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## AN ANALYSIS CODE-MIXING IN IMAN USMAN AND MAUDY AYUNDA PODCAST : STUDY OF SOCIOLINGUISTICS

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**ABSTRACT;** *Language is a key part of human life and communication. In Indonesia, people often grow up speaking more than one language, which naturally leads to the use of code-mixing, the habit of combining two or more languages in one conversation. This phenomenon is now becoming more visible in modern digital spaces like podcasts, where speakers communicate freely and casually. This research discusses the use of code-mixing in the Iman Usman and Maudy Ayunda podcast. The study aims to identify the types of code-mixing used by the speakers and to understand the reasons behind their use of mixed language. The study applies Hoffman's (1991) theory, which classifies code-mixing into three types: intra-sentential, intra-lexical, and involving pronunciation shifts. The method used in this research is descriptive qualitative, focusing on analyzing the podcast transcript to find examples of Indonesian-English code-mixing. The data are then grouped and interpreted based on the forms and functions of the language mixing. The results show that the most frequent type of code-mixing used in the podcast is intra-sentential mixing, where English words or phrases are inserted within Indonesian sentences. The use of code-mixing occurs for several reasons, such as expressing ideas more clearly, sounding more natural and modern, and creating a closer connection with listeners. In conclusion, the use of code-mixing in the Iman Usman and Maudy Ayunda podcast reflects how bilingual speakers use language flexibly and creatively. It also shows that in today's global communication, language mixing is not a sign of limitation, but rather a reflection of identity, education, and social style.*

**Keywords:** *Sociolinguistics, Code Mixing, Podcast.*

**ABSTRAK;** Bahasa merupakan bagian penting dari kehidupan dan komunikasi manusia. Di Indonesia, orang-orang sering tumbuh besar dengan berbicara lebih dari satu bahasa, yang secara alami mengarah pada penggunaan campur kode, kebiasaan menggabungkan dua bahasa atau lebih dalam satu percakapan. Fenomena ini sekarang menjadi lebih terlihat di ruang digital modern seperti podcast, di mana penutur berkomunikasi secara bebas dan santai. Penelitian ini membahas penggunaan campur kode dalam podcast Iman Usman dan Maudy Ayunda. Penelitian ini bertujuan untuk mengidentifikasi jenis-jenis campur kode yang digunakan oleh penutur dan untuk memahami alasan di balik penggunaan bahasa campuran mereka. Penelitian ini menerapkan teori Hoffman (1991), yang mengklasifikasikan campur kode menjadi tiga jenis: intra-sentensial, intra-leksikal, dan yang melibatkan pergeseran pengucapan. Metode yang digunakan dalam

penelitian ini adalah deskriptif kualitatif, dengan fokus pada analisis transkrip podcast untuk menemukan contoh campur kode Indonesia-Inggris. Data kemudian dikelompokkan dan ditafsirkan berdasarkan bentuk dan fungsi campur bahasa. Hasil penelitian menunjukkan bahwa jenis campur kode yang paling sering digunakan dalam podcast ini adalah campur kode intra-kalimat, di mana kata atau frasa bahasa Inggris disisipkan ke dalam kalimat bahasa Indonesia. Penggunaan campur kode ini terjadi karena beberapa alasan, seperti mengekspresikan gagasan dengan lebih jelas, terdengar lebih alami dan modern, serta menciptakan hubungan yang lebih dekat dengan pendengar. Kesimpulannya, penggunaan campur kode dalam podcast Iman Usman dan Maudy Ayunda mencerminkan bagaimana penutur dwibahasa menggunakan bahasa secara fleksibel dan kreatif. Hal ini juga menunjukkan bahwa dalam komunikasi global saat ini, campur kode bukanlah tanda keterbatasan, melainkan cerminan identitas, pendidikan, dan gaya sosial.

**Kata Kunci:** Sosiolinguistik, Campur Kode, Podcast.

## INTRODUCTION

Language is one of the most essential aspects of human life. It functions not only as a means of communication but also as a way for people to express ideas, emotions, and cultural values. According to Chomsky (1928), language is a state obtained by a specific mental computational system that develops naturally and whose exact parameters are set by the linguistic environment that the individual is exposed to as a child. Through language, individuals establish relationships, build understanding, and maintain social connections with others. In sociolinguistics, language is viewed as a social practice that reflects human behaviour within different social settings. How people use language often depends on various factors such as the situation, topic, and the people involved in the conversation. Therefore, language is not merely a system of sounds and grammar but also a social tool that reveals how individuals adapt and interact with their environment.

Indonesia, as a multilingual nation, provides a unique environment for studying language use. Goh and Silver (2004) stated that multilingualism is a situation in society in which more than one language is existed. With more than 700 regional languages coexisting alongside Bahasa Indonesia as the national language, most Indonesians naturally grow up as bilingual or multilingual speakers. This linguistic richness enables people to move easily between languages depending on context and situation. For instance, someone may speak a local language at home, use Indonesian in formal settings, and switch to English when talking about global or educational topics. This ability to move fluidly across languages demonstrates linguistic flexibility and awareness. It also

contributes to the emergence of language phenomena such as code-switching and code-mixing, which are both central to sociolinguistic studies and reflect how language choices are shaped by social interaction. Research by Maheswara (2022) and Windyawati and Aurima (2018) states that people often switch between Indonesian and their local languages depending on context, formality, or social roles. In addition, English has become an influential third language, especially in urban environments, education, and entertainment. Hoffman (1991) explains that multilingual environments naturally encourage speakers to mix languages because each language provides different expressive strengths. This creates a unique linguistic landscape where Indonesians grow up balancing local, national, and global languages simultaneously and this phenomena is Code-Mixing.

According to Hoffman (1991), code-mixing is a linguistic phenomenon in which speakers blend elements from two or more languages within the same utterance, sentence, or conversation. In Hoffman's view, code-mixing happens not because speakers lack ability in one language, but because multilingual speakers naturally shift and combine linguistic resources to express ideas more precisely, show identity, or adjust to social contexts. In multilingual nations like Indonesia, this mixing becomes a normal and meaningful part of everyday communication, especially among young people who move fluidly between Indonesian, English, and sometimes local languages. Code-mixing, therefore, is not only a linguistic choice, but also a reflection of cultural identity, social belonging, and communicative intention.

First type is Intra-sentential mixing is a type of code-mixing where speakers insert words, phrases, or short expressions from one language into the structure of another language within the same sentence. Hoffman (1991) notes that this kind of mixing appears when bilingual speakers are comfortable in both languages and can shift smoothly without breaking grammatical flow. In multilingual societies like Indonesia, this pattern is extremely common because speakers often feel certain English terms sound more precise, modern, or contextually natural. This aligns with Muysken (2000), who argues that intra-sentential mixing often reflects creativity and linguistic flexibility among bilinguals. Similarly, Nababan (1993) explains that young speakers especially prefer this type because it mirrors their identity, global exposure, and daily digital interactions. So, intra-sentential mixing becomes a natural expression of bilingual competence and social belonging.

Next type is Intra-lexical mixing happens when speakers blend two languages within a single word, such as using Indonesian affixes with English roots (nge-print, di-save, nge-scroll). Hoffman (1991) states that this type usually reflects playful linguistic adaptation, where borrowed words are reshaped to fit local grammar and pronunciation. This process is also supported by Appel and Muysken (2005), who explain that bilingual speakers often integrate foreign lexical items by modifying their morphology so the word feels “locally owned.” In the Indonesian context, as noted by Chaer & Agustina (2004), these blended forms quickly become part of informal communication because they are shorter, easier to say, and culturally familiar, especially in social media conversations. This shows how languages evolve dynamically through daily bilingual interaction.

Last type is involving a change of pronunciation, this type occurs when a speaker uses a foreign word but adjusts its pronunciation to follow local phonological rules. Hoffman (1991) explains that bilinguals often unconsciously modify the pronunciation of borrowed words to match the sound patterns of their dominant language. In Indonesia, this is visible in common adaptations such as “meeting” → “miting” or “project” → “projek.” According to Weinreich (1974), these phonological shifts are a natural result of language contact, where borrowed terms undergo gradual assimilation. Likewise, Holmes (2013) states that pronunciation changes help integrate foreign words into the linguistic system of the community so they become easier to articulate and more widely accepted. Over time, these adjusted forms can even replace the original pronunciation entirely in casual contexts.

Over the past decade, English has become increasingly common in Indonesian daily life because of technological advancement, entertainment sources, and global communication needs. Young speakers, university students, and professionals often adopt English words to sound more modern or because certain terms are already familiar from social media and international content. Fadliyah et al. (2023) found that many younger speakers use English expressions to show confidence, update their image, or express concepts that feel “too long” or “too formal” in Indonesian. Similarly, Haryanto and Susanti (2015) note that Indonesian public figures frequently use English in online captions and interviews, indicating a social trend where English becomes a symbol of global awareness. This shows that code-mixing is no longer rare, it has become part of everyday lifestyle and communication in Indonesia.

The rapid growth of digital platforms has also contributed significantly to the rise of code-mixing in Indonesia. Platforms such as YouTube, Instagram, TikTok, and especially podcasts provide informal spaces where speakers interact naturally without strict language boundaries. Researchers like Rahmat (2020) and Zebua et al. (2025) highlight that online interactions tend to be more relaxed, spontaneous, and expressive, allowing speakers to use both Indonesian and English interchangeably. Since digital media content often mimics casual conversation, the language used tends to be more fluid, reflecting the speaker's personality and linguistic preferences. As a result, code-mixing becomes a normal feature of digital communication, especially among young, bilingual speakers who want to show authenticity and modernity.

In everyday situations, people often mix Indonesian and English not because they cannot find the right Indonesian word, but because English sometimes feels more expressive or contextually suitable. For example, expressions related to education, motivation, productivity, and career often appear in English because bilingual speakers are used to hearing them in global content, online workshops, or self-development discussions. Rini and Rustandi (2018) explain that English terms often carry specific nuances that are not fully captured by their Indonesian translations. Hoffman (1991) also states that speakers choose whichever language best fits their emotional intention, meaning that code-mixing becomes a psychological choice rather than a grammatical one. This shows that code-mixing functions as a strategy to create clearer, stronger, or more relatable meaning.

A visible linguistic phenomenon in Indonesian society today is the way young adults combine Indonesian and English when discussing topics related to self-growth, career challenges, passion, and mindset. Expressions such as burnout, purpose, balance, boundaries, and growth are commonly found in their speech, especially on social media and podcasts. Auliabella (2022) points out that the use of English is often associated with confidence and modern identity, especially among professionals and students who want to align themselves with global standards. This trend shows how language use evolves along with social values. Code-mixing now represents not only communication strategy but also social image, belonging, and lifestyle orientation.

Among various digital platforms, podcasts have become one of the clearest spaces for observing code-mixing because speakers feel free to express their thoughts without scripts or rigid language rules. The spontaneous nature of podcast conversations allows

bilingual speakers to switch languages based on comfort, emotion, or topic. As Helmie et al. (2020) explain, podcasts encourage authenticity, which often results in more unpredictable and mixed-language interactions. In podcast environments, the focus is not on formality but on clarity, intimacy, and relatability with the listeners. Therefore, podcasts serve as rich linguistic data to understand how modern Indonesian speakers actually use and mix languages in informal yet meaningful discussions.

One of the podcasts that reflect this bilingual communication style is the conversation between Iman Usman and Maudy Ayunda, which appears on Maudy Ayunda's official YouTube channel. Both speakers are internationally educated and have strong bilingual backgrounds, which influence the way they express their ideas. Throughout the conversation, they frequently insert English words or phrases, especially when talking about their academic experiences, career choices, and personal reflections. Previous studies by Chad (2015) and Eldin (2014) note that bilingual speakers in digital environments often use mixed language to emphasize clarity or bring an international tone into the discussion. Because of this, the Iman–Maudy podcast becomes an ideal object to examine code-mixing patterns among modern Indonesian professionals.

Many previous studies have analyzed code-mixing in classrooms, YouTube content, daily conversations, and social media interactions (Haryanto & Susanti, 2015; Fadliyah et al., 2023; Windyawati & Aurima, 2018). However, research focusing specifically on podcasts especially long, reflective conversations between bilingual public figures is still limited. Podcasts provide deeper, more spontaneous language choices compared to scripted media. Since podcast discussions often explore personal topics like growth, challenges, emotions, and career strategies, the language used becomes more expressive, contributing to richer code-mixing patterns. This gap highlights the importance of analyzing podcast communication to understand how bilingual speakers naturally mix languages in reflective and meaningful contexts.

Considering these phenomena, multilingual identity, digital influence, bilingual lifestyles, and the unique format of podcasts, it becomes necessary to examine how code-mixing appears in the Iman Usman and Maudy Ayunda podcast. Previous studies support that analyzing such linguistic behaviour can reveal patterns of identity, meaning-making, and sociolinguistic adaptation (Sumarsih et al., 2014; Hidayat, 2020; Anggraeni, 2021). Therefore, to understand how bilingual Indonesian speakers navigate Indonesian and English during digital conversations, this research formulates the following question:

“What types of code-mixing are used in the Iman Usman and Maudy Ayunda podcast?”

This question is relevant because it helps uncover how modern Indonesian communication shifts in a globalized digital environment.

## **RESEARCH METHODS**

This study uses a descriptive qualitative method because the data are in the form of spoken language taken from the podcast conversation between Iman Usman and Maudy Ayunda. The qualitative approach allows the researcher to describe and interpret how code-mixing obviously appears without changing or controlling the situation. The data were collected through documentation, by listening to and transcribing the podcast episode uploaded on YouTube. All utterances that contained a mix of Indonesian and English words, phrases, or clauses were identified as code-mixing data. The analysis process followed Hoffman's (1991) theory, which classifies code-mixing into intra-sentential, intra-lexical, and involving changes in pronunciation. Each code-mixing instance was analyzed based on its type and the possible reasons for its use, such as to emphasize meaning, create closeness with the audience, or sound more natural in conversation. Through this method, the researcher aimed to describe the types and factors of code-mixing used by both speakers and understand how bilingual communication functions in a modern digital context.

## **RESULTS AND DISCUSSION**

### **Findings**

From the analysis of Iman Usman and Maudy Ayunda's podcast conversation, it was found that both speakers frequently mixed English and Indonesian naturally during their discussion. The combination of these two languages reflects how bilingual speakers express ideas, emotions, and professional concepts in a modern and relatable way. Based on Hoffman's (1991) classification, most of the data belong to intra-sentential code-mixing, while a few show intra-lexical mixing. The examples below present how each case appears and why it occurs. The following table are the types of code-mixing that found in the podcast:

Types of Code-Mixing	Frequency	Percentage
Intra-sentential	19	95%
Intra-lexical	1	5%
Change Of Pronunciation	0	0%

Based on the table, the total number that we found of code-mixing instances identified in the podcast is 20 data items. From that amount, 19 cases belong to intra-sentential mixing, which represents a dominant 95% of all data. This shows that both speakers mostly insert English words or phrases into Indonesian sentence structures without changing grammar (Hoffman, 1991). Meanwhile, there is only 1 case of intra-lexical mixing, which equals 5%, and no examples of code-mixing that involve changes in pronunciation. These percentages indicate that the podcast relies heavily on natural sentence-level mixing rather than playful word formation or phonological blending. The strong dominance of intra-sentential mixing reflects that both Iman Usman and Maudy Ayunda prefer to borrow English vocabulary to express specific concepts, especially related to career, growth mindset, self-development, and professional terminology. This pattern aligns with Hoffman's view that bilingual speakers switch codes mainly for clarity, emphasis, and social identity. The low percentage of intra-lexical mixing also suggests that their language style leans toward formal and conceptual vocabulary rather than creative morphological blending. Overall, the distribution of percentages shows that the podcast conversation represents typical bilingual communication among educated Indonesian speakers who use English strategically but still maintain Indonesian sentence frames as their primary structure.

## Discussion

From the analysis of Iman Usman and Maudy Ayunda's podcast conversation, it was found that both speakers frequently mixed English and Indonesian naturally during their discussion. The combination of these two languages reflects how bilingual speaker express ideas, emotions, and professional concepts in a modern and relatable way. Based on Hoffman's (1991) classification, most of the data belong to intra-sentential code-mixing, while a few shows intra-lexical mixing. The examples below present how each case appears and why it occurs.

### **Intra-sentential**

The analysis that we found shows that intra-sentential code-mixing is the most dominant type in the podcast, with 19 occurrences out of 20 total data. This means 95% of the mixing happens at the sentence level, where English words or short expressions are inserted into Indonesian sentences without breaking the grammatical structure. This pattern matches Hoffman's (1991) explanation that bilingual speakers use intra-sentential mixing when they feel comfortable navigating two languages at once. In the podcast, both Iman Usman and Maudy Ayunda use English terms such as passion, risk, purpose, resilience, burn out, and generalist because these concepts are closely tied to global education, career development, and modern professional vocabulary. Their background as internationally educated public figures also supports this tendency, making English expressions feel natural and more precise for certain topics. This dominance shows that their bilingual identity strongly influences how they communicate, especially when discussing ideas that are widely used in international discourse.

Example 1: “*Passion* tuh bukan kayak *lightning strike*.” (3:35)

This sentence contains the English noun “passion”, inserted into an Indonesian sentence structure, showing intra-sentential code-mixing. The speaker chooses “passion” instead of “semangat” because it carries a deeper emotional and personal meaning. In today’s motivational context, “passion” has become a borrowed concept that feels more specific than its Indonesian counterpart. According to Hoffman, bilingual speakers may switch codes to express feelings or ideas that the first language cannot fully represent. Here, Maudy uses “passion” to sound more relatable to young listeners who are used to hearing the word in global self-development contexts.

Example 2: “*Dedikasi dan passion itu inseparable.*” (4:35)

This utterance includes two English words, “passion” and “inseparable.” The sentence structure remains Indonesian, so it is intra-sentential code-mixing. The combination gives a formal yet emotional tone. The term “inseparable” highlights closeness between dedication and passion, showing that some English terms convey compact, powerful meanings that are harder to replace in translation. Hoffman (1991) explains that code-mixing often happens when a speaker feels certain expressions sound more natural or prestigious in the second language.

Example 3: “Kalo lo gak enjoy, *passion* tuh gak akan *sustainable*.” (5:20)

Here, “passion” and “sustainable” are used together in one Indonesian sentence, showing intra-sentential mixing. Both are commonly used in global motivational and educational discourse. The speaker uses them to maintain the international tone of the conversation, aligning with Hoffman’s idea that bilinguals switch codes to adapt to the topic or the professional domain. The choice also reflects linguistic economy — the English words feel shorter and more precise.

Example 4: “Butuh waktu buat nemuin *your why*.” (6:00)

The English phrase “your why” is inserted within Indonesian syntax, showing intra-sentential code-mixing. This phrase is borrowed from modern motivational culture, referring to the personal reason behind one’s actions. The use of English here shows shared understanding among audiences familiar with self-growth content. Hoffman’s theory notes that code-mixing can strengthen group identity; in this case, it builds connection with listeners who are part of a bilingual, self-aware generation.

Example 5: “*Job security* tuh susah, karena ga ada kerjaan yang 100% *secure*.” (10:50)

This example uses the English phrase “job security”, which has no simple Indonesian equivalent. It’s categorized as intra-sentential code-mixing. The phrase belongs to the professional or economic field, showing that English words dominate in topics related to career. According to Hoffman, code-mixing can occur because certain terms are more frequently used in the second language for specific fields, making them sound more accurate or formal.

Example 6: “Di usia 20-an, gua banyak ngambil *risk*.” (12:15)

The noun “risk” replaces the Indonesian “resiko.” This is intra-sentential code-mixing, where English appears within an Indonesian sentence. The choice of “risk” might also reflect Maudy’s exposure to English-speaking academic and professional environments. Hoffman (1991) states that speakers often mix languages to show background, experience, or level of formality. The English word here gives the utterance a professional, global tone.

Example 7: “Jangan takut ambil *risk*, itu bagian dari proses.” (14:20)

Again, “risk” appears in an Indonesian sentence, representing intra-sentential mixing. The repetition shows habitual use — once a bilingual speaker internalizes a second-language term, it becomes part of their daily speech. Hoffman suggests that such patterns show the influence of bilingual environment and familiarity with both linguistic systems.

Example 8: “Kalo gak punya *resilience*, susah buat terus maju.” (17:10)

The noun “resilience” here signals intra-sentential code-mixing. The word carries a strong psychological meaning that “ketahanan” in Indonesian doesn’t fully match. The speaker uses English to communicate a modern mental-health concept. Hoffman’s theory explains that speakers often mix languages to reach precision or emotional nuance unavailable in one code.

Example 9: “Penting bisa jadi *generalist*, tapi jangan lupa juga *specialist*.” (20:30)

This sentence mixes two English nouns: “generalist” and “specialist.” It is a clear intra-sentential mixing. Both words describe professional roles and are commonly used in education or management. Hoffman’s framework suggests that bilinguals often code-mix to maintain the accuracy of technical terms or because the English versions are more widely recognized globally.

Example 10: “Kalau lo bisa *adapt*, dunia kerja jadi lebih mudah.” (22:25)

This utterance includes the English verb “adapt” in Indonesian syntax, a case of intra-sentential code-mixing. The speaker uses it because it’s shorter and more expressive than “menyesuaikan diri.” According to Hoffman, such mixing helps maintain conversational flow and reflects linguistic efficiency — using whatever term feels most natural at the moment.

Example 11: “Di dunia kerja sekarang, *skill agility* itu kunci.” (22:48)

This expression combines “skill” and “agility” within Indonesian structure. It’s intra-sentential mixing involving professional jargon. In the HR or business context, this phrase is more familiar in English. Hoffman notes that speakers mix codes to match domain-specific vocabulary, especially in discussions influenced by global trends

Example 12: “Gua sering merasa harus *balance* antara kerja dan *passion*.” (25:10) The words “balance” and “passion” indicate intra-sentential code-mixing. The use of English here makes the sentence sound fluent and emotional. The speaker expresses the struggle between career and purpose, a topic commonly discussed in English self-development culture. Hoffman’s theory highlights that code-mixing can occur for affective reasons—to express feelings more genuinely.

Example 13: “*Skill* itu penting, tapi *personality* juga gak kalah *key*.” (26:19) This sentence contains three English words: “skill,” “personality,” and “key.” It’s an example of multiple intra-sentential code-mixing. Using these English words reflects bilingual identity and alignment with workplace language norms. Hoffman explains that such frequent mixing can be a form of social alignment—showing belonging to a professional or educated group.

Example 14: “Kadang gua harus *multitask*, ngurusi banyak hal sekaligus.” (32:38) The verb “multitask” is an intra-sentential code-mixing. This term has become globally common in both Indonesian and English, making it sound natural. According to Hoffman, code-mixing can be habitual when certain second-language words are already integrated into daily vocabulary.

Example 16: “Kalau capek jangan lupa buat *rest*.” (39:10)

The verb “rest” shows intra-sentential code-mixing. The word feels simpler and softer than its Indonesian equivalent “istirahat.” Hoffman mentions that bilinguals may choose words that emotionally or stylistically fit better with the tone of conversation. In this case, “rest” sounds more relaxed and caring.

Example 17: “Kalau kamu gak *happy* di kerjaan, itu bisa bikin *burn out*.” (39:10)

This example combines “happy” and “burn out.” Both belong to intra-sentential code-mixing. The idiom “burn out” expresses psychological exhaustion that has no perfect translation in Indonesian. Hoffman classifies this as affective mixing, where speakers switch codes to express emotional states more accurately.

Example 18: “Kadang lo harus belajar buat *say no*.” (41:55)

The phrase “say no” is intra-sentential code-mixing. It carries a motivational tone and is often used in English personal-growth language. The speaker uses this to

emphasize boundary-setting, a concept that sounds more natural in English. Hoffman's theory states that such mixing often appears in expressive or advisory contexts.

Example 19: "Gua pelajari buat *set boundaries* dengan kerjaan." (42:00)

This also shows intra-sentential mixing with the English phrase "set boundaries." The phrase belongs to psychological vocabulary that's trending globally, showing how English dominates certain social topics. Hoffman explains that bilinguals borrow such terms to sound more precise and modern.

Example 20: "*Networking* itu buat gua hal yang *crucial*." (43:30)

This final example contains two English words, "networking" and "crucial." It's a case of intra-sentential mixing. The speaker uses these to emphasize professional growth and relationships, reflecting how English has become the language of global business. According to Hoffman, such mixing indicates prestige and awareness of modern communication styles.

### **Intra-Lexical**

The findings that we found indicate that intra-lexical mixing appears only once, representing 5% of the total data. This type occurs when Indonesian affixes are combined with English root words, creating blended forms such as nge-charge or ke-print-an, although in this podcast only one example fits this pattern. According to Hoffman (1991), intra-lexical mixing often reflects creative or casual language use, where speakers reshape foreign words to fit the morphology of their own language. However, Iman and Maudy rarely use these blended forms because their communication style is more formal and concept-driven rather than colloquial. They prefer to use full English words directly instead of mixing them with Indonesian affixes. This limited presence of intra-lexical mixing suggests that their language choice leans toward clarity and professionalism rather than playful or slang-like hybrid constructions.

Example 1 : "Gua dibentuk sama mentors yang keren." (34:05)

This is intra-lexical code-mixing because the English noun "mentor" receives an English plural marker -s within Indonesian grammar. Hoffman identifies this as blending two language systems in one word. It reflects high bilingual competence and shows how English morphology can merge into Indonesian speech naturally.

### **Change of Pronunciation**

The data show that there is no example of code-mixing involving a change of pronunciation in the podcast. This type, described by Hoffman (1991) as the adaptation of foreign words into local phonological patterns (for example, meeting → miting or project → projek), typically appears in informal speech or among speakers who are more accustomed to localized forms of English. However, neither Iman nor Maudy demonstrates this pattern. Their pronunciation remains close to standard English, likely because both speakers have strong academic exposure, international experience, and high English proficiency. They seem careful about maintaining accurate pronunciation, especially when discussing professional terms that have specific meanings. The absence of this type indicates that their bilingual communication aligns with educated, globalized speech patterns rather than localized borrowing or phonological adaptation.

From all twenty examples, it can be concluded that the dominant type of code-mixing found in the Iman Usman and Maudy Ayunda Podcast is intra-sentential, followed by a single instance of intra-lexical mixing. The speakers insert English words or phrases naturally into Indonesian sentences to make the conversation sound expressive, accurate, and relatable. Based on Hoffman's (1991) theory, the main reasons for code-mixing include expressing complex emotions, referring to global or professional concepts, maintaining natural conversation flow, and showing bilingual identity. In short, both speakers use code-mixing not as a linguistic weakness but as a communicative strategy that reflects the reality of bilingual communication among educated, digital-age Indonesians.

## **CONCLUSION AND SUGGESTIONS**

### **Conclusion**

This study aimed to analyze the use of code-mixing in the conversation between Raditya Dika and Maudy Ayunda in their podcast. The focus was to identify the types of code-mixing and understand the reasons behind its use based on Hoffman's (1991) theory. From all the data collected, it can be seen that both speakers frequently combine Indonesian and English naturally throughout their discussion. Most of the examples belong to the intra-sentential type, where English words or phrases are inserted into Indonesian sentences, and only one case is identified as intra-lexical mixing.

The use of English expressions such as challenge, passion, burn out, game changer, and authentic reflects the influence of bilingual communication among young, educated Indonesians. According to Hoffman's theory, the speakers mix languages for several reasons to express feelings more accurately, to emphasize ideas, to sound modern and relatable, and to reflect social identity. Their language choice also shows how English has become a natural part of daily conversation, especially in creative or digital contexts like podcasts.

In short, the findings show that code-mixing is not just a habit but a communicative strategy. It helps speakers express complex thoughts, emotions, and ideas in a simple, engaging way. For Iman Usman and Maudy Ayunda, mixing languages allows them to connect with audiences who live in a bilingual environment, showing that modern communication in Indonesia today reflects both linguistic creativity and global influence.

### **Suggestions**

Based on the findings, several suggestions can be offered for future research and practice. For future researchers, it is recommended to expand the study by analyzing different contexts of bilingual communication, such as other podcasts, YouTube channels, or real-life interviews involving various age groups and backgrounds. Using other linguistic theories, like sociolinguistic variation or pragmatic function, may also give new insights into how code-mixing shapes identity and meaning in conversation.

For English learners, educators, and content creators, this study shows that code-mixing can be used positively as a form of linguistic flexibility. Mixing languages is not always a mistake—it can reflect creativity, comfort, and modern identity. However, speakers still need to consider the context and audience, ensuring that the mixing enhances understanding rather than causing confusion. When used appropriately, code-mixing can make communication sound natural, inclusive, and dynamic just like how Iman Usman and Maudy Ayunda connect with their listeners through effortless bilingual conversation.

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