



Conversation Implicature and Code-Mixing in Mata Najwa's Talk Show Exclusive Episode: Ganjar Pranowo and the World Cup

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Abstract

It cannot be denied that Indonesian people cannot be separated from the name of mixing codes in communicating. In addition, in communicating it is not uncommon to find messages sent to the interlocutor irrelevant to their literal meaning. That is, the speech contains a conversational implicature. The purpose of this study is to look at the form of implicature and mix codes in the talk show Mata Najwa Exclusive Episode: Ganjar Pranowo and the World Cup. This research uses qualitative methods with content analysis research. The object of this research is in the form of oral discourse or speech in the talk show. Data analysis was carried out using sociopragmatic studies. Pragmatics is used to answer the first problem involving the form of implicature in oral discourse or speech in the talk show, while sociolinguistics is used to answer the second problem that concerns the form and type of code-mixing. Data analysis in this study consists of three lines of activities carried out simultaneously, namely data reduction activities, data presentation, and conclusion drawing or verification. The validity of the data is carried out by testing the validity and reliability of the data findings. Determination of the correctness status of the data tested in the analysis using referential validity, that is, linking the accuracy of the data with the support of theory and other relevant data. Reliability is tested using interrater techniques, which are listening carefully to data, repeatedly, and continuously to obtain constant data. The results showed that there were 7 data contain generalized conversational implicatures and 3 data contain particularized conversational implicatures. Furthermore, 47 data were found containing mixed codes. Data were identified and classified by type of code mix using Muysken's code mix theory. 26 data contain mixed code insertion of material, 12 data contain mixed code alternation, and 9 data contain mixed code congruent lexicalization.

Keywords: *Code-Mixing; Implicature, Talk Show; Sociopragmatics*

Introduction

The sociopragmatic study is a combination of two disciplines, namely sociolinguistics and pragmatics. As stated by Leech (2014), sociopragmatic studies is a field of discipline that examines pragmatic aspects and social conditions of society. Pragmatic studies how people use language in a given context. In this case, pragmatics examines the speaker's intent (not the meaning of speech) in a speech. Furthermore, sociolinguistics is a branch of linguistics that studies the relationship and mutual influence

between language behavior and the social behavior of its people (Saifudin, 2018). Thus, Sociopragmatics is the study of how a speaker uses language related to the context behind the language (Nawir & Nurlaela: 2019).

About sociopragmatic studies, this study seeks to examine the implicature of conversation and mixed codes in a talk show. In this case, it cannot be denied that the conversations carried out by speakers and interlocutors have or contain intentions that are not the same as the speech or the meaning of the original sentence. This is very dependent on the way the interlocutor interprets each speech delivered by the speaker. Speech that has another purpose from the speaker's speech to the interlocutor is then referred to as conversational implicature (which is included in pragmatic studies).

The implicature of conversation happening in everyday conversation. An important characteristic of conversational literacy is indirect speech or implied intent (Wiryotinoyo, 2013). The concept of implicature is used to explain the difference that often exists between “what is said and what is implied” (Agustina, Syahrul, & Atmazaki: 2017). In this case, both speakers and interlocutors must both understand every speech delivered by the interlocutor following the context of the speech.

Furthermore, an open speech society –in the sense that it has relationships with other peoples– will necessarily experience what is called language contact with all linguistic events as a result. Language contact means the presence of two or more languages in the communication process. It is this event (language contact) that eventually produces linguistic phenomena, this is then referred to as code-mixing (which is included in sociolinguistic studies).

Sociolinguistics takes meddling codes as a result of bilingualism. According to Ng (2018) opinion, sociolinguistics considers code mixing as an attribute of various languages or pervasive language contact in multilingual societies. The code is clearly understood as a phenomenon that arises from the bilingualism of society. In code-mixing, a bilingual person modifies the language by applying words derived from other languages without any change in conditions or situations (Ramzan, Aziz, & Ghaffar: 2021).

Research regarding code-mixing has been carried out by Dahniar & Sulistyawati (2023), the results of whose research show the dominance of code-mixing forms in words in *Kesel Aje* rays taken in December 2022. The dominance of the code mix mixes more between Indonesian and English. The second domination is the mixed form of code in phrases that entirely mix Indonesian with English, especially with contemporary terms. Furthermore, research regarding conversation implicature has been conducted by (Yulianti et al., 2022). The results of his research reflect that people need a special context in interacting, especially in informed communication. His research showed 21 data contained generalized conversational implicatures and 29 data contained particularized conversational implicature.

Based on the two previous studies above, it can be generalized that it is undeniable that Indonesian people cannot be separated from the name of mixing codes in communicating. In addition, in communicating it is not uncommon to find messages sent to the interlocutor irrelevant to their literal meaning. That is, the speech contains a conversational implicature. Therefore, the study of implicature is considered important because its attachment to the context will be able to explain the implicit intent of the speaker's speech act. The interlocutor's understanding of the context will not be the same as each other, giving rise to different interpretations (Wijana & Rohmadi, via Budiawan: 2015).

Based on the background above, this study is focused on describing the form of implicature and mixed codes in Mata Najwa's talk show episode “Exclusive: Ganjar Pranowo and the World Cup”. The choice of a talk show on Mata Najwa is based on considerations because Mata Najwa is a program that is quite popular with the public and already has a “name”. Furthermore, the selection of the topic “Ganjar Pranowo and the World Cup” was based on the consideration that around this one quarter, Indonesia was shocked by Indonesia's failure to host the 2023 U-20 World Cup. Ganjar was one of the public officials

who rejected Israel at the U-20 World Cup. He was named as one of the parties responsible for the failure to hold the World Cup in Indonesia. Therefore, on the talk show conducted in Mata Najwa, it was difficult not to escape the implicature of the conversation.

Review of Related Literature

Conversation Implicature

Implicature conversation is the intent inferred from a speech or conversation. In other words, conversational implicature are implied meanings in the speech that is not conveyed directly. (Yulianti et al., 2022) suggests that an implicature is a speaker's speech choice that violates the maxim of the principle of cooperation to communicate implied meanings that can only be inferred by speech partners based on contextual considerations. Wiryotinoyo (2013) generalizes that conversational implicatures are not part of speech nor are conversational implicature spoken. In line with this opinion, Yule (199: 6) states that implicature are a prime example of more being communicated than being said.

The concept of implicature was first put forward by Grice. Grice (1991) conceptualizes conversational implicature as a type of speech when speakers deviate from the principle of cooperation in expressing their meaning. Furthermore, he distinguishes the presence of specific conversational implicature and general conversational implicatures. Particularized conversational implicature is a conversational implicature whose appearance requires a specific context, while a generalized conversational implicature is an implicature that appears in a conversation that does not require a specific context (Grice, 1991).

Code-Mixing

In sociolinguistics, code refers to a language or a variety of languages. I must be “code” originally taken from information theory and used as a neutral term to mean language or dialect (Su, 2015). In this case, code-mixing can be interpreted as a phenomenon when two speakers use two or more different languages in one speech, even if there is no change in the situation or special intentions. Muysken (2000: 1) suggests that code-mixing refers to all cases in which lexical items and grammatical features of two languages appear in one sentence. Hudson (2001) argues that code-mixing is when a bilingual – talking to another bilingual – changes language without any change at all in the situation. On the other hand, in line with Nababan (1991: 32), defines code mixing as the mixing of two or more languages or various languages in a language act (*speech act or discourse*), without anything in the language situation that demands language mixing. Furthermore, Nababan revealed that in such situations, no situation demands the speaker (there is no coercion), only a matter of relaxation and habit that the speaker adheres to.

Muysken (2000: 3–6) there are three types of mixed codes, namely insertion of material, alternation, and congruent lexicalization. (1) Insertion of material, the process of mixing code through insertion relates to borrowing lexical or foreign phrases inserted into another language structure. (2) Alternation, alternation code-mixing is usually found at the clause level with the pattern A...B. A as the native language, B as a foreign language, or vice versa. (3) Congruent lexicalization, in this type, code-mixing allows the use of two different grammars at the same time. Congruent lexicalization tends to be applied randomly to two languages that have a similar structure.

Several factors cause code-mixing (Kim, 2006: 43). (1) Bilingualism. The ability to speak more than one language is inevitably a basic factor in the occurrence of code-mixing. Most of the world's population is bilingual multilingual. (2) Speakers and speaking partners. Communication is the process of expressing ideas between two conversation participants. The speaker needs an interlocutor to

communicate and a code mix can emerge if both use and understand it well. (3) Social community. Individual lives and works together in a community in both monolingual and bilingual communities. Now most communities are bilingual and use two languages in their interactions. In this case, the individual will be influenced by the social community directly. (4) Situation. Usually, code-mixing occurs in casual or informal situations. This situation is closer to everyday conversation and the author also describes habitual communication. (5) Vocabulary. There are inappropriate words or when there is a lack of vocabulary in one language. The inability to find the right word or expression in one language makes people change words or phrases from one language to another and can be combined into one. (6) Prestige. The era of globalization has caused people to be able to speak more than one language, especially English. Many young people, mix code into its style which is expected to be modern and educational. They mix up languages because of prestige.

Research Methods

This research uses qualitative methods. Data analysis is carried out descriptively by positioning researchers as the main instrument. This type of research is content analysis because all forms of data collection are sourced from oral or spoken discourse. The object of this research is in the form of oral discourse or speech in the talk show *Mata Najwa Exclusive Episode: Ganjar Pranowo and The World Cup*. Data analysis was carried out using sociopragmatic studies. Pragmatics is used to answer the first problem involving the form of implicature in oral discourse or speech in the talk show, while sociolinguistics is used to answer the second problem that concerns the form and type of code mix. Data analysis in this study consists of three lines of activities that occur simultaneously, namely data reduction activities, data presentation, and conclusion drawing or verification.

The validity of the data is carried out by testing the validity and reliability of the data findings. Determination of the correctness status of the data tested in the analysis using referential validity, that is, linking the accuracy of the data with the support of theory and other relevant data. Reliability is tested using interrater techniques, which are listening carefully to data, repeatedly, and continuously to obtain constant data.

Results and Discussion

Result

After analysis, 9 data were found containing conversation implicature on the talk show *Mata Najwa Exclusive Episode: Ganjar Pranowo dan World Cup*. Data were identified and classified by type of conversational implicature using Grice's conversational implicature theory. 7 data contain generalized conversational implicatures and 3 data contain particularized conversational implicatures. Table 1 summarizes the form of implicature and their types in the talk show.

Table 1. Forms and Types of implicature in Mata Najwa's Talk Show Exclusive Episode: Ganjar Pranowo and the World Cup

No.	Speech	Implicature	Types of Conversation implicature	
			Particularized Conversational Implicature	Generalized conversational Implicatures
1.	Who is this Ganjar. I did not participate in any signature continuously as the Governor of Central Java which was held in Solo. (Siapalah Ganjar ini sebenarnya. Saya tidak ikut tanda tangan apapun terus sebagai Gubernur Jawa Tengah yang penyelenggaraannya ada di Solo).	Do not feel guilty and do not feel like one of the parties responsible for the failure to hold the World Cup in Indonesia. (Tidak merasa bersalah dan tidak merasa sebagai salah satu pihak yang bertanggung jawab atas gagalnya digelar Piala Dunia di Indonesia.)		√
2.	There are so many who do denial. Well, our party has an attitude. (Ada banyak sekali yang melakukan penolakan. Nah, partai kami kan punya sikap.)	Ganjar did not accept Najwa's statement. Other parties also refused but did not take a stance, and did not dare to issue a statement. Only PDI Perjuangan dared to take a stand. (Ganjar tidak terima dengan pernyataan yang disampaikan Najwa. Partai-partai yang lain juga ada yang menolak, tetapi tidak bersikap, tidak berani mengeluarkan pernyataan. Hanya PDI Perjuangan yang berani mengambil sikap.)		√
3.	We agree we share the same mind, and we have to <i>make a statement</i> together. (Kami sepakat, kami punya pemikiran yang sama, dan kami harus ber- <i>statement</i> bersama).	The prosecution was carried out at the behest of the party. (Pernyataan dilakukan atas perintah partai).		√
4.	That's a fact that is happening and his government today in Israel	Israel has a more conservative political outlook.	√	

No.	Speech	Implicature	Types of Conversation implicature	
			Particularized Conversational Implicature	Generalized conversational Implicatures
	<p>does feel "very right" so that the potential for conflict will be very high. (Itu fakta yang terjadi dan pemerintahannya hari ini di Israel memang rasa-rasanya "sangat kanan" begitu sehingga potensi-potensi terjadi konfliknya akan sangat makin tinggi).</p>	<p>If we continue to let Israel participate in the match in Indonesia, it is the same as if we remain on good terms with Israel. There is a high possibility of conflict between Israel and Palestine. When the conflict occurs, then Indonesia will side with Palestine. Relations with Israel must be considered to avoid a much harsher response. (Israel memiliki pandangan politik yang cenderung lebih konservatif. Jika kita tetap membiarkan Israel mengikuti pertandingan di Indonesia, sama halnya dengan kita tetap berhubungan baik dengan Israel. Padahal, tinggi kemungkinan terjadinya konflik antara Israel dengan Palestina. Ketika konflik itu terjadi, maka Indonesia pasti akan berpihak ke Palestina. Hubungan dengan Israel harus dipertimbangkan agar tidak terjadi respons yang jauh lebih keras.)</p>		
5.	<p>So, <i>by law</i>, we follow the rules, both our constitution participates and we do not forget the history of the "red coat". (Jadi, <i>by law</i> kita ya ngikuti aturan, baik konstitusi kita turut serta dan kita tidak lupa pada sejarah "jas</p>	<p>The red coat is quoted from the speech of Indonesia's first President Sukarno (Karno). The red coat stands for "Never Leave History". PDI Perjuangan does not forget and leave history. (Jas merah dikutip dari</p>		√

No.	Speech	Implicature	Types of Conversation implicature	
			Particularized Conversational Implicature	Generalized conversational Implicatures
	merahnya”).	pidato Presiden pertama Indonesia Sukarno (Bung Karno). Jas merah sebagai singkatan dari “Jangan Sekali-kali Meninggalkan Sejarah”. PDI Perjuangan tidak melupakan dan meninggalkan sejarah.)		
6.	Please talk about it now so that then we have ways that can be done better, not inviting responses that will harm our national interests. (Tolong diomongkan sekarang agar kemudian kita punya cara-cara yang bisa dilakukan dengan lebih baik, tidak mengundang respons-respons yang nanti akan merugikan kepentingan nasional kita.)	Warning Mr. Koster (Governor of Bali) not to let Israel participate in <i>the</i> World Beach Games event. (Memberi peringatan kepada Pak Koster (Gubernur Bali) agar jangan sampai Israel mengikuti <i>event</i> World Beach Games.)		√
7.	That's the normative answer, Mas Ganjar. (Itu jawaban normatif, Mas Ganjar.)	Najwa was not happy with Ganjar's answer because his vision was still generic, general, and multi-perception. Did not explain the actual circumstances. (Najwa kurang berterima dengan jawaban yang dilontarkan Ganjar karena jawabannya masih bersifat generik, umum, dan multi persepsi. Tidak menjelaskan keadaan yang sebenarnya.)		√
8.	I am a devout party member. (Saya anggota partai yang taat.)	Follow orders from Ms. Mega, act according to the wishes or the plot that Ms. Mega has planned. (Mengikuti perintah dari bu Mega, bertindak sesuai keinginan atau alur yang sudah		√

No.	Speech	Implicature	Types of Conversation implicature	
			Particularized Conversational Implicature	Generalized conversational Implicatures
		direncanakan bu Mega.)		
9.	Mbak Nana's imagination. (Imajinasinya Mbak Nana itu.)	Not true. (tidak benar.)		√
10.	Please see the track record. (Silakan dilihat track record.)	In the future, Ganjar will still take the same decision, he will still refuse Israel to compete in Indonesia. It doesn't care about the hubbub of attacks and other consequences. (Kelak, Ganjar akan tetap mengambil keputusan yang sama, ia tetap akan menolak Israel bertanding di Indonesia. Tidak peduli dengan adanya keriyuhan serangan dan konsekuensi-konsekuensi yang lain.)		√

Furthermore, 47 data were found containing code-mixing in Mata Najwa's Talk Show *Exclusive Episode: Ganjar Pranowo and the World Cup*. Data were identified and classified by type of code mix using Muysken's code mix theory. 26 data contain code-mixing *insertion of material*, 12 data contain code-mixing *alternation*, and 9 data contain code-mixing *congruent lexicalization*. Table 2 summarizes the number of code mixes based on their types and examples of speech forms containing code mixes in the talk show.

Table 2. Results of code-mixing Analysis in Mata Najwa Talk Show Exclusive Episode: Ganjar Pranowo and World Cup

Type Code-Mixing	Amount of Code-Mixing	Example Data
<i>Insertion of Material</i>	26	1. Kami sepakat, kami punya pemikiran yang sama, dan kami harus ber- <i>statement</i> bersama. 2. Pada saat kita <i>meeting</i> pada awal 2019 saya kira, ya. 3. Dan saya kira ada beberapa media yang sudah meng- <i>cover</i> cerita itu.
<i>Alternation</i>	12	4. PDI perjuangan itu, Mbak, <i>up and down</i> . 5. Silakan dilihat <i>trackrecord</i> . 6. Memang butuh <i>well-prepared</i> .

Type Code-Mixing	Amount of Code-Mixing	Example Data
<i>Congruent Lexicalization</i>	9	<p>7. Tapi realistis, apa <i>output</i> yang mas Ganjar bayangkan memang akan bisa didapatkan begitu ketika <i>statement</i> itu dikeluarkan, ketika berbagai penolakan itu juga muncul?</p> <p>8. Tapi kedatangan Israel, delegasinya, di apakah di <i>event</i> olahraga atau kemudian bahkan di <i>event</i> resmi parlemen itu juga sudah terjadi belum lama ini, bahkan di <i>inter parliamentary union</i> dan itu juga sudah ada begitu?</p> <p>9. saya sempat baca di <i>caption</i> Anda “jadi yang kemarin marah-marah mohon maaf saya harus bersikap nggak papa semua komen saya baca sampai yang <i>all in allin</i> juga saya baca,” komenannya ratusan ribu <i>lo</i> itu, Mas.</p>

Discussion

Implicature of Conversation in Talk Show Mata Najwa *Exclusive Episode: Ganjar Pranowo and the World Cup*

The conversation implicature in Mata Najwa's talk show *episode Exclusive: Ganjar Pranowo and the World Cup* are dominated by generalized conversational implicature. Found 7 data containing generalized conversational implicature. It is said to have generalized conversational implicature when it does not require unusual information to decipher the meaning because the settings used in this type are common. Saragi (via Yulianti et al., 2022), said that generalized conversational implicature refers to speech that is violated so that listeners can immediately understand without the need for special contextual analysis. The general conversation implicature in Mata Najwa's talk show *episode Exclusive: Ganjar Pranowo and the World Cup* can be seen in the following speech data.

(2) Ada banyak sekali yang melakukan penolakan. Nah, partai kami kan punya sikap.

Data 2 above implies that Ganjar did not accept Najwa's statement, Ganjar implied as if saying that other parties also refused, but did not behave, and did not dare to issue a statement. Only PDI Perjuangan dared to take a stand. In addition to data 2, generalized conversational implicature can be seen in the following data.

(7) Itu jawaban normatif, Mas Ganjar.

Data 7 above implies that Najwa is less than happy with Ganjar's answer because her parents are still generic, general, and multi-perception. Did not explain the actual circumstances.

Furthermore, about particularized conversational implicature, we found 3 data, the data can be seen further in the discussion below.

(4) Itu fakta yang terjadi dan pemerintahannya hari ini di Israel memang rasa-rasanya “sangat kanan” begitu sehingga potensi-potensi terjadi konfliknya akan sangat makin tinggi.

The above remarks imply that Israel has political views that tend to be more conservative. As if Ganja wants to say that if we continue to let Israel participate in the match in Indonesia, just as we remain on good terms with Israel. There is a high possibility of conflict between Israel and Palestine. When the conflict occurs, then Indonesia will side with Palestine. Relations with Israel must be considered to avoid a much harsher response. The utterances in data 4 are included in the particularized conversational implicature. In addition to data 4, particularized conversational implicature can also be seen in the following data.

(5) Jadi, *by law* kita ya ngikuti aturan, baik konstitusi kita turut serta dan kita tidak lupa pada sejarah “jas merahnya”.

The above speech is included in the particularized conversational implicature because Ganjar's speech contains phrases or terms that not everyone knows. From these words, it can be said that people need special context to understand the implicature of the conversation. The speech in data 5 implies that the meaning of *jas red* is quoted from the speech of Indonesia's first President Sukarno (Karno). The red coat stands for "Never Leave History". Implicitly, this speech implies that PDI Perjuangan does not forget and leave history as ordered by Karno. In this case, other people need special context or special understanding to know the speech.

Code-Mixing in Mata Najwa's Talk Show *Exclusive Episode: Ganjar Pranowo and the World Cup*

As stated by Muysken (2000), mixed codes consist of three types, namely the insertion of material, *alternation*, and congruent lexicalization. In the Mata Najwa talk show episode *Exclusive: Ganjar Pranowo and the World Cup*, dominated by mixed codes of insertion of material types. Speech containing mixed insertion code of material can be seen in the following data.

- (1) Kami sepakat, kami punya pemikiran yang sama, dan kami harus ber-*statement* bersama.
- (2) Pada saat kita *meeting* pada awal 2019 saya kira, ya.
- (3) Dan saya kira ada beberapa media yang sudah meng-*cover* cerita itu.

The three speech data above have code mixing through insertion related to borrowing foreign words (English) inserted into the structure of the Indonesian language. The words *statement*, *meeting*, and *cover* are vocabulary words from English, the third is inserted into the Indonesian. Furthermore, alternation type code-mixing can be seen in the following data.

- (4) PDI perjuangan itu, Mbak, *up and down*.
- (5) Silakan dilihat *trackrecord*.
- (6) Memang butuh *well-prepared*.

Alternation is a very common strategy of mixing, in which the two languages present in the clause remain relatively separate. It can be represented as in A . . . B. (Muysken 2000). Data 4, 5, and 6 above begin with the original language (Indonesian) and end with a foreign language. *Up and down*, *track record*, and *well-prepared* are vocabulary from the English language. Thus, it can be concluded that the speech contains alternation type code mixing.

(8) Tapi kedatangan Israel, delegasinya, di apakah di *event* olahraga atau kemudian bahkan di *event* resmi parlemen itu juga sudah terjadi belum lama ini, bahkan di *inter parliamentary union* dan itu juga sudah ada begitu?

Furthermore, data 8 above belongs to congruent lexicalization code-mixing, in this type, code mixing allows the use of two different grammars at the same time. Congruent lexicalization tends to be applied randomly to two languages that have a similar structure. Data 8, shows the mixing of Indonesian and English.

Factors for code interference in Mata Najwa's talk show *episode Exclusive: Ganjar Pranowo and the World Cup*, namely bilingualism, speaking partners and speaking partners, and situations. It cannot be denied that the ability to speak more than one language is a basic factor in the occurrence of code-mixing. In this case, Ganjar and Najwa have more than one language ability. In addition, the talking factor and talking partners also contributed to the code interference in the talk show. The code in the talk show appeared because Ganjar and Najwa could understand each other well. Furthermore, code-mixing occurs against the background of the situation factor. Usually, code-mixing occurs in casual or informal situations. This situation is closer to everyday conversation and the author also describes habitual communication.

Conclusion

The results showed that there were 6 data containing general conversation implicature and 3 data containing specific conversation implicature. Furthermore, 47 data were found containing mixed codes. Data were identified and classified by type of code mix using Muysken's code mix theory. 26 data contain mixed code insertion of material, 12 data contain mixed code alternation, and 9 data contain mixed code congruent lexicalization.

The results of the above analysis reflect that it is undeniable that people with a bilingual environment cannot be separated from code-mixing in communication. In addition, in communicating it is not uncommon to find messages sent to the interlocutor that are irrelevant to their literal meaning. That is, the utterance contains a conversational implicature. Someone sometimes does not convey information clearly in order to minimize the potential for conflict with the statement made.

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