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The Five Languages Code-Mixing Phenomenon in Raditya Dika's Podcast with Xaviera Putri on YouTube

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Received: June 1st, 2025. Revised: July 15th, 2025. Accepted: August 1th, 2025

Available Online: August 10th, 2025.

How to Cite: Utomo, A. F., & Pratiwi, D. R. (2025). The Five Languages Code-Mixing Phenomenon in Raditya Dika's Podcast with Xaviera Putri on YouTube. *Proceedings The 4th ICoLLiT*, 42-56.

Abstract

The trend of using two or more languages to interact in daily life is increasingly popular, especially among young people such as Gen Z and Gen Alpha. They mix national languages with local languages and national languages with international languages to interact with peers or older than them. This study aims to (1) analyze outer code-mixing and (2) inner code-mixing in Raditya Dika's podcast with Xaviera Putri on Youtube. This research uses a qualitative approach with descriptive methods, considering that the object of research is in the form of utterances containing code mix. The data source in this study is a podcast on Raditya Dika's YouTube channel titled "Beautiful + Smart + Achievement = Xaviera". The data collection technique used is the simak-catat technique, in which data is collected through observation of utterances containing code mix. Data analysis was conducted using interactive techniques, involving the steps of data reduction, data presentation, and conclusion drawing. Data validation was conducted using triangulation, which is a data checking technique that utilizes other supporting sources, with the researcher as the main validator. The results showed that from a total of 49 utterances containing code-mixing, 47 of them were outer code-mixing, consisting of 45 English, 1 Korean, and 1 Arabic. Meanwhile, 2 other utterances are included in the inner code-mixing, which uses Javanese language.

Keywords: code-mixing, outer code-mixing, inner code-mixing, podcast

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Abstrak

Tren penggunaan dua atau lebih bahasa untuk berinteraksi dalam kehidupan sehari-hari makin populer terutama di kalangan anak muda seperti Gen Z dan Gen Alfa. Mereka mencampurkan bahasa nasional dengan bahasa daerah dan bahasa nasional dengan bahasa internasional untuk berinteraksi dengan teman sebaya atau lebih tua darinya. Penelitian ini bertujuan untuk (1) menganalisis campur kode ke luar dan (2) campur kode ke dalam dalam podcast Raditya Dika bersama Xaviera Putri pada Youtube. Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif, mengingat objek penelitian berupa tuturan yang mengandung campur kode. Sumber data dalam penelitian ini adalah podcast di kanal YouTube Raditya Dika berjudul "Cantik + Pintar + Prestasi = Xaviera". Teknik pengumpulan data yang digunakan adalah teknik simak-catat, di mana data dikumpulkan melalui observasi terhadap tuturan yang mengandung campur kode. Analisis data dilakukan dengan teknik interaktif, yang melibatkan langkah-langkah reduksi data, penyajian data, dan penarikan kesimpulan. Validasi data dilakukan dengan menggunakan triangulasi, yaitu teknik pemeriksaan data yang memanfaatkan sumber pendukung dengan peneliti sebagai validator utama. Hasil penelitian menunjukkan bahwa dari total 49 tuturan yang mengandung campur kode, 47 di antaranya berupa outer code-mixing, yang terdiri dari 45 bahasa Inggris, 1 bahasa Korea, dan 1 bahasa Arab. Sementara itu, 2 tuturan lainnya termasuk dalam inner code-mixing, yang menggunakan bahasa Jawa.

Kata kunci: *campur kode, campur kode ke luar, campur kode ke dalam, podcast*

Introduction

The trend of using two or more languages to interact in daily life is increasingly popular, especially among young people such as Gen Z and Gen Alpha. They mix national languages with local languages and national languages with international languages to interact with peers or older than them (provided they are already familiar) (Deuchar, 2020). In sociolinguistics, this phenomenon is called code-mixing. According to Kridalaksana (in Juariah et al., 2020) code-mixing refers to interference in the form of using linguistic elements from one language to another to expand language variation or style, including the use of words, clauses, idioms, greetings, and other elements. Azis & Rahmawati (2021) state that code-mixing is the use of language units from one language in another language to enhance style or language variation. This phenomenon of mixing languages has a negative impact on the national language. They slowly trivialize the national language due to the higher and cooler position of the international language (Sengupta et al., 2024). This does not mean that we should not learn foreign languages, but we must first master the rules of the national language itself. We use foreign languages for certain purposes such as multinational jobs and study abroad purposes. When we are in our home country, we must use the national language in any context. This shows that we have a positive attitude (love, loyalty, and understanding of the rules) towards the national language (Wati, 2023).

Suandi (2014:140-141) classifies the phenomenon of code-mixing into three main types, namely inner code-mixing, outer code-mixing, and mixed code-mixing. Inner code-mixing occurs when the mixed elements originate from a language that is still related to the main language used. Typically, this mixing involves elements of the local language or loanwords that originate from the same linguistic root (Derrick, 2024). Meanwhile, outer code-mixing refers to the use of foreign language elements that are significantly different from the base language in communication. In this type, speakers insert words, phrases, or expressions from a foreign language into their speech (Ezeh et al., 2022). Nissantarie & Sulistyono (2023) state that there are 13 factors that cause code-mixing, including limited code usage, use of common terms, speaker personality, interlocutor, location and time of conversation, nature of conversation, topic, function and purpose, variation, and language level. Language, presence of a third speaker, subject matter, humour, and prestige

alone. Mixed code-mixing reflects a more complex and diverse language mixture, in which speakers combine elements from their native language, related languages, and foreign languages. This phenomenon demonstrates the flexibility and creativity in language use by bilingual or multilingual speakers (Shakir & Deuber, 2024; Cahyani et al., 2023).

The phenomenon of code-mixing can now occur anywhere including the digital world. We can see it on social media (Instagram, Facebook, X) in the form of someone's post, post caption, and comments on the post (Hardini et al., 2019). Of course, many people will see it because digital makes it easy for us to meet even though we are at home or in our respective places. In the context of social media, we don't need to be standardized in language (Lumintang & Rahmawati, 2023). However, young people like Gen Z and Gen Alpha who are still unstable and naive will think that mixing languages is something cool so they will bring it to a formal environment. They don't know in what situations we should use a certain language to interact. Lingkungan pendidikan sebagai lingkungan formal seharusnya menuntut guru dan siswa untuk berbicara bahasa resmi, bahasa Indonesia. We must pay attention to the speech partner, situation, context, and purpose of communication before choosing what language to use to interact (Zhong et al., 2024).

Gen Z and Gen Alpha, even Millennials now prefer podcasts on YouTube. Podcast as one of the media that brings together the podcast owner or host to someone invited by the host or mitratatur is unlikely to miss the interaction process and the opportunity for the emergence of this language mix phenomenon is high (Tarihoran et al., 2022). It can happen because of (1) the background of the host, (2) the background of the speakers, (3) the theme of the podcast, (4) the topic of the podcast, and (5) the purpose of the podcast. A host will certainly choose a speaker who will have various rules that must be agreed upon such as (1) the discussion of the podcast, and (2) the questions asked to him. A host will study the background of the speakers. This is done so that the host can behave and speak according to these speakers.

The We Are Social organization said that Indonesia is the country with the most podcast listeners globally as of February 2025. According to the survey, 42.6% of Indonesian respondents who are internet users over the age of 16 are recorded as regularly listening to podcasts every week. Of course, Indonesians have their own favorite podcasts. According to IPWS (2023), the most preferred podcasts by Indonesians are (1) Curhat Bang Deny Sumargo, (2) Mata Najwa, (3) Close the Door, (4) Vindes, (5) KUY Entertainment, (6) Akbar Fiasial, (7) Podcast Raditya Dika, (8) PWK-Has Creative, (9) Mamat Keliling, and (10) Gritte Agatha. According to Spotify Charts (2025), the ranking (1) was achieved by Raditya Dika, (2) RJL 5, (3) Cerita Lolong, (4) Malaka, and (5) Lentera Malam. Researchers took the Raditya Dika Podcast as a place of research for several reasons. The first reason is that Raditya Dika is a writer of various fictions such as novels and short stories who is certainly competent in language. In addition, he is also an experienced comedian whose public speaking skills are certainly expert. He is also a highly educated person who certainly has a wider vocabulary and is able to convey ideas more clearly and logically. His experience studying in Australia proves that he is bilingual, even multilingual as he has lived in Japan and during high school, he studied German and French.

Researchers chose one of Raditya Dika's podcast videos that invited Xaviera Putri as a guest on the podcast. Xaviera Putri is an Indonesian-born student studying in Korea. She has a family educational background that cannot be taken lightly. Her first sister graduated from MIT and her second sister graduated from KAIST. She is also the sister-in-law of Belva Devara, CEO of Ruangguru. The researcher chose the video because it also coincided with the viral Clash of Champions event by Ruangguru and of course Xaviera followed it. Because she studied in Korea,

of course, she also mastered Korean. This raises the question of whether she will mix Korean in the podcast. Thus, this study aims to (1) analyze inner code-mixing in Raditya Dika's podcast with Xaviera Putri and (2) analyze outer code-mixing in Raditya Dika's podcast with Xaviera Putri on Youtube.

This study is not the first to focus on code-mixing. Many other studies, including those conducted by Dewi, et al (2019), Maulana, et al (2021), Agustina, et al (2022), Restyawan, et al (2023), and Utomo, et al (2024) found that the types of code-mixing identified were outer code-mixing and inner code-mixing. These studies share similarities and differences with this study. The similarity is that both studies investigate the phenomenon of code-mixing. The differences are that the study conducted by Dewi, et al (2019) collected data from advertisements on Instagram while Maulana, et al (2021) collected data from commercial billboards.

Method

This study uses a qualitative approach, focusing on natural observation (Wekke, 2019:35). The data source used is a podcast on Raditya Dika's YouTube channel titled “Cantik + Pintar + Prestasi = Xaviera” (Beautiful + Smart + Achievements = Xaviera). The data in this study are words, phrases, and sentences spoken by Raditya Dika and Xaviera Putri that contain code-mixing. Data was collected through mixed-code conversations. The researcher acted as the primary tool by watching the entire video to analyze the phenomenon.

The data collection technique used in this study was the listening and recording method, which involved two main stages: (1) listening to the utterances spoken by Raditya Dika and Xaviera Putri, and (2) recording data containing mixed codes in those utterances. Data analysis was conducted using an interactive approach, which consisted of three steps: (1) Data reduction in this study was carried out by selecting and determining the data sources that had been collected, as well as selecting data sources to classify data containing mixed codes. The data in question could be words, phrases, or sentences, (2) Data presentation: after the data has been classified, it is then presented and interpreted according to its classification to obtain a complete meaning related to the mixed codes contained in the data. (3) Drawing conclusions: this is done to state the patterns or consistency of the data analysis results. Data validation was carried out through triangulation, a data verification method involving additional supporting sources, with the researcher acting as the primary validator.

Result and Discussion

This study found that in the video there was a code-mix phenomenon involving five languages, namely Javanese, Indonesian, Korean, English, and Arabic. In this study, researchers found 49 data in the form of code-mixed utterances spoken by Raditya Dika and Xaviera Putri. The following is a recap of the types of code-mixing presented through a pie chart.

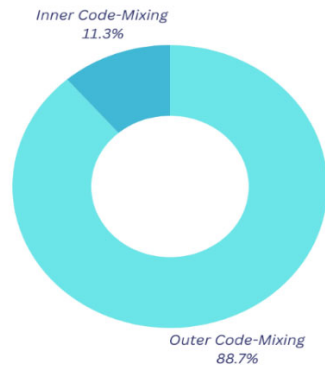


Figure 1. Recapitulation of Code-Mixing Type Classification Results

A. Outer Code-Mixing

Outer code-mixing is the use of mixed languages in communication where elements from a foreign language are inserted into the main language being used, such as mixing Indonesian with words or phrases from a foreign language. Here is a recap of the outer code-mixing presented through a pie chart.

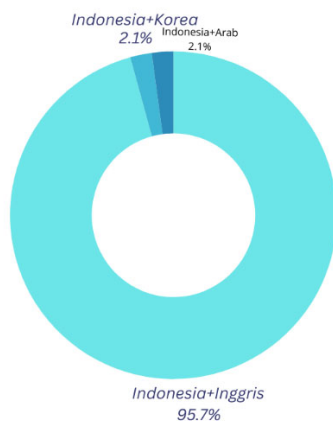


Figure 2. Recapitulation of Outer Code-Mixing Classification Results

1. Outer Code-Mixing in the Form of Indonesian-English Words

Outer code-mixing at the word level occurs when a word from a foreign language is inserted into communication that uses the main language, thus creating a language mix. For example, someone speaks in Indonesian but inserts English words into their sentences. Researchers found 34 instances of outer code-mixing in the form of Indonesian-English words. Here are the results of the recap presented through a bar chart.

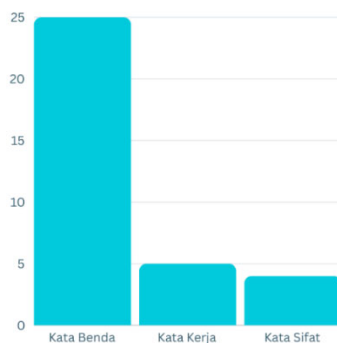


Figure 3. Recapitulation of Outer Code-Mixing Classification Results in the Form of Indonesian-English Words

Based on the recap results, the mixed external code in the form of words is dominated by nouns with a total of 25 data. This is followed by verbs with 5 and adjectives with 4. This indicates that the speakers have a better command of the vocabulary of nouns than of verbs and adjectives. From the data obtained, the use of mixed external code in the form of words in the Raditya Dika podcast with Xaviera Putri includes the following examples.

- (1) Xaviera: “Waktu itu kayak bukan di bukan random sih Kak, tapi kayak enggak unexpected banget sih karena aku dulu kan suka **mathematic** jadi aku ikut lomba banyak.”

The finding (1) indicates the presence of outer code mixing in the form of English noun words. This is evident from the insertion of the word "mathematic," which means "mathematics." Thus, in Xaviera Putri's speech, there is outer code mixing through the use of English nouns. Furthermore, the selective deployment of these unadopted English lexemes, particularly “mathematic” alongside “random” and “unexpected,” serves more than a purely lexical function. It operates as a pragmatic strategy to tap into the perceived precision and academic authority associated with English technical vocabulary. Unlike fully integrated borrowings, these insertions retain their original morphosyntactic shape and signal that the speaker consciously aligns herself with a bilingual style register rather than simply using everyday Indonesian. This choice not only enhances semantic specificity (for instance, “mathematic” immediately evokes formal mathematical discourse more strongly than “mathematical” might in casual speech) but also marks in-group membership among peers who share similar educational experiences. In this way, outer code mixing becomes a resource for identity construction, projecting competence, modernity, and solidarity while maintaining conversational economy and expressive nuance in a multilingual setting.

This finding is consistent with the findings reported by Wirawan & Shaunaa (2021) and Zidan, et al (2022) which also identified the phenomenon of outer code-mixing. This phenomenon involves the insertion of English nouns such as "mathematic," which means "mathematics." Thus, there is a similarity in the insertion of the word "mathematic" as an example of outer code-mixing in the form of a noun between this research data and the findings from previous studies.

- (2) *Xaviera: “Emang pingin aja terus kita juga mikir kayak **long-term** lho kalau misalnya mau SI di luar negeri kan berarti apa aja yang harus disiapin.”*

Finding (2) shows the presence of outer code mixing in the form of English adjectives. This is evident from the insertion of the word 'long-term' which means 'jangka panjang'. Thus, in Xaviera Putri's speech, there is an instance of outer code-mixing through the use of English nouns. Furthermore, the insertion of “long-term” in Xaviera’s utterance functions as more than a simple descriptive label. It strategically invokes the forward-looking, planning-oriented connotations that the English compound carries. Retaining its hyphenated form without any Indonesian affixation or phonological adaptation underscores its status as an unassimilated insertion, signaling the speaker’s deliberate shift into a bilingual register. By choosing “long-term” over the Indonesian equivalent “jangka panjang,” Xaviera not only achieves a concise, idiomatic expression familiar in academic and professional contexts, but also aligns herself with a globally oriented discourse community. This code choice simultaneously conveys her pragmatic focus on future academic goals and projects an image of worldly awareness, reinforcing solidarity with peers who share aspirations for overseas study. In this way, outer code mixing here operates as both a semantic enhancer and an identity marker, blending informational efficiency with social positioning in a multilingual conversational landscape.

This finding is consistent with the findings reported by Triszira et al. (2023), Umifa, et al (2022), and Waruwu, et al (2023) which also identified the phenomenon of outer code-mixing. This phenomenon involves the insertion of English adjectives such as 'long-term,' which means 'jangka panjang' (long-term). Therefore, there is a similarity in the insertion of the word 'long-term' as an example of outer code-mixing in the form of an adjective between this study's data and the findings from previous studies.

- (3) *Xaviera: “Aku juga suka banget ngerantau dan ya **explore** aja gitu.”*

Finding (3) shows the presence of outer code-mixing in the form of English verbs. This is evident from the insertion of the word 'explore,' which means 'to explore.' Thus, in Xaviera Putri's speech, there is outer code-mixing through the use of English verbs. Furthermore, the insertion of the English verb “explore” in Xaviera’s utterance performs more than a direct translation of “menjelajah”. It introduces a sense of adventurous openness and global outlook that the Indonesian equivalent may not fully evoke in casual conversation. Remaining in its base form without any Indonesian affixation or phonological adjustment highlights its status as an unassimilated insertion, indicating the speaker’s fluent code switching between registers. By choosing “explore” over “eksplorasi” or “menjelajah,” Xaviera achieves a colloquial tone familiar to youth who engage with international media and travel discourse. This choice not only streamlines the expression for conversational efficiency but also signals an aspirational identity tied to mobility and cross-cultural curiosity. In this context, outer code-mixing functions as both a stylistic device and an index of the speaker’s participation in a broader, English-inflected peer community.

This finding is consistent with the findings reported by Suryani & Sopian (2019), Suwarna (2022), and Taniago & Mintowati (2023) who also identified the phenomenon of outer code-mixing. This phenomenon involves the insertion of English verbs such as 'explore' which means 'to explore'. Thus, there is a similarity in the insertion of the word 'explore' as an example of outer code-mixing in the form of a verb between the data of this study and the findings from previous research.

2. Outer Code-Mixing in the Form of Indonesian-English Phrases

Outer code-mixing at the phrase level occurs when a phrase from a foreign language is inserted into communication that uses the main language, thus creating a language mixture. For example, someone speaks in Indonesian but inserts phrases in English into their sentences. Researchers found 9 data types of outward code-mixing in the form of phrases. Here are the results of the recap of outward code-mixing in the form of phrases presented through a bar chart.

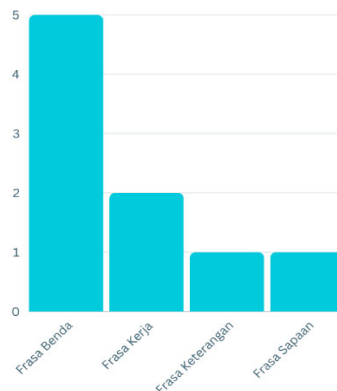


Figure 4. Results of the Recapitulation of Outer Code-Mixing Classification in the Form of Phrases

Based on the recap results, the mixed code to the outside in the form of phrases is dominated by noun phrases with a total of 5 data. This is followed by verb phrases with 2, adverbial phrases with 1, and greeting phrases with 1. This indicates that the speakers have a better mastery of the vocabulary of nominal phrases or noun phrases compared to verb phrases, adverbial phrases, and greeting phrases. From the data obtained, the use of mixed code to the outside in the form of phrases in the podcast of Raditya Dika with Xaviera Putri contains examples as follows.

(4) Xaviera: “*Karena belajar cara nulis dan bacanya lumayan **straight forward**.*”

The findings (4) show the presence of external code-mixing in the form of English adverbial phrases. This is evident from the insertion of the phrase "straight forward" which means "lurus ke depan". Thus, in the speech of Xaviera Putri, there is an occurrence of outer code-mixing through the use of English adverbial phrases. Furthermore, the insertion of the English phrase “straight forward” in Xaviera’s utterance serves as more than a mere description of ease. It conveys a conversational tone that resonates with globally influenced youth vernacular. Retaining the two-word form without Indonesian affixation or phonological adjustment highlights its role as an unassimilated insertion and signals the speaker’s fluid movement between registers. By opting for “straight forward” instead of the Indonesian equivalent “langsung” or “sangat mudah,” Xaviera leverages the idiomatic nuances of the English compound to emphasize clarity and simplicity in learning to read and write. This choice not only economizes expression but also aligns her speech with an international discourse community familiar with English instructional language. In this way, outer code-mixing functions both as a stylistic strategy for semantic precision and as an identity marker that projects modernity, competence, and solidarity among peers who share similar bilingual experiences.

This finding is in line with the findings reported by Santinuk (2022), Sukmana et al. (2021), and Sunarti & Permana (2023) who also identified the phenomenon of outer code-mixing. This phenomenon involves the insertion of English adverbial phrases such as "straight forward" which means "lurus ke depan". Therefore, there is a similarity in the insertion of the phrase "straight

forward" as an example of outer code-mixing in the form of adverbial phrases between this research data and the findings from previous studies.

(5) *Xaviera: "Heeh mamaku udah duluan **reach out** ke orang tuanya kayaknya mau nanya dong ini aman engga ya buat anak-anak."*

Finding (5) shows the presence of external code-mixing in the form of English verb phrases. This is evident from the insertion of the phrase 'reach out', which means 'to reach'. Thus, in Xaviera Putri's speech, there is outer code-mixing through the use of English verb phrases. Furthermore, the insertion of the English phrasal verb "reach out" in Xaviera's utterance does more than simply translate "menghubungi". It carries connotations of informal yet proactive communication common in corporate and social-media contexts. Left in its original two-word form without Indonesian affixation or phonological change, "reach out" stands out as an unassimilated insertion, signaling the speaker's agile switch into a bilingual register. By choosing "reach out" over "menghubungi" or "kontak," Xaviera invokes a sense of warmth and initiative, as the phrase often implies empathy and personal engagement rather than mere transactional contact. This choice not only streamlines the expression for conversational efficiency but also situates her speech within a globally oriented peer discourse. In doing so, outer code mixing here becomes a stylistic device that enhances pragmatic meaning and serves as an identity marker, projecting approachability, modernity, and solidarity among listeners who are comfortable navigating both Indonesian and English linguistic resources.

This finding is consistent with the findings reported by Rachman, et al (2023), Zahro (2023), and Rosnaningsih (2019) who also identified the phenomenon of outer code-mixing. This phenomenon involves the insertion of English verbal phrases such as 'reach out' which means 'menjangkau'. Thus, there is a similarity in the insertion of the phrase 'reach out' as an example of outer code-mixing in the form of verbal phrases between this research data and findings from previous studies.

3. Outer Code-Mixing in the Form of Indonesian-Korean Phrases

Outer code-mixing at the phrase level occurs when a phrase from a foreign language is inserted into communication that uses the primary language, thereby creating a language mix. For example, someone speaks in Indonesian but inserts a phrase in Korean within their sentence. Based on the data obtained, the use of outer code-mixing in the form of phrases in the Raditya Dika podcast with Xaviera Putri includes the following example.

(6) *Raditya: "Persiapan sebelum berangkat kan dikasih tahu nih **annyeong haseyo** terus tiba-tiba kok bisa pidato itu se sesulit apa tuh?"*

The findings (6) show the presence of external code-mixing in the form of greeting phrases in Korean. This is evident from the insertion of the phrase 'annyeong haseyo' which means 'hello'. Thus, in Raditya Dika's utterance, there is an occurrence of outer code-mixing through the use of Korean greeting phrases. Furthermore, the insertion of the Korean greeting "annyeong haseyo" in Raditya's utterance functions as more than a casual salutation. It invokes the global popularity of Korean pop culture and signals the speaker's cultural awareness and affinity. Presented in its original phonetic form without Indonesian adaptation, the phrase stands out as an unassimilated insertion, indicating Raditya's deliberate switch into a multilingual register. By opting for "annyeong haseyo" instead of the Indonesian "halo" or "selamat pagi," he not only lends an element of novelty and playfulness to the conversation but also aligns himself with an international

fan community familiar with Korean media. This choice enhances conversational expressiveness—conveying friendliness and lightheartedness—while marking group membership among peers who share an interest in Korean culture. In this way, outer code mixing here operates as a stylistic and social tool, enriching pragmatic meaning and projecting a modern, cosmopolitan identity.

This finding is consistent with the findings reported by Suratiningsih & Puspita (2022) which also identified the phenomenon of outer code-mixing. This phenomenon involves the insertion of Korean greeting phrases such as "annyeong haseyo," which means "hello." Thus, there is a similarity in the insertion of the phrase "annyeong haseyo" as an example of outer code-mixing in the form of greeting phrases between the data of this research and the findings from previous studies.

4. Outer Code-Mixing in the Form of Indonesian-Arabic Phrases

Outer code-mixing at the phrase level occurs when a phrase from a foreign language is inserted into communication that uses the primary language, thereby creating a language mix. For example, someone speaks in Indonesian but inserts a phrase in Arabic within their sentence. Based on the data obtained, the use of outer code-mixing in the form of phrases in the Raditya Dika podcast with Xaviera Putri includes the following example.

(7) Xaviera: "*Iya alhamdulillah beasiswa penuh.*"

The findings (7) indicate the presence of code-mixing with external elements in the form of noun phrases in Arabic. This is evidenced by the insertion of the phrase 'alhamdulillah', which means 'all praise is due to Allah'. Thus, in the speech of Xaviera Putri, there is an occurrence of outer code-mixing through the use of Arabic noun phrases. Furthermore, the use of "alhamdulillah" in Xaviera's response serves both a religious and social function beyond its literal meaning of "all praise is due to Allah." Retained in its original Arabic without phonological or morphological adaptation, this insertion highlights the speaker's alignment with Islamic discourse and signals a shared faith identity among interlocutors. By opting for "alhamdulillah" instead of an Indonesian equivalent like "syukur" or "puji Tuhan," Xaviera invokes a formal register that carries spiritual weight and communal resonance within Muslim contexts. This strategic code choice not only conveys genuine gratitude for receiving a full scholarship but also reinforces solidarity with listeners who recognize and appreciate the cultural significance of the phrase. In this way, outer code mixing here functions as both a marker of religious identity and a pragmatic tool for expressing affective meaning with cultural specificity.

This finding is consistent with the findings reported by Pertiwi, et al (2023) who also identified the phenomenon of outer code-mixing. This phenomenon involves the insertion of Arabic noun phrases such as 'alhamdulillah', which means 'all praise is due to Allah'. Thus, there is a similarity in the insertion of the phrase 'alhamdulillah' as an example of outer code-mixing in the form of noun phrases between the data of this study and the findings from previous research.

B. Inner Code-Mixing

Inner code-mixing is the use of a mix of languages in communication where elements of a local language are inserted into the main language being used, such as mixing Indonesian with words or phrases from a local language. For example, communicating in Indonesian mixed with Javanese. Below is a recap of inner code-mixing presented through a pie chart.

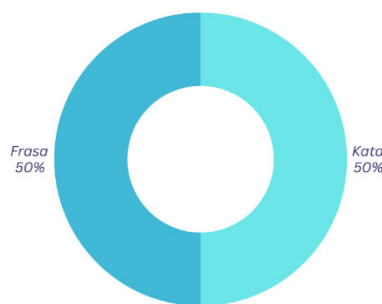


Figure 5. Results of Inner Code-Mixing Classification Recapitulation

1. Inner Code-Mixing in the Form Indonesian-Javanese Words

Code mixing at the word level occurs when a word from a local language is inserted into communication that uses the main language, thus creating a language mixture. For example, someone speaks in Indonesian but inserts words in Javanese within their sentences. From the data obtained, the use of code mixing in the form of words in Raditya Dika's podcast with Xaviera Putri contains the following examples.

(8) Xaviera: “Itu tuh mood booster banget waktu aku lagi kayak *mumet* nyiapin ujian gitu, aku nontonin.”

The findings (8) indicate the presence of code-mixing in the form of adjectives in the Javanese language. This is seen from the insertion of the word 'mumet', which means 'dizzy'. Thus, in Xaviera Putri's speech, there is inner code-mixing through the use of Javanese adjectives. Furthermore, the insertion of the Javanese adjective “mumet” in Xaviera’s utterance does more than simply convey “dizzy” or “overwhelmed”. It invokes a culturally nuanced expression of mental fatigue that the standard Indonesian “pusing” may not fully capture. Remaining in its original Javanese phonology without any Indonesian affixation or phonetic adjustment highlights its status as an inner code-mixing instance, reflecting the speaker’s fluid movement between regional and national linguistic varieties. By choosing “mumet” over “pusing,” Xaviera not only achieves a more vivid portrayal of stress but also signals in-group solidarity with interlocutors familiar with Javanese expressions. This choice enriches the conversational texture by layering local identity and emotional authenticity onto the discourse. In this way, inner code-mixing functions as both an emotive intensifier and an index of regional belonging, blending expressive nuance with cultural specificity in everyday multilingual exchange.

This finding is in line with the findings reported by Nurlianiati, et al. (2019) and Ningrum (Ningrum, 2019) which also identified the phenomenon of code-mixing into (inner code-mixing). This phenomenon involves the insertion of Javanese adjectives such as "mumet," which means "dizzy." Thus, there is a similarity in the insertion of the word "mumet" as an example of inner code-mixing in the form of adjectives between the data of this study and the findings from previous research.

2. Inner Code-Mixing in the Form Indonesian-Javanese Phrases

Inner code-mixing at the phrase level occurs when a phrase from a local language is inserted into communication that uses the main language, thereby creating a language mix. For

example, someone speaks in Indonesian but inserts a phrase in Javanese within their sentence. From the data obtained, the use of inner code-mixing in the form of phrases in Raditya Dika's podcast with Xaviera Putri includes the following example.

(9) Raditya: “Terus tadi kompetisi pidato tuh apa *sakarepmu dewe* ini.”

The findings (9) indicate the presence of inner code-mixing in the form of Javanese verbal phrases. This is evident from the insertion of the phrase 'sakarepmu dewe' which means 'it's up to you'. Thus, in Raditya Dika's speech, there is inner code-mixing through the use of Javanese verbal phrases. Furthermore, the insertion of the Javanese phrase “sakarepmu dewe” in Raditya's utterance does more than simply convey “it's up to you”. It invokes a tone of casual familiarity and autonomy that the standard Indonesian “terserah kamu” may not fully capture. Retained in its original Javanese form without any Indonesian affixation or phonological change, this inner code-mixing instance reflects the speaker's seamless movement between regional and national varieties. By choosing “sakarepmu dewe,” Raditya not only enriches the conversational texture with a local flavor but also signals in-group solidarity with listeners who share a Javanese background or familiarity. This choice functions as both a politeness strategy and an identity marker, blending expressive nuance with regional authenticity in everyday multilingual exchange.

This finding is in line with the findings reported by Khofifah, et al (2023) and Apatama, et al (2023) who also identified the phenomenon of code mixing into (inner code-mixing). This phenomenon involves the insertion of Javanese verbal phrases such as "sakarepmu dewe" which means "it's up to you". Thus, there is a similarity in the insertion of the phrase "sakarepmu dewe" as an example of inner code-mixing in the form of verbal phrases between this research data and the findings from previous studies.

Conclusion

The research results indicate that there are 49 utterances made by Raditya Dika and Xaviera Putri. Of this number, 47 utterances fall into the category of outer code-mixing, while the other 2 utterances are classified as inner code-mixing. Among the 47 utterances of outer code-mixing, 45 utterances use a combination of Indonesian and English, 1 utterance combines Indonesian and Korean, and another utterance mixes Indonesian and Arabic. Meanwhile, the 2 utterances of inner code-mixing involve a combination of Indonesian and Javanese.

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