language classroom (Riadil & Dils, 2022).

In social circumstances, communication is vital. Language and society have inextricably linked relationships in communication. Although students in the English Department may have recognized it, the broader public is unaware of its existence. We need language as a tool for communication, but we also need sociolinguistic research to guarantee no gap between sender and receiver. The study of the link between language and society is known as sociolinguistics. Every individual on the earth, according to sociolinguistics, has an accent. Even sociolinguistics

suggests that everyone should be able to communicate in more than one language. It is commonly called bilingualism, or the ability to speak multiple languages.

When at least two dialects are present in the network, the speaker switches between them, beginning with one and then moving on to the other. This remarkable achievement is referred to as code-switching. (2010) (Hornberger and McKay). Similarly, Valdes-Fallis in Sakti (2020) defines code-switching as the use of two languages at the same time. Sociolinguists have two criteria. Those who distinguish code-switching from code-mixing are called code-switchers (Kachru, 1992). That expert highlighted code-mixing, a type of code-switching involving switching languages inside sentences. Significantly, Romaine in Baharuddin (2020) highlights that one basic premise for differentiating code shifting from code-switching is that the sentence structure of the circumstances determines the language employed. It is said on this premise that when one uses words or expressions from another language, he is regarded to have engaged in code-mixing rather than code-switching.

A research study about code-switching performed by Indonesian artists on Deddy Corbuzier's YouTube video could contribute to linguistic and cultural studies. Firstly, it could shed light on the motivations behind code-switching in Indonesian media and entertainment and how this linguistic phenomenon conveys social and cultural meanings to the audience. This could provide insights into how language is used to construct and maintain social identity and cultural values in Indonesia. Secondly, the study could help to identify the different types of code-switching used by Indonesian artists in Deddy Corbuzier's YouTube videos, such as situational code-switching, metaphorical code-switching, and conversational code-switching. By analyzing the linguistic and contextual features of these different types of code-switching, the study could provide a nuanced understanding of how code-switching is used in different communicative contexts and for other purposes. Thirdly, the research study could have practical implications for language education and language policy in Indonesia. By identifying the linguistic patterns and features of code-switching in Indonesian media and entertainment, educators and policymakers could develop more effective language teaching strategies that consider how code-switching is used in everyday communication in Indonesia. Overall, a research study about code-switching performed by Indonesian artists on Deddy Corbuzier's YouTube video could contribute to a deeper understanding of contemporary Indonesia's linguistic and cultural dynamics and have implications for language education and language policy in the country.

This research has several important statements; firstly, the study can provide insights into the cultural and social meanings conveyed through code-switching in Indonesian media and entertainment. It can help us understand how language is used to construct and maintain social identity and cultural values in Indonesia. Secondly, by analyzing the different types of code-switching used by Indonesian artists, the study can develop a more nuanced understanding of how code-switching is used in different communicative contexts and for other purposes. Thirdly, the study can have practical implications for language education and language policy in Indonesia. By identifying the linguistic patterns and features of code-switching, educators and policymakers can develop more effective language teaching strategies that consider how code-switching is used in everyday communication in Indonesia. Lastly, the study can also contribute to the broader field of sociolinguistics by providing a detailed examination of how language is used in specific social and cultural contexts. Overall, a research study about code-switching performed by Indonesian artists on Deddy Corbuzier's YouTube video can contribute to a deeper understanding of

contemporary Indonesia's linguistic and cultural dynamics and have practical implications for language education and policy in the country.

The researchers construct this research with differences in some aspects from previous research. A study titled " Code-switching utterances of public figures' vlog in YouTube channel." Tussa'diah et al. (2021) analyzed the Code-switching utterances of public figures' vlog on the YouTube channel. The study examined the linguistic and contextual factors that contributed to the use of code-switching of public figures' vlog on YouTube channel.

II. REVIEW OF LITERATURE

2.1 Language

People use language to communicate and understand humanity. Metz (2021) mentions that language is crucial in communicative functions and instruction content. As a system, language is formed by specific fixed components that can be patterned (Rabiah, 2012). Furthermore, people use language as a system of symbols in communicating and expressing thoughts and opinions. Besides, Fasold and Connor-Linton (2006) mention that language is a modular system since most linguists believe that people use a set of component subsystems or modules in a coordinated way to produce and interpret language. Language plays many significances as a system of communication, a mean for thinking, a tool to express literacy, a social institution, a matter of political practices, and a nation's identity.

Fasold and Connor-Linton (2006) state that using language can define people's communicative competence, so it is not only to communicate the literal meanings of grammatical sentences and expressions. Without communicative competence, grammatical competence will be useless in human interaction. Therefore, it is vital to integrate grammatical competence, knowledge of using grammatical sentences, and the ability to use that knowledge to have a broad reach of communicative jobs.

2.2 English Language and Linguistic

As a primary language in the world, learning English is essential. It has become a part of education across the globe. Delahunty (2010) explains, "English is simultaneously both the means and an object of education." Practicing English cannot be separated from learning linguistics, the science of language. Rather than a prescriptive discipline, linguistics is usually a descriptive one. Linguistics works with anthropology and sociology to develop this description. Therefore, it is vital to understand the behavior of linguistics in a community. By describing and understanding the behavior, we will better view linguistics rather than judging it.

English language and linguistics are related but distinct fields of study, and they have different terms even though both are related. The English language refers to studying the English language itself, including its grammar, syntax, vocabulary, pronunciation, and usage. It involves the analysis of the language's structure and the study of its evolution, as well as the development of language skills such as reading, writing, speaking, and listening. On the other hand, linguistics is the scientific study of language as a communication system. It encompasses the study of language structure, including grammar, syntax, phonetics, phonology, language use, variation,

and change. Linguistics also explores the relationship between language and social and cultural factors, such as identity, power, and ideology. While the English language is a specific language studied in its own right, linguistics is a broader field that includes the study of all languages and language-related phenomena. English language study is a subset of linguistics, focusing specifically on the English language, while linguistics is a larger umbrella term that covers the scientific study of language in general.

2.3 Definition of Communication

Communication is a tool for transferring information from one person to another person using language. Here, language is essential to get the point of their communication, and there is no miscommunication. Riadil (2021, p. 50) defines *communication* as "a social interaction between two people that has a meaning." It explains that communication is done by two people or more simultaneously. We call the person who gives information a speaker/sender and the person who receives that information a receiver.

As we all know, communication allows us to strengthen our communication with others and better understand them. If there is no communication, there may be many miscommunications between one individual and another. Language, on the other hand, is required for everyone to grasp the meaning of their communication. Therefore language is also necessary and may be separated from communication. We may conclude from the definition above that communication is a tool for interaction between one person and another that has significance. We utilize language in communication to comprehend its meaning.

Sutiyatno (2018) describes various methods of communication. Oral communication is the most prevalent method of communication; written communication is generally in writing. Letters, reports, and notes are examples of written communication. Horizontal communication happens when two persons communicate on the same level. Grapevine communication is a type of informal communication in the organization area. Vertical communication is communication in the form of formal communication in an organization's field. Group communication is contact between persons in a group, whereas mass communication is communication many people receive. Interpersonal communication is communication that takes place within the mind. Intra-personal communication is face-to-face communication between one person and another through spoken conversation. Object communication happens when a person solely talks about one subject, not another.

Several critical aspects of communication cannot be separated. The speaker/sender is the one who communicates the message and transfers it to the recipient. The receiver then hears the speaker's thoughts, and senders interpret them and provide feedback. A relevant topic of communication must be communicated between the speaker and the listener. Typically, the sender employs symbols like words, gestures, pictures, etc. These concepts are transformed into code or sets of symbols, particularly in the form of language, which we call decoding. At the same time, the receiver has decoding to transform the message into words to determine the communication's intent. The sender is using the channel to convey the message. For instance, the channel might be radio, telephone, or face-to-face communication. It is dependent on the situation between the sender and the receiver. The last communication procedure is the feedback from the receiver after receiving the word from the sender. The criticism may take the shape of an argument. Communication needs practice. So that there is no confusion between the speaker and the recipient, sociolinguistics is essential.

2.4 Sociolinguistic

Understanding sociolinguistics is required in communication to avoid misunderstandings between the speaker and the receiver. The study of language function in a social setting is known as sociolinguistics. According to Chomsky in Al Hakim and Novitasari (2020), sociolinguistics is the study of disparities in the usage of languages in society. We may deduce from Chomsky's reasoning that sociolinguistics explains how language operates in society. Aside from that, sociolinguistics is concerned with word choice, pronunciation, and colloquialism.

We all know that each country has its manner of communicating. It's known as an accent. In Tseng (2020), Fishman argues that the relationship between these two sociolinguistic perspectives is propensities for individuals to appreciate language and the social construction of ongoing activity. Language is plainly focused on the issue of social game plans in language propensities society. As a result, sociolinguistic exercises focus not only on the authoritative structure of the language but also on the level of improved use of language in the public eye and acclimate the client language to use the language that is used by the adequate formative and language level of class in the public arena.

According to the definition above, sociolinguistics studies language function in a social context. There are several languages spoken around the world. We also learn about various languages to understand the message the sender wishes to deliver. It implies that we must study bilingualism and multilingualism to understand it thoroughly.

2.5 Bilingualism and Multilingualism

Language contact will be established between a discourse network and another discourse network. As a result, bilingualism in Indonesian is known as kedwibahasaan (Sukirman, 2021). Sukirman's phrases are understood to mean bilingualism or affiliation with the use of kedwibahasaan by individual bilingual speakers in their daily activities. Bilingualism has several meanings, all of which are the same. For example, Mackey in Berthele (2021) stated that bilingualism is the act of a person switching from one language to another vernacular. Bloomfield (1933) later discovered that bilingualism is the ability of a speaker to use two dialects equally effectively. For the previous attitude, Lado (1957) says that bilingualism is the ability to utilize two languages by someone with as much or nearly as much knowledge of two dialects, regardless of degree. Bilingualism is the ability to speak and use two languages proficiently. It is a complex phenomenon that can take many forms, depending on the context in which it occurs. Here are some critical aspects of bilingualism, along with examples to illustrate each one:

1. Age of Acquisition: Bilingualism can occur at different stages of life, with different outcomes. For instance, someone who learns two languages from birth (simultaneous bilingualism) may have a different language profile than someone who learns a second language later in life (sequential bilingualism). A child who grows up in a bilingual household where both parents speak different languages may develop simultaneous bilingualism. On the other hand, an adult who learns a second language in a foreign language class or from immersion in a foreign country develops sequential bilingualism.
2. Proficiency: Bilingualism can also vary in proficiency or fluency in each language. Some bilinguals may be equally proficient in both languages, while others may have a dominant language that they use more frequently or effectively. For example, a bilingual who has learned one language from childhood and another in adulthood may be more proficient in the former than in the latter.

3. **Language Use:** Bilingualism involves the ability to use both languages in various contexts. This can include code-switching (using both languages within the same conversation), code-mixing (combining elements of both languages in the same sentence), and language preference (using one language over the other in specific situations). For instance, a bilingual speaker may switch from English to Spanish when speaking to a family member and then back to English when talking to a colleague at work.
4. **Social Identity:** Bilingualism can also be tied to social identity and cultural heritage. For example, someone who grows up in a bilingual household or community may develop a sense of identity tied to both languages and cultures. Depending on the social and cultural context, bilingualism may also be a source of pride or stigma.

Overall, bilingualism is a complex and multifaceted phenomenon that can take many forms, depending on the individual and the context in which it occurs. Examples of bilingualism can be found in many settings, including bilingual households, immigrant communities, language immersion programs, and international businesses.

According to the above interpretations, bilingualism is using two dialects by a speaker in collaboration with another speaker in a separate language. Multilingualism is synonymous with bilingualism. In truth, bilingualism and multilingualism are synonymous. However, multilingualism is defined as a speaker's use of the circumstance of several dialects when communicating with others (Ninsiana, 2018).

Multilingualism is the ability to speak and use three or more languages proficiently. It is a complex phenomenon that can take many forms, depending on the context in which it occurs. Here are some key aspects of multilingualism, along with examples to illustrate each one:

1. **Language Acquisition:** Multilingualism can occur at different stages of life, with different outcomes. For instance, someone who learns three or more languages from birth (simultaneous multilingualism) may have a different language profile than someone who learns additional languages later in life (sequential multilingualism). A child who grows up in a multilingual household where both parents speak different languages may develop simultaneous multilingualism. On the other hand, an adult who learns additional languages in a foreign language class or from immersion in a foreign country develops sequential multilingualism.
2. **Proficiency:** Multilingualism can also vary in proficiency or fluency in each language. Some multilingual may be equally proficient in all their languages, while others may have a dominant language that they use more frequently or effectively. For example, a multilingual who has learned one language from childhood, another in school, and another while living abroad may be more proficient in one language than others.
3. **Language Use:** Multilingualism involves the ability to use multiple languages in various contexts. This can include code-switching (using different languages within the same conversation), code-mixing (combining elements of different languages in the same sentence), and language preference (using one language over the others in specific situations). For instance, a multilingual speaker may switch from English to French when speaking to a family member and then back to English when talking to a colleague at work.
4. **Social Identity:** Multilingualism can also be tied to social identity and cultural heritage. For example, someone who grows up in a multilingual household or community may

develop a sense of identity tied to all their languages and cultures. Depending on the social and cultural context, multilingualism may also be a source of pride or stigma.

Overall, multilingualism is a complex and multifaceted phenomenon that can take many forms, depending on the individual and the context in which it occurs. Examples of multilingualism can be found in many settings, including multilingual families, immigrant communities, language immersion programs, international businesses, and multilingual countries like Switzerland and Canada.

Nevertheless, as English teachers, if we always speak English, our pupils will be unaware of our intent and unable to comprehend our message. We must sometimes employ our language or the language our pupils are learning to avoid misinterpretation. Based on that fact, a teacher may employ code-switching to help their pupils comprehend.

2.6 Code-Switching

Code-switching uses words, phrases, and sentences in many languages, even within the same section. Duran (1994) defined the phrase by stating that code-switching is most likely indisputably associated with bilingual existence and may appear concurrently in the lives of creating language bilinguals, especially when they are aware of such behavior and then decide to use or not use it. In light of these announcements, code-switching mixes at least two dialects and consolidates words, phrases, and sentences. At that stage, the code-switching language structure does not affect the rules of composing sentences in two or more languages. Moreover, as per Hymes (1976), a difference in the use of at least two dialects, a few varieties of one language, or even a few styles are referred to as code-switching.

According to the definition, code-switching is using several languages or increasing the number of words, phrases, and sentences. Furthermore, the sentence does not violate the item's requirements regarding the readiness of the structure of words, phrases, and sentences in the two languages. The four primary switching forms are tag switching, intra-sentential switching, intersentential switching, and intra-word switching.

III. METHOD

The research methodology should be clearly described under a separate heading. The significant contribution to the body of knowledge should be clearly stated.

A. Equations

Number equations consecutively with equation numbers in parentheses flush with the right margin, as in (1) in italic form.

$$a = b + c \tag{1}$$

Refer to (1) or equation (1) show.....

B. Abbreviations

This research is classified as a qualitative method. According to Patton and Cochran (2002, p. 41), qualitative research is classified by its aims related to understanding specific aspects of social life. As data for the analysis, this approach creates words rather than numbers. Qualitative research aims to understand social phenomena via the participant's point of view to enhance information on a particular topic, environment, process, or belief. This study's research is a qualitative case study in which the researchers focus on one phenomenon involving code-switching in Deddy Corbuziers' YouTube video. Furthermore, McMillan and Schumacher noted in Onwuegbuzie and Leech (2005) that qualitative research has two goals: to describe and explore and to describe and explain. It relates to the writer's "goal in this study, which is to present and explain the facts obtained to describe and examine phenomena employing code-switching" in Deddy Corbuziers' YouTube video. This study is based on a video from Deddy Corbuziers' YouTube channel. "REZA ARAP, GUE GA PUNYA AGAMA, GA PUNYA BAPAK," is the title. Reza Arap uses his original language and English in this video, which lasts 28:56 minutes. According to Wood and Kroger (2000), discourse analysis is a person's insight that comprehends methodological and conceptual elements. Furthermore, they also maintain that discourse data includes spoken and written transcripts. On the other hand, Stark and Trinidad (2007) add that discourse analysis concerns language use. Therefore, the researchers showed a discourse analysis to study the phenomena employing code-switching" in Deddy Corbuziers' YouTube video. This study is based on a video from Deddy Corbuziers' YouTube channel. "REZA ARAP, GUE GA PUNYA AGAMA, GA PUNYA BAPAK," is the title.

The object of this research was Reza Oktavian's interview on the Deddy Corbuzier podcast YouTube channel. There was one video that was used in this study. Reza Oktavian or better known as "Reza Arab," YouTuber who closed his YouTube channel, which he had built for seven years and had 2.3 million subscribers in 2018. He gave his YouTube channel to the Anyo Indonesia Foundation (YAI). In the video interview for Reza Oktavian's podcast, at 32, Reza Arab made a very surprising confession. This confession was revealed on Deddy Corbuzier's YouTube channel for the first time.

The researchers chose this kind of video because the video is exciting, and the object of the video is one of the celebrities nowadays, which is prevalent and known by many people in Indonesia. Another reason the researchers chose this video is that Reza Oktavian is a bilingual person who uses two different languages at once. Since this research showed a discourse analysis, the researchers used the video and the transcript of Reza Oktavian's interview on the Deddy Corbuzier podcast YouTube channel. To instigate the study, the researchers defined what inserts are rendering to some experts. Then, the researchers observed, looked for, and chose the video used. After collecting the objects of this research, the researchers wrote the transcript of the selected video.

The video and transcript were analyzed using theories in the next part of the research process. In this process, the researchers used three steps. First, the researchers observed and looked for videos about Reza Oktavian's interview on the Deddy Corbuzier podcast YouTube channel. Then, he found the words or sentences containing code-switching in his utterances. Second, the findings were analyzed and classified into the types of code-switching. Third, the findings of classifications were defined and explained as the possible reasons why Reza Oktavian used those inserts in his

interviews. Those three steps were to respond to and answer the research questions in this study. Finally, the researchers drew a conclusion based on the findings of this research.

IV. RESULTS AND DISCUSSION

4.1 Expression of Code-Switching

This study found fifteen data for code-switching from the YouTube video, as mentioned in the following table.

Table 1. The Data of Code-Switching Expressions

Code	Code-Switching Expressions
1	“lu gak pernah refil itu semua? <i>Like at all</i> ”
2	“oke, <i>so tell me</i> ”
3	“dan gua merasa, <i>of course</i> gua merasa terbebani dengan nama itu”
4	“ <i>it’s a good name</i> , itu kan <i>prophet man</i> ”
5	“ <i>I mean</i> , suci man dan gua nggak mau merusak itu”
6	“gua gantinya <i>legal</i> ”
7	“gua juga punya <i>right</i> atas diri gua”
8	“ <i>but as a human, I have full right</i> untuk memilih”
9	“ <i>mom I just can’t have this name, again</i> dan dia berkata gapapa itu dulu keputusan mama”
10	“dan ketika lu rubah nama lu, <i>you view were leave?</i> ”
11	“ <i>legally</i> baru tahun ini?”
12	“ <i>do you mind</i> kalo gua tanya?”
13	“karena dari dulu sampai sekarang <i>your talk about your mom, your mom, your mom</i> ”
14	“ <i>as long</i> , pulang nyokap gua bawa sega sama nintendo”
15	“ <i>my mom refuse to go</i> , lalu besokannya meninggal”

The above code-switching expressions are then analyzed in the following discussion.

DISCUSSION

This section describes the process of scientific research analysis. The point of departure for discussion and analysis of research departs from formulating a predetermined research problem. Explain and describe the process of research analysis in a sequential and detailed manner according to the research methods previously determined. It is possible to create new sub-chapters under the Discussion chapter for continuity and deepening of the discussion. It is possible to use various writing instruments, such as tables which should be placed at the bottom of the page field.

The Observation of the Data Analysis

This study shows a group of code-switching sentences based on switching to get the data. The subject of this research is a video from Deddy Corbuziers’ YouTube channel.

Analysis of type switching

Based on the explanation above, we know there are four significant types of switching as follows.

a. *Tag-switching*

Tags-switching is when certain tags and phrases in one language are put into one utterance. From the first Table 1, the researchers get five tag-switching.

Table 2. Tag-switching Expressions

No.	Sentence Expression	Language Content	
		Indonesia	English
1	" <i>it's a good name</i> , itu kan <i>prophet man</i> "	✓	✓
2	"dan ketika lu rubah nama lu, <i>you view were leave?</i> "	✓	✓
3	"karena dari dulu sampai sekarang <i>your talk about your mom, your mom, your mom</i> "	✓	✓
4	"lu gak pernah refil itu semua? <i>Like at all</i> "	✓	✓
5	"oke, <i>so tell me</i> "	✓	✓

Based on the data above, we can call the phrase which uses the English tag.

b. *Intrasentential switching*

Intrasentential switching happens in a clause or sentence boundary. From Table 1, the researchers only get four intrasentential switchings.

Table 3. Intrasentential Switching Expressions

No.	Sentence Expression	Language Content	
		Indonesia	English
1	" <i>do you mind</i> kalo gua tanya?"	✓	✓
2	" <i>I mean</i> , suci man dan gua nggak mau merusak itu"	✓	✓
3	" <i>my mom refuse to go</i> , lalu besokannya meninggal"	✓	✓
4	" <i>but as a human, I have full right</i> untuk memilih"	✓	✓

The example above includes a code change or complete shift to another language system at the boundaries of the main constituents.

c. *Intersential switching*

Intersential switching is a language change from one language to another at the sentence level. From Table 1, the researchers find one intersential switching.

Table 4. Intersential Switching Expressions

No.	Sentence Expression	Language Content	
		Indonesia	English
1	" <i>mom I just can't have this name, again</i> dan dia berkata gapapa itu dulu keputusan mama"	✓	✓

From the example above, the intersential code switch connects the utterance that already happened in another conversation in English. Moreover, that is more often.

d. *Intraword switching*

Intraword switching happens where changes occur within word boundaries. From Table 1, the researchers find five intraword switching as follows.

Table 5. Intraword Switching Expressions

No.	Sentence Expression	Language Content	
		Indonesia	English

1	“ <i>as long</i> , pulang nyokap gua bawa sega sama nintendo”	✓	✓
2	“gua gantinya <i>legal</i> ”	✓	✓
3	“ <i>legally</i> baru tahun ini?”	✓	✓
4	“gua juga punya <i>right</i> atas diri gua”	✓	✓
5	“dan gua merasa, <i>of course</i> gua merasa terbebani dengan nama itu”	✓	✓

From the table above, the researchers conclude that intraword switching is used in the form of familiar words.

Code-switching is a linguistic phenomenon involving alternating two or more languages or language varieties in a single conversation or text. In recent years, there has been growing interest in the study of code-switching in social media, particularly on YouTube, where many content creators use code-switching to cater to their multilingual audience. In this discussion, we will focus on a study of code-switching performed by Indonesian artists in Deddy Corbuzier's YouTube video and compare it with previous research to identify its novelty.

A recent study on code-switching on YouTube by Tussa'diah et al. (2021) analyzed the Code-switching utterances of public figures' vlog on YouTube channel. The study aimed to identify the types and functions of code-switching in the video and explore the artists' motivation. The researchers found that the artist employed various types of code-switching, including intersentential, intrasentential, and tag-switching. They also identified three functions of code-switching: referential, expressive, and social. The referential function was used to clarify concepts or words that were difficult to express in Indonesian, while the expressive function was used to express emotions or attitudes. The social function, on the other hand, was used to establish solidarity or distance between speakers.

Compared to previous research, Tussa'diah et al. (2021) study is novel in several ways. Firstly, it focused on code-switching in a specific YouTube video rather than analyzing code-switching in general or a specific context. Secondly, it analyzed the code-switching patterns of Indonesian artists rather than bilingual or multilingual individuals. Finally, the study explored the artists' motivation for code-switching, an area not widely explored in previous research. However, there are limitations to the study that need to be acknowledged. Firstly, the sample size is small, limiting the findings' generalizability. Secondly, the study only analyzed one YouTube video, which may not represent code-switching patterns in other videos or contexts. Finally, the study did not consider the audience's reception of code-switching in the video, which may have affected the artists' motivation for code-switching.

In conclusion, Tussa'diah et al. (2021) study provides valuable insights into the types and functions of code-switching employed by Indonesian artist on YouTube. The study's novelty lies in its focus on a specific YouTube video, its analysis of Indonesian artists' code-switching patterns, and its exploration of their motivation for code-switching. However, further research is needed to address the study's limitations and to gain a more comprehensive understanding of code-switching on YouTube.

V. CONCLUSION

Based on the results and the explanation above, the researchers think that Deddy Corbuziers' YouTube video has much code-switching. Furthermore, the major role of code-switching is to assist the recipient in understanding the message. Language, as a foundation, directs how individuals communicate. Switching the Indonesian and English languages simultaneously emphasizes the relevance of English in daily life for making communication simpler to grasp at times. Bilingualism and multilingualism are, therefore, popular and used in areas where social and anthropological circumstances impact these practices. This structure and knowledge make code-switching clear and acceptable in today's community, particularly among the younger.

The study of code-switching performed by Indonesian artists in Deddy Corbuzier's YouTube video provides valuable insights into the use of code-switching in online media platforms, particularly in the context of Indonesia. The study's findings highlight the different types and functions of code-switching employed by Indonesian artists, such as intersentential, intrasentential, and tag-switching, as well as its referential, expressive, and social functions. The study's focus on the motivation for code-switching is also a significant contribution to the field, as it sheds light on why Indonesian artists use code-switching in their online content. Additionally, the study's analysis of code-switching patterns among Indonesian artists, rather than bilingual or multilingual individuals, is a unique perspective that adds value to the existing literature on code-switching. The study's novelty lies in its specific focus on a single YouTube video, which provides a deep and detailed analysis of code-switching patterns in a particular context. Moreover, the study's examination of code-switching in the Indonesian context, a language and culture with a rich and complex linguistic landscape, further adds to the study's value. Overall, the study of code-switching performed by Indonesian artists in Deddy Corbuzier's YouTube video has significant implications for linguistics, communication studies, and online media. It highlights the importance of understanding code-switching in online media platforms, particularly in countries as linguistically diverse as Indonesia. It also provides insights into how code-switching is used for various functions in communication and highlights the significance of cultural and social factors in language use.

REFERENCES

- Al Hakim, R. N. A., & Novitasari, I. (2020). An Investigative Study of Code Mixing Among the EFL University Students in Universitas Sembilanbelas November Kolaka. *Tamaddun*, 19(2), 108-117.
- Baharuddin, B. (2020). Analyzing the Switch Segments and Types of Switch in Indonesian-English Code Switching and Code Mixing Phenomenon of Elite People in Makassar. *IDEAS: Journal on English Language Teaching and Learning, Linguistics and Literature*, 8(1), 163-183.
- Basurto Santos, N. M., Hernández Alarcón, M. M., & Mora Pablo, I. (2016). Fillers and the development of oral strategic competence in foreign language learning.
- Berthele, R. (2021). The Extraordinary Ordinary: Re-engineering Multilingualism as a Natural Category. *Language Learning*, 71(S1), 80-120.
- Delahunty, G. P. (2010). *The English language: from sound to sense*. South Carolina: Parlor Press.

- Durán, D. (1994). *The history of the Indies of New Spain*. University of Oklahoma Press.
- Duran, L. (1994). Toward a Better Understanding of Code Switching and Interlanguage in Bilinguality: Implication for Bilingual Instruction. Retrieved from <http://www.ncela.gwu.edu/pubs/jeilms/vol14/duran.htm>
- Fasold, R. & Connor-Linton, J. (2006). *An Introduction to Language and Linguistics*. New York: Cambridge University Press.
- Harmer, J. (2007). *The practice of English language teaching*. Pearson Longman.
- Hornberger, N. H., & McKay, S. (Eds.). (2010). *Sociolinguistics and language education* (Vol. 18). Bristol: Multilingual Matters.
- Hudson, R.A. (1980). *Sociolinguistics* Cambridge University Press, Melbourne Sydney.
- Hymes, D. (1976). Towards linguistic competence. *Sociologische gids*, 23(4), 217-239.
- Kachru, B. (1992). World Englishes: Approaches, issues, and resources. *Language teaching*, 25(1), 1-14.
- Lado, R. (1957). *Linguistics across cultures: Applied linguistics for language teachers*. University of Michigan Press.
- Metz, M. (2021). Ideology, identity, and pedagogy in English language arts teachers' linguistic styling in U.S. classrooms. *Linguistics and Education* 64 (2021) 100942. Elsevier Inc.
- Ninsiana, W. (2018, November). The Relationship between Language and Culture: a Sociolinguistic Perspective. In *International Seminar on Recent Language, Literature, and Local Cultural Studies (BASA 2018)* (pp. 326-330). Atlantis Press.
- Numan, D. and Carter, D. (2001). *Teaching English to Speakers of Other Language* Cambridge: Cambridge University Press. The Internet TESL Journal. (<http://iteslj.org/Articles/SertCodeSwitching.html>).
- Onwuegbuzie, A. J., & Leech, N. L. (2005). A typology of errors and myths perpetuated in educational research textbooks. *Current Issues in Education*, 8.
- Patton, M. Q., & Cochran, M. (2002). A guide to using qualitative research methodology.
- Rabiah, S. (2012). Language as a Tool for Communication and Cultural Reality Discloser. In *the 1st International Conference on Media, Communication, and Culture*, "Rethinking Multiculturalism: Media in Multicultural Society."
- Riadil, I. G. (2021). Investigating EFL learners' "Indonglish" usage by English department students: A qualitative study. *International Journal of Humanity Studies (IJHS)*, 5(1), 47-56.
- Riadil, I. G., & Diltis, N. (2022). ENVISAGING CODE-MIXING AND CODE-SWITCHING IN ENGLISH CONVERSATION AMONG THAI STUDENTS: BREACHING THE MOTIVES FROM SOCIOLOGICAL PERSPECTIVES. *International Journal of Humanity Studies (IJHS)*, 6(1), 139-154.
- Romaine, S. (2000). *Language in Society an Introduction to Sociolinguistics*. New York: Oxford University Press.
- Sakti, P. (2020). Analysis of Types and Reasons Indonesian-Arabic Code-switching by Sociolinguistics Approach.
- Sukirman, S. (2021). Beberapa Aspek dalam Kedwibahasaan: (Suatu Tinjauan Sociolinguistik). *Jurnal Konsepsi*, 9(4), 191-197.

- Sutiyatno, S. (2018). The effect of teacher's verbal communication and non-verbal communication on students' English achievement. *Journal of Language Teaching and Research*, 9(2), 430-437.
- Sutopo, H. B. (2006). Penelitian Kualitatif: Dasar Teori dan Terapannya dalam Penelitian. Edisi – 2. Surakarta: Universitas Sebelas Maret.
- Tseng, A. (2020). Identity in home-language maintenance. *Handbook of home language maintenance and development*, 109-129.
- Tussa'diah, H., Anggaini, E., & Hasibuan, S. H. (2021). Code switching utterances of public figures' vlog in YouTube channel. *PROJECT (Professional Journal of English Education)*, 4(3), 513-520.

ABOUT THE AUTHORS

1. Ikrar Genidal Riadil, S.Pd., B.SEd., M.A.

Born on October 21, 1999, in Jakarta. He successfully attained his Bachelor's degree in English Language Education from Tidar University in the year 2021. As part of his academic pursuits, he engaged in a scholarly exchange program within the realm of English Studies, particularly focusing on Secondary Education, at Pangasinan State University, Philippines. Subsequently, he culminated his academic journey by accomplishing a Master's degree in the domain of Language and Culture from the esteemed Faculty of International Studies at Prince of Songkla University, Thailand, where he enjoyed the privilege of a full comprehensive scholarship. His scholastic orientation centers around an array of specialized subjects, encompassing English Language Teaching, Teaching with Technology, Linguistics, Sociolinguistics, and Ethnic and Cultural Studies. His academic trajectory includes a tenure as an Assistant Professor/Lecturer at Prince of Songkla University, coupled with the provision of virtual English instruction to learners in Indonesia and Thailand. Notably, he exercises his linguistic prowess through freelance engagements as an English-Indonesian translator. Presently, he occupies the role of an erudite faculty member as an Academic Staff and is actively engaged in the Research Parallel initiative at the esteemed University of Indonesia (UI). His scholarly enthusiasm finds expression in his dynamic participation across a spectrum of seminars and his prolific contributions to the national and international academic discourse through numerous research publications.

2. Wisnu Budi Waluyo, S.I.P., M.Sc.

Wisnu earned his bachelor of political science in international relations from the University of Muhammadiyah Yogyakarta, Indonesia. He established an environmental consulting firm where he was in charge of stakeholder engagement and connected the firm with various stakeholders. Working for more than five years in the firm built his strong communication and public relations skills, specifically in the environmental and social impact assessment context. He completed his master's degree in development and sustainability at the Asian Institute of Technology, Thailand. The education field always becomes his biggest passion. Currently, he started to work at Guna

Bangsa College of Health Sciences, Yogyakarta, Indonesia, in early 2021 in the public relations and international affairs department. He is also a lecturer at the college, focusing on environmental, community, and public health.



© 2018 by the journal. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC-BY SA) license (<http://creativecommons.org/licenses/by/4.0/>).