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## INDONESIAN-ENGLISH CODE-MIXING FOUND IN TWO SELECTED PODCASTS BY SATU

**Theresia Rosa Sulistia Ningrum**

Sanata Dharma University, Indonesia

rosatheresia9@gmail.com

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### Abstract

Since a long time ago, English was used as the first foreign language rather than Dutch in Indonesia. Until nowadays Indonesian people tend to mix Indonesian and English in their conversation and it is known as code-mixing phenomena. The examples of code-mixing can be seen easily in television programs, talk shows, radio, social media, or podcasts. An example of a podcast that used code-mixing is *Satu Persen* podcast. In this study, the writer proposed two research questions. First, what types of code-mixing are used in two selected podcasts by *Satu Persen*. Second, what are the functions of code-mixing in two selected podcasts by *Satu persen*. This study used a qualitative study and the main method is content analysis. The result showed that there are 321 data of code-mixing in the two selected podcasts of *Satu Persen*. The result of each type is 283 data of intra-sentential, 26 data of intra-lexical, and 12 data of involvement in a change of pronunciation. Besides, there are 124 data of referential function, 1 data of expressive function, 3 data of phatic function, and 193 data of metalinguistic function. The writer concluded that the highly used type is intra-sentential and for the function is metalinguistic.

Keywords: code-mixing, functions, *Satu Persen* podcasts, types

### Introduction

As a social human, it cannot be denied that people need to interact with others in daily life. Moreover, people need a tool to communicate and it is known as language. Language is being used to ask for or give information to people (Holmes, 2013). Besides, having Bahasa Indonesia as the national language, Indonesian people have been using English for a long time. Lauder (2010) explains that English was used as the first foreign language of Indonesia rather than Dutch. The reason is Dutch was a colonialist language and it is not an International language. It can be seen that nowadays some Indonesian people tend to mix their languages between Indonesian and English in their conversation.

Mixing two languages in other words is an activity of combining two languages in conversation. Wardaugh (2010) states that code-mixing could happen

if the speaker uses two languages and she or he changes from language X to language Y in a single utterance. McLaughlin (1984) adds that code-mixing is the change of two languages in a sentence and single lexical involvement. From the previous explanation, to mix languages in a sentence people should master at least two languages.

Moreover, code-mixing phenomena can be found in the podcast. In Indonesia, there are many podcast creators, and one of them is *Satu Persen* podcasts. Moreover, *Satu Persen* podcasts provide many talks and discussions that are related to mental health, education, philosophy of life, self-development, relationship, and career. Besides, the way the hosts deliver the explanation is easy to understand and it is fascinating because sometimes the hosts combine their language in Indonesia and English to make the explanation clearer. The information is also very helpful for the audiences who have difficulties in solving their problems in life and this makes *Satu Persen's* podcasts different from other podcasts. *Satu Persen* podcasts can be accessed through the Spotify application.

In this study, the researcher chooses two audio podcasts of *Satu Persen* as the subject to analyze the code-mixing. There are “*Segala Sesuatu Tentang Gender*” and “*Bahas Orientasi Seksual, Yuk*”. The researcher chooses these episodes because it is the knowledge that is important to know. Besides, this topic is hard to be found in a discussion whether in school or the family because it is seen as something taboo.

### ***Research Questions***

1. What types of code-mixing are used in two selected podcasts by *Satu Persen*?
2. What are the functions of code-mixing in two selected podcasts by *Satu Persen*?

### ***Research Objectives***

There are two objectives of this research. The first objective is to find out the types of code-mixing that are used in two selected podcasts by *Satu Persen*. The second objective is the researcher wants to find out the functions of the code-mixing in two selected podcasts by *Satu Persen*. By revealing the objectives, this study will be helpful for the readers to give more understanding about code-mixing in podcasts and it could be used as a reference or a sample of teaching.

### ***Review of Related Literature***

#### **1. Definition of Code-Mixing**

Code-mixing is the use of two languages in communication by combining those languages. Code-mixing could happen when the speakers mix two or more languages while speaking to each other which focuses on a single utterance. Wardhaugh (2010) states that code-mixing happens when two speakers or more use two languages at once and alter from the used language to another language within the same topic discussion. Another definition of code-mixing also comes from Holmes (2013), who explains that code-mixing happens when the speakers mix the codes indiscriminately or because of inability, while the mixing codes are based on the connection with two languages' symbol or social meaning. It shows that code-mixing could appear as long as two parties knew the languages well. Furthermore, Nababan (1993) adds an explanation that code-mixing is the combination of two

languages or more and without any alteration of the topic. Code mixing typically takes place in a single sentence and it is mostly in informal conversation. Code mixing could be found in a sentence, one part in language A for example in English, and the rest of it in language B such as Indonesia (Nababan, 1993). McLaughlin (1984) as cited in Hoffmann (1991) described code-mixing happens inside sentences and includes single lexical items. Hoffman (1991) also explains that code-mixing is the practice of converting from one code or language to another language within a sentence. Language mixing is about combining two elements of languages in one utterance. (Redlinger & Park, 1980 as cited in Hoffmann, 1991).

## 2. Types of Code-Mixing

Hoffmann (1991) describes that code-mixing has three major types, namely “intra-sentential code-mixing, intra-lexical code-mixing, and involvement in a change of pronunciation”.

### a. Intra-Sentential Code-Mixing

Intra-sentential code-mixing is one of the first types of code-mixing where language mixing happens within a single sentence (Hoffmann, 1991). Intra-sentential code-mixing also includes syntax where the form of words or phrases may appear in the sentence. Besides, if morphemes, words, and phrases occur in a sentence and have a role as a code. Therefore, it is classified as intra-sentential code-mixing. The example of intra-sentential code-mixing can be seen as follows: “There are lots of *Möven*, Grandad!” (Saunders, 1982, as cited in Hoffmann, 1991). It is a code-mixing of German and English. The word “*Möven*” means seagulls in English and it is a noun. Therefore, the example could be categorized as intra-sentential code-mixing.

### b. Intra-Lexical Code-Mixing

Intra-lexical is the second type of code-mixing where the language mixing happens within a word boundary. This type has a relation with a morphological point for example the alteration of the lexical category of the words. In this type, the affixes include a word, whether in the initial or the final position of the word. Examples of intra-sentential code-mixing are given here., “*Pastinya, semua info ada di website-nya*”, the example shows the combination of affix *-nya* and the English word “website”. The affix *-nya* shows possession. The affix *-nya* does not modify the lexical category, it only gives strength that the website is used as a platform to get information. Another example is “*Beberapa siaran live yang di-upload di Youtube*”. It shows the additional prefix *di-* in the English word “upload”, and the prefix *di-* has passive meaning. In English, the passive word means to be uploaded.

### c. The Involvement in A Change of Pronunciation

The third type of code-mixing refers to the phonological aspect, in which it deals with a change of the features of pronunciation (Hoffmann, 1991). The real example of this last type of code-mixing could be seen through how Indonesian pronounces the words. This could happen because of the influence of Indonesian culture. An example of this type is when some Indonesian pronounce the word “chocolate” as “soklat”, where it should be \ 'ʃɔklət \. Another example is the

English word “strawberry” then becomes “stroberi”. From those two examples, it can be seen that Indonesians change the pronunciation of English into Indonesian phonological structure.

### 3. Functions of Code-Mixing

The following explanation will describe more about the functions of code-mixing according to Appel and Muysken (2005). Both of them said that there are six functions of code-mixing:

#### a. The Referential Function

In referential function, it explains where the speaker is lacking knowledge or facilities on a certain topic in a language. The subject would be appropriate if it is discussed in one language, and the introduction leads to a mix (Appel & Muysken, 2005). This situation usually happens to the bilinguals, where they switch or mix their language because they have no idea about the word in another language or it's hard for them to find suitable words. Therefore, they choose to translate the word to another language. The first example is the word that many social media users usually use when they want to publish something on their social media account. They might say '*Aku mau posting foto ku dengan Taylor Swift nih*'. The word 'posting' is the most used word by social media users and the meaning of 'posting' in Indonesia is 'mengirimkan'. Instead of saying the Indonesian meaning, mostly all of the social media users are getting used to the word 'posting' and they keep using it. Besides, it is very rare to find people say the Indonesian meaning of 'posting'.

#### b. The Directive Function

This second function of code-mixing includes the listener. This function aims to exclude someone from the conversation or in the opposite is to involve the person in the conversation (Appel & Muysken, 2005). The situation of excluding someone could happen when the speakers are talking about their secret or they gossip about the excluder. Besides, the situation of including someone could happen when she or he doesn't understand the speakers' language. Therefore, the speakers switch their language to make the conversation run well. An example of this function is when the parents switch or mix their language to a foreign language because they don't want their children to know what they're talking about. Another example is when two girls are talking in English, then suddenly their friend approaches them who cannot speak English. Then two girls then switch their language to Indonesia.

#### c. The Expressive Function

In this type of function, the speaker shows their identity by the use of two languages at the same moment (Poplack, 1980). It is a situation where the speakers try to express their feelings and emotions. Whatever they feel could be in the form of sadness, happiness, anger, guilt, and many more. An example of this function is given by Hutami (2017) and it can be seen as follow:

*“Ah kalo tau bakal kuis dadakan mending tadi ga usa masuk sekalian. Mau dapet berapa coba nilainya?! Bodo ah. **Whatever will be, will be.** (p. 20)”*

The speaker shows her feeling of anger through her words. At first, she speaks in Indonesian, then she mixes it into English. The speaker expresses her anger because of the sudden quiz that she should take on that day.

**d. The Phatic Function**

The phatic function has a purpose to show the changing in tone and emphasize the important part of the conversation. Appel and Muysken (2005) explain that “think of the stand-up comedian who tells the whole joke in a standard variety but brings the punch line in a vernacular type of speech, e.g. an urban dialect (p. 119).” People will use this when they want to emphasize the important part of the words.

**e. The Metalinguistic Function**

The metalinguistic function is when someone uses code-mixing to give an opinion or comment to another language. They can express their comment indirectly or directly. Appel and Muysken (2005) also say that, “Function of code-switching comes into play when it is used to comment directly or indirectly on the languages involved. Many examples of this can be found in the public domain: performers, circus directors, market salespeople (p. 120).”

**f. The Poetic Function**

The poetic purpose is used to convey jokes, tales, poems, and poetic quotes by bilinguals. It is for entertaining the listener or other people. Furthermore, when the jokes or stories in another language are delivered in another language, it will give a different atmosphere.

**Method**

The researcher conducted this research to do an investigation on the types and functions of code-mixing which occurs on the speakers’ utterances of *Satu Persen* podcasts. The two selected podcasts of *Satu Persen* that are used as the data are “*Segala Sesuatu Tentang Gender*” and “*Bahas Orientasi Seksual, Yuk*”. Moreover, to solve the research problems of this research, the researcher implemented a qualitative study. Bell and Waters (2014) explained that the researchers use the qualitative study to deal with the perceptions of individuals.

Furthermore, the data of this research will be transcribed and in the form of words. The researcher applied content analysis as the main method to analyze the data in a qualitative study. Based on Ary, Jacobs, Sorensen, and Razavieh’s (2010) explanation, they explain that content analysis puts the focus on analyzing and interpreting the recorded material, therefore the behaviour of humans can be learned. Besides, Ary et. al (2010) adds that the form of the materials could be public “records, textbooks, letters, film, tapes, diaries, themes, report, or in other documents” (p. 29). Moreover, the researcher of this research implemented three main steps of analyzing data from Ary, Jacobs, Sorensen, and Razavieh (2010), namely “familiarizing and organizing, coding and reducing, and interpreting and representing” (p. 481).

**1. Familiarizing and Organizing**

Ary et al. 2010 explain that “the researcher should become familiar with the data through reading and rereading notes and transcripts, viewing and reviewing videotapes, and listening repeatedly to audiotapes. The researcher must be immersed in the data” (p. 482). Furthermore, the researcher starts to organize the data in the form of transcription. Ary et al. (2010) state that all of the data should be made in the transcription form.

**2. Coding and Reducing**

Coding is one of the most important parts of the data analysis section which involves “the identification of categories and themes and their refinement” (Ary et al., 2010, p. 483). Moreover, the researcher reduces the data that are not suitable with the types and functions of code-mixing.

**3. Interpreting and Representing**

Ary et al. 2014 state that interpretation is to bring out "the meaning, telling the story, providing an explanation, and developing plausible explanations" (p. 490). Furthermore, representation is how the researcher presents the data (Ary et al., 2014). The researcher will do it by representing the tables.

**Findings and Discussion**

This chapter has an important explanation of the result and the discussions of the research. The researcher divides this chapter into two main sections and each section answers each research question that has been purposed. Besides, The total data that were gathered for both podcasts are 321 data.

***Types of Code-Mixing***

Based on Hoffmann's (1991) explanation, she said that code-mixing has three main types, there are “intra-sentential code-mixing, intra-lexical code-mixing, and involvement in a change of pronunciation”.

Table 1. Types of Code-Mixing

#	Types of Code-Mixing	Total
1	Intra-sentential	283
2	Intra-lexical	26
3	Involvement in a change of pronunciation	12

**1. Intra-Sentential Code-Mixing**

In this research, the researcher discussed the first type of code-mixing in several parts namely noun, verb, adjective, adverb, pronoun, interjection, acronym, and phrases.

Table 2. Intra-Sentential Code-Mixing

#	Code	Utterances	
1	II/M14:11	<i>Society</i> tidak menerima dia, terus dia jadi merasa tidak diterima atau merasa tekanan dari mana-mana.	Noun
2	II/M07:01	Kayak yaudah gue <i>identify</i> diri sendiri gue itu sebagai queer.	Verb
3	I/K13:02	Sekarang sih orang udah mulai <i>aware</i> sama tergender.	Adjective
4	II/M05:31	Kalau gitu mah emang <i>basically</i> goblok aja gitu.	Adverb
5	I/K13:02	Dan dia pengen di pronounce as they bukan <i>him</i> lagi gitu.	Pronoun
6	I/K07:04	<i>Hey...</i> Cari-cari pengetahuanmu!	Interjection
7	II/M01:10	“Oh berarti gue butuh dua pacar, satu cewe satu cowo” gak gitu <i>btw</i> .	Acronym
8	II/M00:40	Kalau kemarin tentang gender, sekarang kita mau ngomongin tentang <i>sexual orientation</i> .	Phrase

Hornby (2010) explains that the word *society* has the meaning of “people in general, living together in communities” (p. 1434). The subject ‘*society*’ came first in the sentence then followed by the verb *tidak menerima*.

Preferred is about the choice, Hornby (2010) also adds that prefer is “to like one thing or person better than another; to choose one thing rather than something else because you like it better” (p. 1170). The verb prefer has a subject ‘*mereka*’ that refers to gays and lesbians.

The word ‘*aware*’ is related to the feeling of showing attention to a certain thing. Hornby (2010) adds that ‘*aware*’ is “knowing or realizing something” (p. 88). In this sentence, the word *aware* describes the noun ‘*orang*’ or people who become aware of transgender where it refers to something important and also become known by many people.

The word ‘*basically*’ is categorized as an adverb because the word itself ended with the suffix *-ly* of English. According to Hornby (2010), he believes that ‘*basically*’ is “used when you are giving your opinion or stating what is important about a situation” (p. 109).

According to Hornby (2010), he explained that the pronoun ‘*him*’ is “used as the object of a verb, after the verb *be* or after a preposition to refer to a male person or animal that has already been mentioned or is easily identified” (p. 721). The pronoun, *him*, is categorized as an object pronoun because it came after the verb *di pronounce*.

Hornby (2010) explained that ‘*hey*’ is “used to attract somebody’s attention or to express interest, surprise or anger” (p. 716). The word *hey* is used by the speaker to express her feeling about a certain thing.

The word ‘*btw*’ is an abbreviation by the way. The term ‘*btw*’ is used in an informal situation and using this term makes the sentence shorter. Besides, the speaker used the acronym as the connection from the previous explanation that has a different discussion.

The noun phrase 'sexual orientation' has a head noun 'orientation' and the pre modifier 'sexual'. The pre-modifier is in the form of an adjective and it also functions to modify the head noun which tells what orientation that the speaker means. In this sentence, the noun phrase has a function as the object of the sentence.

## 2. Intra-Lexical Code-Mixing

Intra-lexical is the second type of code-mixing where the language mixing happens within a word boundary. This type has a relation with a morphological point, for example, the alteration of the lexical category of the words. In this research, the Indonesian affixes are added to an English word.

Table 3. Intra-Sentential Code-Mixing

#	Code	Utterances	Affixes
1	I/K23:59	Tapi tadi yah kayak yang paling harus <b>dihighlight</b> adalah kalau bukan lo yang ngalamin gender disforia tapi temen terdekat lo atau seseorang yang dekat sama lo ya jangan nambah masalah dia.	Prefix di-
2	II/K26:24	Terus udah gitu saat lo mau ke tahapan yang pride tadi lo mau came out lo takut <b>dijudge</b> atau gak bahkan lo mengalami lo <b>dijudge</b> dan pada akhirnya lo ngalamin diskriminasi.	Prefix di-
3	I/M18:04	Terus dia harus menaikkan si <b>shouldernya</b> biar keliatan lebih bidang.	Suffix -nya
4	I/K05:17	Langsung ke <b>imagenya</b> tuh langsung keluar, biar langsung kayak kebayang gitu.	Suffix -nya
5	I/K02:29	Terus yang di <b>frostingan</b> bajunya, hiasan-hiasan bajunya yang luaran dia adalah ekspresi gendernya.	Suffix -an

“The important inflectional affixes are the voice affixes meN- and di-, which are attached to transitive verbs to signal whether they are active or passive” (Ewing et al., 2010, p. 29). In this case, the use of the prefix di- indicated the word is passive voice. The use of the prefix di- in the word highlight gave the meaning of something that is being highlighted by someone. The use of the word di-judge gave the meaning of being judged by other people. Therefore, the sentence can be understood as a passive sentence that explains someone who feels afraid to be judged by other people.

In the third data, the suffix –nya is added to the word ‘shoulder’. In this case the addition of the suffix –nya has a function to show possession. Djenar (2003) adds that “in this function -nya replaces the pronoun dia, proper name referring to the third person or any noun phrase indicating a person” (p. 136).

The fourth data above is the suffix –nya that is attached to the word ‘image’ and it has a function as a noun. The suffix –nya has functioned as a definite article ‘the’. The second role of the suffix -nya is the equivalent of ‘the’ which means the use of the suffix -nya can as a definite article and it refers to the things that have been known and understood (Djenar, 2003).

The addition of the suffix –an still has the same function as the base which is as a noun. This suffix can be added into a noun base and it can have the same



meaning with its base or a meaning that is just subtly different from the base (Ewing et al., 2010).

### 3. Involvement in a Change of Pronunciation

The third type of code-mixing refers to the phonological aspect, in which it deals with a change of the features of pronunciation (Hoffmann, 1991).

Table 4. Involvement in a Change of Pronunciation

#	Code	Utterances	Pronunciation
1	I/K06:28	Gender tuh intinya bukan cuma dikotomi dua itu doang, tapi sering kali disebut sama <i>nonbinari</i> .	/,nɑ:n 'bɑnəri/
2	II/K05:32	Tapi bisa juga soalnya dia <i>poliamori</i> . Biasanya mereka ngetesnya tuh pake	/,pɑ:li'æməri/
3	II/K15:48	kembar <i>monozigotik</i> sama dizigotik atau kembar identik sama kembar yang gak identik ya kan?	/,mɑ:nəʊzɑi,gɑ:tɪk/

The first data is in the word ‘non-binari’. The spelling of the word is should be ‘non-binary’. The speaker pronounced the word in Indonesian phonological structure in which she just mentioned the word in Indonesian way. Besides, the right pronunciation of the word is /,nɑ:n 'bɑnəri/.

The second data according to the table above is in the word ‘poliamori’. The speaker pronounced it in Indonesian phonological structure without considering that the word is an English term that should be pronounced as /,pɑ:li'æməri/.

The third data is in the word ‘monozigotik’ in which the correct spelling of the word is monozygotic. Besides, the speaker pronounced the word easily by following the Indonesian phonological structure. Moreover, the word is should be pronounced as /,mɑ:nəʊzɑi,gɑ:tɪk/.

#### *Functions of Code-Mixing*

After analyzing the functions of code-mixing, the researcher found out that four functions occurred in this research, there are metalinguistic function, referential function, phatic function, and expressive function.

Table 5. Functions of Code-Mixing

#	Functions of Code-Mixing	Total
1	Metalinguistic	193
2	Referential	124
3	Phatic	3
4	Expressive	1

#### 1. Metalinguistic Functions

The metalinguistic function is when someone uses code-mixing to give an opinion or comment to another language Appel and Muysken (2005). The use of the metalinguistic skill is to show the skill of linguistics by people. Besides, in other words, they can use this function to impress other people or listeners.

Table 6. Metalinguistic Function

#	Code	Utterances	Functions
1	I/K12:33	Ilmuwan-ilmuwan antropolog-antropolog itu kalau misalnya nemu case dibudaya mana gitu.	Metalinguistic
2	II/K04:22	Sering kali disebut juga homoseksual tapi ada yang bilang sebenarnya mereka tuh <i>prefer</i> disebut dengan gay dan lesbian.	Metalinguistic

The first data is in the word 'case'. A case can be defined as a specific circumstance or a situation of a certain sort. The data showed that the speaker wanted to use the word 'case' in order to show her ability in using the English language. Therefore, instead of using the word '*kasus*' in Indonesia, the speaker mixed it into an English word where she can attract the listeners of the podcast

The word 'prefer' has a meaning of a feeling of like or love for a certain thing rather than another one. Besides, prefer has a translation of '*lebih suka*' or '*lebih memilih*'. In the second data above, the speaker used the English word 'prefer' because it was the same as the previous purpose where she wanted to show her ability or skill in English and at the same time she also wanted to impress her listeners.

## 2. Referential Functions

The referential function, explains where the speaker is lacking knowledge or facilities on a certain topic in a language. The subject would be appropriate if it is discussed in one language, and the introduction leads to a mix (Appel & Muysken, 2005).

Table 7. Referential Function

#	Code	Utterances	Functions
1	I/K02:29	Dihias-hias gitu pakai <i>frosting</i> .	Referential
2	I/M11:10	Apa nih <i>cisgender</i> ?	Referential

The first data of the referential function is in the word 'frosting'. The frosting is a kind of icing or a glaze in a creamy texture that can be used to decorate a cake. In Indonesia, there is no exact word that can be used as the translation of the word 'frosting'. Therefore, the speaker used the word 'frosting' and mixed her language to indicate the cream that can be used to decorate the cake or cookies.

Moreover, cisgender is a term that people used to describe someone's gender identity, for example, a man who was born with a penis then identified himself as a man, then he is a cisgender. Besides, in Indonesian, no word has the translation of the word cisgender. Therefore, the speaker preferred to mix her language and use the English term which is 'cisgender'.

## 3. Phatic Functions

The phatic function has a purpose to show the change in tone and emphasize the important part of the conversation. Appel and Muysken (2005) explain that people will use this when they want to emphasize the important part of the words.

Table 8. Phatic Function

#	Code	Utterances	Functions
1	I/K07:04	<i>Hey...</i> Cari-cari pengetahuanmu!	Phatic
2	II/M00:40	Kalau kemarin tentang gender, sekarang kita mau ngomongin tentang <i>sexual orientation</i> .	Phatic

The word *hey* is used to give stress and to emphasize the information of the importance of reading and expanding knowledge. Moreover, the speaker felt like those people who judged the LGBT community could happen because they do not know the kind of sexual orientation. Besides, the speaker stressed her word ‘*hey*’ to make clear to the listeners that having a different sexual orientation is not wrong. The second data based on the table is in the phrase ‘*sexual orientation*’. The speaker of the podcast gave stress to the phrase ‘*sexual orientation*’ because they want to emphasize the topic of their podcast that they will discuss more. Besides, they also stressed the phrase because they show their excitement to discuss and share their knowledge about sexual orientation with the listeners of the podcast.

#### 4. Expressive Function

The use of the expressive function is in the situation where the speakers try to express their feeling and emotion. Whatever they feel could be in the form of sadness, happiness, anger, guilt, and many more

Table 9. Expressive Function

#	Code	Utterances	Function
1	II/K33:36	Memangnya nyamuk berdarah? Ada nyamuknya gitu kalau misalnya lo ini.... <i>Damn!</i>	Expressive

The word ‘*damn*’ is used as a curse. Moreover, the speaker used this word to express her feeling where she showed her anger to the people who are anti LGBT. The speaker in the podcast was pissed off at the people who think that being gay, lesbian, transgender, or bisexual could spread easily from one person to another.

#### Conclusion

It can be concluded that there are three types of code-mixing namely intra-sentential, intra-lexical, and involvement of a change in pronunciation. Intra-sentential code-mixing is the most used type by the speakers in the podcasts. Then it is followed by intra-lexical and the last one is the involvement of a change in pronunciation. Besides, in this research there are only four functions that occurred in this research, there are referential, expressive, phatic, and metalinguistic. Metalinguistic and referential are used more by the speakers, rather than phatic and expressive.

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