



The Connection between Code Mixing and Internal Illocutionary Speech Acts Podcast Denny Sumargo Episode “Kisruh Israel, Politik, dan Sepak Bola”

Ardinah; Prihadi

Universitas Negeri Yogyakarta, Indonesia

<http://dx.doi.org/10.18415/ijmmu.v10i6.4677>

Abstract

This study aims to describe the relationship between code mixing and illocutionary speech acts in Denny Sumargo's podcast episode "Chaotic Israel, politics, and football" using sociopragmatic studies. The method used in this study includes data collection and data analysis. Data collection was carried out using a proficient free-of-view technique by noting and marking the data to be used. The data analysis used is the matching method. The data sources in this study were the host (Denny Sumargo) and guest star (Coach Justin). The data in this study is the spoken language between the host and guest stars which contains code mixing. The main research instrument in this study is the researcher himself or the human instrument. The results of this study cover 3 aspects, namely the causes of code mixing were found in 25 data, the forms of code mixing were found in 48 data, and the link between code mixing and illocutionary speech acts was found in 44 data. Based on the relation between the use of code mixing and illocutionary speech acts that have been analyzed, there are five types of illocutionary speech acts, namely assertive, directive, commissive, expressive, and declarative.

Keywords: *Code Mixing; Illocutionary; Podcast; Sociopragmatics*

Introduction

Humans are social creatures. That is, someone always needs other people in his life. As social beings, humans need language as a means of interaction in communicating with one another. Thus, language plays an important role in everyday life. This is a manifestation that language has an important role and need in human life that cannot be separated. Language is used as a communication tool that aims to convey information in the form of thoughts, ideas, intentions, feelings, and emotions directly. In conveying such information, humans use a certain language as a means of connecting themselves with other people.

The use of language in society has many varieties of languages, this is due to the social background of various cultures and different regional customs. This language diversity is one of the unavoidable factors that the language will experience changes. In addition, there are several factors that can cause changes and choices in the use of language in society. As stated by Sumarsono and Paina (2013:

201) that there are three types of language choices in terms of sociolinguistic studies, namely code switching, code mixing, and language variations.

Code mixing is one of the factors that can trigger language change. We can find this in the use of language in urban social environments, especially in the southern part of Jakarta. The people who live there are generally young people who use two languages, namely Indonesian and English mixed in. For example, I like fried rice which is with scrambled eggs. The sentence spoken is a language transition from Indonesian by inserting English. The code mixing comes from a bilingual or multilingual society. In connection with this, another use of code mixing that we often encounter is on a podcast program on the YouTubers channel. This is because the hosts and guest stars have different backgrounds so it is undeniable not to mix codes in communicating.

The use of code mixing or language switching can not only be studied sociolinguistically, but also studied pragmatically so that it can be seen that in the use of code mixing spoken by the speech partner there is a function or purpose of the speech. Rahardi (2005: 49) conceptualizes pragmatics as a science that studies the conditions of human language use which is basically determined by the context that embodies and the background of that language. The field of study of pragmatics also studies the function of speech in the speech delivered. The theory of speech acts is not only related to utterances, but also to actions carried out in accordance with the speech acts. Chaer (2010: 50) explains that if speech events are social phenomena and there are interactions between speakers in certain situations and places, then speech acts are more likely to be individual phenomena, psychological in nature and determined by the speaker's language abilities in face certain situations.

Based on the author's observations before conducting this research, the account of YouTubers who often mixes code in their podcast shows is Denny Sumargo's account. Therefore, this study examines the use of code-mixing from Indonesian to foreign languages and to regional languages that occurred at the event using sociopragmatic studies. In this case, due to limited time, energy, and thoughts, the writer only took one episode, "Kisruh Israel, Politik, dan Sepak Bola (Coach Justin)".

From the description of the background above, the issues raised in this study are: 1) factors that cause code-mixing to occur, 2) types of code-mixing that occur, 3) forms of code-mixing, and 4) its relation to the function of illocutionary speech contained in Denny Sumargo's podcast episode "Chaotic Israel, politics and football. In relation to these problems, this study aims to describe the code-mixing factors, the forms of code-mixing, and their relation to the function of illocutionary speech contained in the Denny Sumargo podcast episode "Kisruh Israel, Politik, dan Sepak Bola" using sociopragmatic studies.

Literature Review

Code Mix

Code mixing is common in bilingual or multilingual societies. Genesse (via Lyne, 2016: 21) defines code-mixing as the combination or occurrence of elements (either on a phonological, lexical or grammatical basis) from two or more languages in one utterance. The use of code mixing is defined as the language used by speakers having two different languages in one utterance. Warisman (2014: 97) states that the use of language code mixing is divided into two, namely code mixing is outward and inward. Outward code mixing is code mixing from Indonesian to foreign language elements, while inward code mixing is code mixing from Indonesian to regional languages.

Furthermore, Warisman (2014: 96) says that there are three things that trigger code mixing, namely 1) role identification, 2) variety identification, and 3) the desire to explain and interpret. In addition to these three factors, code mixing is usually motivated by habit and environmental factors. In

this case, Hakimov (2021: 10) emphasizes that social factors play a major role in code mixing, and in language contact in general.

Meanwhile, code mixing has several form elements. As Warisman (2014: 97) suggests there are five forms of code mixing, namely, 1) the insertion of elements in the form of words, for example *mereka akan married bulan depan*. 2) insertion in the form of a phrase, for example *Nah, karena saya sudah kadhung apik sama dia ya tak teken*. 3) the insertion of blaster forms, for example *banyak klap malam yang harus ditutup*. 4) insertion of word repetition, for example *sudah waktunya kita menghindari backing-backingan dan klik-klikan*. 5) insertion in the form of expressions or idioms, for example *Yah apa boleh buat, better late dan nolt* (better late than never). 6) insertion in the form of clauses, for example *pemimpin yang bijaksana akan selalu bertindak ing ngarso sun tuladha, ing madya mangun karsa, tut wuri handayani*.

Illocutionary Speech Acts

Illocutionary speech acts are utterances in the form of statements to represent a situation based on the context being discussed. Searle's classification of illocutionary speech acts (via Leech, 1983: 105–106) is based on various criteria. Searle classifies illocutionary speech acts into five types of speech acts, namely assertive, directive, commissive, expressive, and declarative.

1. Assertive

Assertives are committed to the truth of the propositions expressed, for example stating, suggesting, boasting, complaining, claiming and reporting. The illocutionary tends to be neutral if it is related to the illocutionary function included in the collaborative category. However, there are some exceptions, for example, boasting is generally considered impolite. Semantically, assertives are propositional. Tarigan (2009: 43) argues that assertive speech acts are acts that involve the speaker in the truth of the propositions being expressed, for example stating, informing, suggesting, boasting, complaining, demanding, and reporting.

2. Directive

Directive speech acts intended to produce several effects through actions by listeners, for example ordering, ordering, asking, advising, and recommending are included in the function of competitive speech acts. Djatmika (2016: 17) argues that directive acts are to make a second person or interlocutor to do something for him, so a speaker will use directive type speech. The verbs used to express these speech acts include ordering (commanding), ordering, giving instructions, asking, advising, suggesting, inviting, prohibiting, informing, asking, and so on.

3. Commissive

The type of commissive speech act is an action performed by the speaker regarding the future, for example promising, swearing, and offering. These illocutionary speech acts tend to function as friendly rather than competitive which are performed for the benefit of someone other than the speaker. Tarigan (2009: 43) argues that commissive acts involve the speaker in several future actions, such as promising, swearing, and praying (prayers). All of this is more to fulfill the interest of the interlocutor than the speaker.

4. Expressive

Expressive functions to express or inform, the speaker's psychological attitude towards a situation presupposed by illocutionary. Arfianti (2020: 69) argues that expressive speech acts are utterances that state something that the speaker does so that the speech partner evaluates the speech spoken by the speaker. Evaluating speech occurs as a result of the results of an utterance or action taken by the speech partner. Speeches in the form of expressive speech acts, namely speeches of praising, thanking, criticizing, complaining, blaming, congratulating, flattering.

5. Declarative

A declarative is an illocutionary whose appearance succeeds in producing a correspondence between propositional content and reality, for example resigning, dismissing, baptizing, naming, isolating, appointing, punishing, and so on. In this case, the actions proposed by Searle (via Leech, 2014: 106) categorize very special speech acts. They are treated usually by someone who is specifically authorized to do so within an institutional framework.

Sociopragmatic

Sociopragmatics is a field of study that involves two fields of knowledge in it, namely sociolinguistics and pragmatics. This is in line with what was stated by Rahardi (2009: 4) that the study of sociopragmatics is the study of language which combines two sub-disciplines, namely sociolinguistics and pragmatics in a particular cultural context or scope. In line with this opinion, Leech (2014: 9) states that sociopragmatic studies are a disciplinary field that examines pragmatic aspects and social conditions of society. Based on this explanation, it can be concluded that sociopragmatics is a study that involves the use of language in a certain social environment by looking at the context, as well as the purpose or function of the spoken language. The following is an example of using language that involves code mixing in it.

A: *Saya Suka **Fried Rice** Dengan **Egg** Dadar*

Based on these utterances, there are two language codes used, namely from Indonesian to English. This speech event includes code mixing, this can be seen in the word *fried rice* which has the equivalent of "nasi goreng" and *egg* which means "telur". The use of code mixing is code mixing outside, namely from Indonesian to foreign language elements. In this utterance there is a function that is collaborative which aims to tell the interlocutor that he likes fried rice with scrambled eggs.

Method

This study used descriptive qualitative method. The chosen method aims to present the data clearly without engineering and to reveal an explanation of the factors, types, forms of code mixing, and their relation to the function of illocutionary speech in the Denny Sumargo podcast episode "Kisruh Israel, Politik, dan Sepak Bola".

The data sources in this study are the host (Denny Sumargo) and guest star (coach Justin) who are broadcast on the podcast with a duration of 50 minutes. The data in this study is the spoken language between the host and guest stars which contains code mixing. Therefore, the objects in this study are the factors, forms, and their relation to illocutionary speech contained in the use of code mixing by Denny Sumargo and coach Justin.

The data collection technique used is the free engagement speaking technique. In this technique the researcher acts as an observer by listening to the video podcast, then taking notes and marking the data to be used. The main research instrument is the researcher himself (human instrument) because as a planner, implementer, data collector, and reporter of research results in understanding the dialogue in the podcast. Data collection in this study was assisted by transcribing the conversations in the video using orthographic transcription techniques. The validity of this research data is obtained by utilizing something other than the data itself, for the purposes of checking or as a comparison of the data. The data analysis technique used in this code mixing study is the equivalent method which aims to analyze the use of code mixing and relate it to the function of illocutionary speech.

Results and Discussion

The findings of code-mixing in this study involve the use of code-mixing English into Indonesian. The main findings data that have been obtained in the Denny Sumargo podcast episode "Kisruh Israel, Politik, dan Sepak Bola", which will be abbreviated as (KIPSB) can be seen in the following table.

Table 1. Findings of Code Mixing and its Relation to the Function of Illocutionary Speech in the Denny Sumargo Podcast Episode KIPSB

No.	Hasil Temuan		Jumlah
1.	Code mixing factor	a. Role identification	5
		b. Habit factor	12
		c. Desire to explain and interpret	8
2.	Form of code mixing	a. Word	24
		b. Phrase	12
		c. Baster	2
		d. Reduplication	3
		e. Clause	7
3.	The use of code mixing based on illocutionary speech acts	a. Assertive	12
		b. Directive	8
		c. Commissive	4
		d. Expressive	11
		e. Declarative	9

Code Mixing Factors Appearing in the Denny Sumargo Podcast Episode KIPSB

1. Role Identification Factor

Limits for role identification can be seen from social status, class of speakers of the language, and education. Based on the results of this study, the code mixing factor caused by role identification can be seen in the following data.

- (1) *Coach*, tolonglah saya jelaskan pelan-pelan, saya inikan kurang paham, sebenarnya viral-viral ini ada apa?

Based on data (1) it can be seen that the speaker uses the word *Coach* which aims to ask the speech partner to explain issues that are currently viral in society. The word *Coach* comes from the English language which means 'pelatih sepak bola' so it can be interpreted that the word *Coach* is a greeting word for a football coach. Thus, the use of code mixing that occurs is due to differences in levels of power or position to explain the events that are happening.

2. Habit Factor

The habit factor is the use of language code mixing without having a specific purpose to be explained or described, the code mixing event is purely from the habit factor.

- (2) Kemudian Ganjar gubernur Jateng kita tidak terima Israel tambah kaget lagi saya Ganjar itu *favorite* saya dalam arti *disguise liberal* ini yang menurut saya bisa menggantikan Jokowi, maksudnya secara *mindsetnya* kok dua orang yang liberal menolak Israel.

Based on the use of data code mixing (2) it can be seen that the speech partners did code mixing by using code mixing three times. The code mixing that is done in the speech act is by including

vocabulary, namely *favorite*, *disguise liberal*, and *mindset* in one utterance. Based on the use of these three vocabularies, there are two vocabularies that are often used in everyday life, namely *favorite words* and *mindset* so that in conveying this vocabulary the speaker does not feel that he has mixed the code in the communication.

3. Factors Desire to Explain and Interpret

This factor can be seen from the use of code mixing which marks the attitudes and relationships of other people towards it.

- (3) Nah itu saya luruskan bahwa tidak ada hubungannya dengan kanjuruhan murni dengan *current situation*.

Based on data (3) it is code mixing which inserts English terms into Indonesian, namely the *current situation* 'situasi saat ini'. The use of these terms can be indicated that there is a goal to explain a problem that is currently happening in the world of football.

The Form of Code Mixing Appears in the Denny Sumargo Podcast Episode KIPSB

1. Word Form Insertion

Insertion of word forms is the use of a language from one language to another by inserting another language in the form of words. For example doing code mixing by inserting a word using English and the main language is Indonesian. The following data is found in the form of word insertion in this study.

- (4) *Coach* tolonglah saya jelaskan pelan-pelan

The data above shows that speakers do code mixing in the form of words. The use of code mixing in the case above is the use of English words into Indonesian as the main language used by speakers. The form of insertion of the word can be seen in the data (4) *coach* has the meaning of a word of greeting for 'football coach'.

2. Phrase Form Insertion

Insertion of phrase forms is the use of code mixing by inserting a combination of two or more words to form a single unit. This form of code mixing can be seen in the following data.

- (5) Sebesar apa kontribusi sepak bola terhadap perkembangan sepak bola di dunia *almost nothing* sekarang kalau kita ngomongin siapa yang akhirnya paling bertanggung jawab.

3. Baster Shape Insertion

Baster insertion is a form of code-mixing variation by combining or combining the original language with a foreign language. This can be seen in the following data.

- (6) Tapi saya sempat dengar katanya menurut dia yang *ngeprove* hanya empat.
 (7) Jadi *biddingnya* Indonesia ini itu presiden bukan menpora saja.

Based on data (5) and (6) it shows code mixing baster, namely the use of the prefix *nge-* and *-nya* suffix with the *prove* and *bidding* vocabulary which is English. Code mixing in data (5) should not be used, because to say this it also has an equivalent word element in Indonesian, namely 'membuktikan'.

4. Insertion of Repeat Forms

Following are some cases of code mixing in the form of repetition of words that are often used in the podcast.

(8) Mereka *welcome-welcome* saja kok kenapa kita tidak fokus ke undang-undang itu.

The use of code mixing in the form of repeated words in italics in data (8) is a form of repetition of words from English. Judging from the formation process, the repetition is a type of repetition as a whole in accordance with the basic form. However, in Indonesian this form of repetition does not exist.

5. Insertion of Clause Form

The use of clause form code mixing is the use of a foreign language by inserting a sentence that contains a subject and predicate. The use of this form of code mixing can be involved in the following data.

(9) Mungkin *I don't know* jujur saya tidak mengikuti ini itu tapi yang jelas ini sudah jauh-jauh hari.

The code mixing event in the data above which is in italics is an element in the form of a clause which has a subject and a predicate, namely the subject is *I* while the predicate is *don't know*.

Use of Code Mixing Based on Illocutionary Speech Acts in the Denny Sumargo Podcast Episode KIPSB

1. Assertive

(10) Tadi saya *live* di Kompas sama bapak Putra Nababan.

(11) Jadi kalau saya lihat, sekali lagi saya nggak ngerti politik kalau saya lihat adalah Indonesia ingin mempertahankan *image* sebagai negara yang mendukung Palestina.

The use of code mixing in the data above shows that the utterances being spoken are a type of assertive speech act which refers to the truth of the propositions being expressed. This can be seen in data (11) where the guest star (Coach Justin) aims to inform the speech partner (Denny Sumargo) or the podcast audience that he has just done a 'siaran langsung' on Kompas with Mr. Putra Nababan. Meanwhile, data (12) aims to express Coach Justin's opinion that Indonesia only maintains an 'citra' as a country that supports Palestine.

2. Directive

(12) *Listen*, kita ini cuman satu dari 200-an anggota FIFA seproduktif apa, sebesar apa kontribusi sepak bola terhadap perkembangan sepak bola di dunia.

(13) *Sorry*. saya potong ya kalau misalnya dia bicara tentang *exposure*nya kecil dan *exposure*nya besar sekarang kalau *exposure*-nya besar Emang ada Ada hal apa yang akhirnya mengganggu stabilitas negara kita.

Based on the use of code mixing in data (13) and (14) it shows that the sentence spoken is a type of directive speech act, namely speech that produces an effect through action by the listener. However, the two data have different purposes. Data (13) aims to ask the speech partner or audience to 'mendengarkan' to what he is saying, while data (14) aims to ask about the 'dampak' of the issue being discussed.

3. Commissive

(14) Sekarang *move on* karena mereka masih muda bahkan Timnas Senior saja banyak sekali pemain muda ini harus *move on* fokus ke mana ASEAN Games *whatever* fokus ke sana *move on* tinggalkan ini *very bad nightmare* tapi *you have to move on*.

The use of code mixing in the data above is a type of commissive speech act which aims to provide an action by the speaker regarding the future. In the data above, it can be seen that the speaker gave reinforcement to the Indonesian national team players so that in the future they can be better, by

‘melupakan’ FIFA and focusing on going to the ASEAN Games because this is a ‘mimpi buruk’ and ‘kamu harus melanjutkan’.

4. Expressive

- (15) FIFA itu punya aturan punya apa namanya punya *tagline* bahwa pemerintah tidak boleh ikut campur maka dari itu PSSI nggak bisa disentuh PSSI suruh buka pembukuan tiap tahun siapa lu lu Menpora emang saya dapat uang dari pemerintah kan nggak jadi saya nggak punya hak untuk membuka dan ini aturan siswa beberapa negara Kuwait itu seperti Band, tujuh tahun. Kenapa? karena pemerintah ikut campur kita sempet di *banned* karena pemerintah ikut campur.

Based on the use of code mixing in data (16) the utterances included are expressive speech acts that aim to criticize the government, for always interfering in the world of football and at FIFA itself there is also a ‘semboyan’ that the government is prohibited from interfering in football matters. ball so that the impact of this problem was that Indonesia was once ‘dilarang’

5. Declarative

- (16) Sebenarnya nggak mau bahas ini, dan karena untuk saya ini keputusan politis. Saya diminta berapa media awal saya tolak tapi lama-lama saya nggak bisa nggak bikin video. Kenapa? terlalu banyak *hoax*.

The use of code mixing of the data above shows that the speech acts spoken by Coach Justin are of the type of declarative act which aims to decide to make a clarification video to rectify ‘berita palsu’.

Conclusion

The results of this study indicate that the use of code mixing in Denny Sumargo's podcast episode “Kisruh Israel, Politik, dan Sepak Bola” has a relationship with illocutionary speech acts found as many as 44 data. As previously mentioned, the use of code mixing in this study when it is associated with sociopragmatics, various different purposes are found in speaking the language, namely assertive, directive, commissive, expressive, and declarative goals.

References

- Chaer. 2010. *Sosiolinguistik Perkenalan Awal*. Jakarta: Rineka Cipta.
- Hakimov, Nikolay. 2021. *Explaining Russian-German Code-Mixing: A Usage-Based Approach*. Germany: Language Science Press.
- Leech, Geoffrey. 2014. *The Pragmatics of Politeness*. America: Oxford University Press.
- Lyne, Amy. 2016. *Code-Mixing in the Bilingual Preschool Child: Understanding the Communicative Purpose*. Canada: Mount Saint Vincent University.
- Rahardi, R. Kunjana. 2009. *Sosiolinguistik: Kajian Imperatif dalam Wadah Konteks Sosiokultural dan Konteks Situasional*. Jakarta: Erlangga.
- Warisman. 2014. *Sosiolinguistik: Teori dan Aplikasi dalam Pembelajaran*. Malang: Universitas Brawijaya Press.
- Sumarsono & Paina, P. 2002. *Sosiolinguistik*. Yogyakarta: Pustaka Pelajar.

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).