CODE-SWITCHING AND CODE-MIXING IN THE LANGUAGE USE OF INFLUENCER @LINGLINGLIEANTI ON TIKTOK

Putri Dinah Amiroh[1), Siti Ulfiyani[2), Mukhlis[3), Hadi Riwayati Utami[4)
[1,2,3,4]Universitas PGRI Semarang
Jl. Gajah Raya No.40, Sambirejo, Kec. Gayamsari, Kota Semarang, Jawa Tengah
[1]E-mail: putridinah@icloud.com
[2]E-mail: ulfi2anggun@gmail.com
[3]E-mail: mukhlis@upgris.ac.id
[4]E-mail: hrutami@upgris.ac.id

Abstrak

Fenomena alih kode dan campur kode semakin menonjol dalam komunikasi digital, khususnya di media sosial. TikTok sebagai platform multimodal menghadirkan ruang baru bagi praktik kebahasaan yang menggabungkan unsur lokal dan global. Penelitian ini bertujuan untuk mendeskripsikan jenis-jenis alih kode dan bentuk-bentuk campur kode yang digunakan dalam konten akun TikTok @linglinglieanti, serta mengidentifikasi faktor-faktor sosial dan pragmatis yang melatarbelakanginya. Penelitian menggunakan pendekatan kualitatif deskriptif dengan data berupa 34 video yang diunggah pada Januari 2025. Teknik pengumpulan data dilakukan melalui simak bebas libat cakap, dokumentasi, dan teknik catat, sedangkan analisis data menggabungkan metode padan dan metode agih. Hasil penelitian menunjukkan bahwa alih kode eksternal (Indonesia–Inggris, Jawa–Inggris, Indonesia–Korea, dan Mandarin–Indonesia) lebih dominan dibanding alih kode internal (Indonesia–Jawa). Campur kode ditemukan dalam bentuk kata, reduplikasi, kelompok kata, dan klausa. Faktor penyebab fenomena ini meliputi pengaruh tren global, identitas budaya, upaya menciptakan humor dan gaya, prestise bahasa asing, keakraban interpersonal, serta keterbatasan padanan leksikal. Temuan ini menegaskan bahwa alih kode dan campur kode pada ruang digital bukan sekadar gejala kebahasaan acak, melainkan strategi adaptif yang berfungsi sebagai alat komunikasi, penanda identitas, serta sarana performatif. Secara teoretis, penelitian ini memperkaya kajian sosiolinguistik dalam konteks media sosial, sementara secara praktis dapat menjadi rujukan dalam pembelajaran bahasa, literasi digital, dan kesadaran multibahasa.

***Kata Kunci:** alih kode, campur kode, media sosial, tiktok*

Abstract

The phenomenon of code-switching and code-mixing has become increasingly prominent in digital communication, particularly on social media platforms. TikTok, as a multimodal medium, provides a unique space for the blending of local and global linguistic resources. This study aims to describe the types of code-switching and forms of code-mixing employed in the TikTok content of @linglinglieanti, as well as to identify the underlying social and pragmatic factors. Adopting a descriptive qualitative approach, the study analyzed 34 videos uploaded in January 2025. Data were collected through free listening observation, documentation, and note-taking techniques, and analyzed using a combination of the matching method and distribution method. The findings reveal that external code-switching (Indonesian–English, Javanese–English, Indonesian–Korean, and Mandarin–Indonesian) is more dominant than internal switching (Indonesian–Javanese). Code-mixing occurred in the forms of words, reduplications, word groups, and clauses. The factors driving these phenomena include global cultural trends, cultural identity, humor and stylistic strategies, the prestige of foreign languages, interpersonal intimacy, and lexical gaps. These results demonstrate that code-switching and code-mixing in digital contexts are not random occurrences but adaptive strategies functioning as communicative tools, identity markers, and performative acts.

Theoretically, this study contributes to sociolinguistic inquiry in digital contexts, while practically, it offers insights for language learning, digital literacy, and multilingual awareness.

1. INTRODUCTION

Indonesia is widely recognized as one of the most linguistically diverse countries in the world. It is home to approximately 781 languages spread across thousands of islands (Maghfiroh, 2022). This rich linguistic landscape provides fertile ground for bilingualism and multilingualism, phenomena in which individuals are able to master two or more languages (Putri Ananda, 2023). In such contexts, speakers must possess the ability to make informed linguistic choices, determining which language variety to employ depending on the communicative setting, social norms, and interlocutors (Wulandari et al., 2023). The interplay between linguistic repertoire and social context highlights the dynamic and adaptive nature of language use in Indonesia's multilingual communities.

A consequence of this multilingual condition is the frequent occurrence of code-switching and code-mixing, both of which are central topics in sociolinguistics. Code-switching refers to the shift from one linguistic code to another within the same interaction, often determined by contextual or pragmatic needs (Maret & Sutami, 2013). Meanwhile, code-mixing entails the blending of elements from one code into another, typically within a single utterance, without a complete switch of the primary code (Wijana, 2020). The distinction between the two lies in their structural scope: code-switching generally occurs between clauses or sentences, while code-mixing can appear at the word, phrase, or clause level within a single sentence (Wijana, 2019). Importantly, both phenomena are not random but rather socially and pragmatically motivated, as inappropriate code choices can hinder intelligibility or disrupt communicative harmony.

The digital era has amplified these linguistic practices, particularly through social media platforms. Social media enables real-time, borderless communication that fosters intercultural interaction and the blending of local and global languages. In such spaces, code-switching and code-mixing are not merely communicative strategies but also tools for identity construction, social positioning, and community-building (Elvianti & Wibowo, 2022). For young generations especially, code-switching and code-mixing in digital communication often serve as markers of modernity, humor, intimacy, or group solidarity. Thus, the analysis of these phenomena in online environments provides critical insights into how language adapts and evolves alongside technological and cultural shifts.

Among the most influential social media platforms, TikTok has emerged as a unique space for multimodal communication, combining spoken language, textual captions, and visual storytelling. The TikTok account @linglinglieanti, with over 5.8 million followers, exemplifies how multilingual practices manifest in digital spaces. Lingling, the account owner, is a multilingual influencer from Semarang, a city where Indonesian and Javanese are commonly spoken. Additionally, she possesses competence in Mandarin due to her Chinese heritage, as well as familiarity with other languages. Such a repertoire positions Lingling as a prototypical multilingual speaker who frequently engages in code-switching and code-mixing in her videos, captions, and interactions with followers.

What makes Lingling's case particularly significant is the social impact of her linguistic choices. Her frequent code alternation has become a linguistic style that is imitated by her

followers, many of whom replicate her speech patterns out of FOMO (Fear of Missing Out)—the anxiety of being excluded from trending practices or social experiences (Kurniawan & Utami, 2022). In this sense, Lingling's linguistic practices not only reflect her multilingual identity but also serve as a model of linguistic influence, where individual code choices shape broader patterns of digital communication. This intersection of sociolinguistics, social psychology, and digital media underscores the relevance of studying code-switching and code-mixing on platforms like TikTok.

Previous studies have extensively documented code-switching and code-mixing across various domains, including traditional marketplaces (Putri, 2022; Asmiati, 2019; Ismah Rahayu, 2024), films (Chasanah, 2021; Istiqomah, 2018), television talk shows (Alawiyah, 2016), and social media platforms such as Instagram and YouTube (Ningrum, 2019; Fadhilah, 2023; Fatmawati, 2023). These works consistently reveal that bilingual and multilingual speakers strategically deploy code-switching and code-mixing for pragmatic, stylistic, or sociocultural purposes. However, research specifically focusing on TikTok remains limited. This gap is important, given TikTok's distinct multimodal nature, where linguistic practices are intertwined with visual performance, humor, and algorithm-driven audience engagement. Unlike text-based platforms, TikTok creates hybrid communication contexts in which spoken utterances, written captions, and audiovisual elements interact, potentially leading to novel patterns of code use.

Against this backdrop, the present study investigates the phenomena of code-switching and code-mixing on the TikTok account @linglinglieanti. The objectives are twofold: (1) to describe the types and forms of code-switching and code-mixing used in Lingling's content, and (2) to identify the social and contextual factors underlying these practices. By examining this case, the study seeks to contribute to the development of sociolinguistic theory in digital contexts, provide empirical evidence of multilingual practices in Indonesia's online communities, and enrich academic discourse on the relationship between language, identity, and social media. Furthermore, this research aims to raise awareness of Indonesia's linguistic richness while highlighting how digital platforms mediate and transform language use in contemporary society.

2. METHOD

This study employed a descriptive qualitative approach, which focuses on the exploration and explanation of linguistic phenomena in their natural context rather than in numerical form. In such an approach, the researcher functions as the primary instrument of analysis, while the findings are expressed through words and descriptions rather than statistical data (Sugiyono, 2022). The data of this research consisted of video documentation obtained from Lingling's TikTok account, specifically those uploaded during January 2025. Since the data were sourced from publicly accessible digital content, the use of these materials adhered to ethical considerations in linguistic and sociolinguistic research.

The process of data collection was carried out through several interrelated techniques. First, the free listening technique or Simak Bebas Libat Cakap (SBLC) was employed, allowing the researcher to observe communicative interactions without directly participating in them. This technique enabled objective observation of naturally occurring language use in digital settings. Second, the documentation technique was applied, in which the selected TikTok videos served as the main source of data. Finally, the note-taking technique was used to record linguistic features identified in the conversations, focusing on transcriptions of spoken utterances rather than on phonemic or phonetic details

(Sudaryanto, 2015). These transcription-based notes were then examined to identify and mark instances of code-switching and code-mixing that emerged in the dialogues between Lingling and her interlocutors.

The analysis of the collected data was conducted by combining metode padan (matching method) and metode agih (distribution method) as outlined by Sudaryanto (2015). Metode padan was employed to determine the external or extralinguistic factors that motivated the occurrence of code-switching and code-mixing, using the element determining technique (PUP) to classify data according to their contextual determinants. Meanwhile, metode agih was used to analyze the internal linguistic structures of the utterances, particularly through the direct element division technique (BUL), which allowed the segmentation of linguistic units to identify specific forms of code alternation. The results of this analytical process were presented descriptively through an informal technique, formulated in ordinary language rather than technical symbolism, so that the explanation of the findings remained accessible while still maintaining academic rigor.

Through this methodological framework, the study systematically documented, analyzed, and interpreted the types, forms, and causal factors of code-switching and code-mixing in Lingling's TikTok content. The integration of qualitative description, systematic transcription, and dual-method analysis not only ensured the reliability of the findings but also provided a comprehensive understanding of multilingual practices in the digital sphere.

3. RESULT AND DISCUSSION

This study analyzed **34 videos** uploaded by Lingling on her TikTok account throughout January 2025. The analysis identified the presence of **code-switching** and **code-mixing** phenomena in various conversational contexts, ranging from family interactions to casual entertainment.

Table 1. Research Result

Type of Phenomenon	Language Patterns	Main Context Example
	English → Indonesian	New Year greeting (*"Happy new year"*)
External Code-Switching	Javanese → English	Birthday greeting (*"Happy birthday"*)
	Indonesian → Korean	Dining at a Korean restaurant (*"Kamsahamnida"*)
	Mandarin → Indonesian	Lunar New Year (*"Xinnian kuaile"*)
Internal Code-Switching	Indonesian → Javanese	Family conversation (Dubai chocolate review)
Code-Mixing	Word	Insertion of *wae* into Indonesian
	Reduplicated word	*putih-putih, merah-merah*
	Word group	Conversation about Bu Badriah
	Clause	Insertion of *sour pickle balls*

Eksternal Code Switching

External code-switching refers to the transition from a speaker's primary language to a foreign or unrelated language, such as a shift from Indonesian to English or other foreign languages (Suandi, 2014). In Lingling's speech, instances of external code-switching occur across several patterns, including English to Indonesian, Javanese to English, Indonesian to Korean, and Chinese to Indonesian. The following excerpts illustrate these patterns as found in the data.

Code-switching from English to Indonesian

In one of the videos uploaded by Lingling in January, a clear instance of external code-switching can be observed, specifically a shift from English to Indonesian.

> CONVERSATION CONTEXT: LINGLING CELEBRATES NEW YEAR WITH HER FAMILY AT A RESTAURANT.
> Speaker 1: *Happy new year*. Anda ngapain di pojokan?
>
> Speaker 2: Takut kembang api.
>
> Speaker 1: Takut kembang api masuk *wae*. Celinnya takut, sama-sama takut.
>
> Speaker 2: Sini sama ama.
>
> (Conversation between speaker 1 and speaker 2, speaker 1 is Lingling and speaker 2 is Mama cetar)

The excerpt is drawn from a video uploaded by Lingling on January 1, 2025. The opening expression "Happy new year" exemplifies an instance of external code-switching from English to Indonesian. In this context, the insertion of English serves more than a linguistic function; it operates as a symbolic resource that indexes modernity, global connectivity, and a light-hearted communicative style. Moreover, its humorous effect emerges from the juxtaposition of English with the local and familiar linguistic repertoire of everyday family interactions. Such a practice illustrates how code-switching in digital spaces can simultaneously fulfill expressive, stylistic, and sociocultural functions (Afryanti et al., 2021).

Code-switching from Javanese to English

This example is taken from a video uploaded by Lingling in January, which demonstrates an instance of external code-switching from Javanese to English (Dewi & Markhamah, 2023). The use of English in this context goes beyond a mere lexical choice; it reflects the symbolic value of English as a marker of prestige and modern identity. Within the interaction, the switch from Javanese—her local and intimate language—to English functions to highlight a celebratory tone and align the expression with contemporary communicative practices. This illustrates how code-switching may simultaneously operate as a stylistic device and a strategy of identity construction in digital discourse.

> CONVERSATION CONTEXT: LINGLING GIVES LONGEVITY NOODLES FOR QUANGYU'S BIRTHDAY IN QUANGYU'S ROOM.
> Speaker 1: *Harus dimakan*.
>
> Speaker 2: Ni *nek missal e tak* makan berarti aku sudah berapa puluh tahun *ndak* makan indomie. Ehm, terima kasih. *Edan* enak banget.
>
> Speaker 2: *Ngawur banget. Happy birthday to you.*
>
> (Conversation between speaker 1 and speaker 2, speaker 1 is Lingling and speaker 2 is Quangyu).

A snippet of dialogue from a video uploaded by Lingling on January 9, 2025,

illustrates an instance of external code-switching. The switch occurs within an interaction between Lingling and Quangyu, both native speakers of Javanese. In this case, the phrase "happy birthday" replaces its Javanese or Indonesian equivalent, reflecting the influence of contemporary linguistic trends in which English expressions are perceived as more fashionable and widely adopted in casual interactions. Such usage demonstrates how code-switching may be shaped not only by linguistic repertoire but also by sociocultural factors, particularly the prestige and symbolic modernity associated with English (Suandi, 2014).

Similar patterns have been reported in previous studies. For instance, Alawiyah (2016) observed that English phrases frequently appeared in Indonesian television talk shows, serving as stylistic devices to project modernity and cosmopolitan identity. Likewise, Ningrum (2019) found that Instagram users often employed English expressions in celebratory or emotive posts, emphasizing their alignment with globalized cultural practices. In line with these findings, Lingling's use of "happy birthday" highlights how social media influencers strategically employ English not only for its linguistic function but also for its symbolic value, reinforcing their digital persona as modern, trendy, and globally connected.

Code switching: From Indonesian to Korean

In one of the videos uploaded by Lingling in January, a clear instance of external code-switching can be observed, specifically a shift from Indonesian to Korean (Febrianti et al., 2022). This linguistic choice is not merely incidental but reflects the influence of Korean popular culture (*Hallyu Wave*), which has gained significant traction in Indonesia. By inserting the Korean expression into an otherwise Indonesian utterance, Lingling not only enhances the humorous and playful tone of the interaction but also aligns her speech with contemporary global

trends. This illustrates how code-switching on social media may function simultaneously as an expressive strategy and as a means of cultural affiliation in digital communication.

> CONVERSATION CONTEXT: LINGLING, QUANGYU, AND MAMA CETAR EATING TOGETHER AT A KOREAN RESTAURANT.
> Speaker 1: Panas, cuy, panas, panas. *Kamsahamnida*.
>
> Speaker 2: *Ngopo to* ci
>
> Speaker 1: Cici lagi kangen masakan Korea, terus di dokki ini dia tuh satu-satunya restoran *all you can eat* teokbokki di Semarang. Makanya kesini.
>
> (Conversation between speaker 1 and speaker 2, speaker 1 is Lingling and speaker 2 is Quangyu)

The dialogue from a video uploaded by Lingling on January 20, 2025, illustrates an instance of external code-switching that functions to create humor in the interaction between Lingling and Quangyu. The switch is accompanied by Lingling's exaggerated intonation, which signals a playful and joking atmosphere. Such usage confirms Suandi's (2014) observation that code-switching is often motivated not only by linguistic necessity but also by pragmatic factors, such as the speaker's intention to establish solidarity and enhance the entertainment value of a conversation.

Comparable findings have also been reported in earlier studies. For example, Alawiyah (2016) noted that code-switching in Indonesian television talk shows often served stylistic and pragmatic purposes, particularly in creating humorous effects that appealed to audiences. Similarly, Ningrum (2019) found that Instagram users frequently employed code-switching as a rhetorical device to make their posts more expressive and entertaining. In line

with these studies, Lingling's use of code-switching highlights the performative dimension of multilingual practices in digital media, where language alternation becomes a tool for humor, intimacy, and engagement with viewers.

Code-switching from Chinese to Indonesian

In one of the videos uploaded by Lingling in January, a clear example of external code-switching can be observed, specifically a shift from Chinese to Indonesian (Zhou et al., 2019). This switch occurs during a Lunar New Year celebration, where greetings and blessings are initially expressed in Chinese before transitioning into Indonesian. Such alternation reflects both cultural symbolism and situational adjustment: Chinese is used to mark tradition and ethnic identity, while Indonesian is employed to ensure inclusivity and broader comprehension within the family interaction.

> CONVERSATION CONTEXT: LINGLING AND HER FAMILY CELEBRATE IMLEK AT HOME.
> Speaker 1 and Speaker 2: Xinnian kuaile, yuan ni suoyou yuanwang du cheng zhen. Tuhan berkati ya, Pa, semakin di perkaya.
>
> Speaker 3: Xie-xie.
>
> (Conversation between speaker 1, 2, and 3. Speaker 1 is Lingling, speaker 2 is Quangyu, and speaker 3 is Papa)

On January 29, 2025, Lingling uploaded a video documenting her family's Lunar New Year celebration. In this context, an instance of code-switching occurred as the speech situation shifted from a formal exchange of greetings in Chinese to a more informal interaction in Indonesian. Such alternation reflects a patterned practice during Chinese New Year, where prayers and well-wishes are traditionally conveyed in Chinese before being followed by Indonesian for everyday interaction. This phenomenon illustrates how code-switching is employed not only as a marker of ethnic identity but also as a pragmatic adaptation to conversational dynamics, ensuring both the preservation of cultural tradition and accessibility for all participants (Laurensia & Subandi, 2023).

Similar patterns have been reported in other contexts. Asmiati (2019), for instance, found that in the bilingual community of Bonea Timur Village, code-switching between local languages and Indonesian was influenced by the presence of migrants and the need to accommodate cultural diversity. Likewise, Rahayu (2024) observed that sellers and buyers at the Reni Baru Market engaged in code-switching between Sundanese, Betawi, and Indonesian, with shifts often determined by social context and the presence of third parties. Compared to these studies, Lingling's case demonstrates how festive and familial contexts in digital media reinforce identity through symbolic language use (Chinese) while simultaneously ensuring communicative inclusivity through Indonesian..

Internal Code Switching

In Internal code-switching refers to a type of language alternation that occurs when a conversation shifts between languages or language varieties that are still related to each other. For instance, a speaker may begin using the national language, Indonesian, and then switch to a regional language, or move from a refined dialect to a more colloquial form of the same regional language (Suandi, 2014).

In the case of Lingling's TikTok content uploaded in January, only one pattern of internal code-switching was identified, namely the shift from Indonesian to Javanese. The following excerpt illustrates this instance.

Code-switching from Indonesian to Javanese

In Lingling's TikTok account, only one internal code-switching pattern was identified,

namely a shift from Indonesian to Javanese. This pattern typically emerged in casual family conversations, where Indonesian was first used to provide general explanations before switching to Javanese to create a more intimate and familiar tone. Such alternation highlights how internal code-switching functions not only as a linguistic resource but also as a marker of solidarity, cultural identity, and interpersonal closeness within the family setting. The following excerpt illustrates this phenomenon. Here is a snippet of the data:

> CONVERSATION CONTEXT: LINGLING, RENDY, CLAYTON REVIEW DUBAI CHOCOLATE TOGETHER IN A HOTEL.
>
> Speaker 1: *Coklatnya biasa aja sih, cuma ada dalemnya ini asin gurih jadi kek rasanya beda. Kunafanya kres kres kres gitu. Sek-sek, Clay.*
>
> Speaker 2: *Isinya ini tuh kaya ada cookiesnya gitu ya, crunchy crunchy. Tapi, tapi eneg karena aku biasanya makan yang dark chocolate. Oohh nek ini e tok asin ya.*
>
> Speaker 1: *He em asin, gurih. Dari 10 berapa?*
>
> Speaker 2: *Kalo aku 7.*
>
> Speaker 1: *Aku yo 7/10 lah. Clayton berapa?*
>
> Speaker 3: *100 ribu.*
>
> (Conversation between speaker 1, 2, and 3. Speaker 1 is Lingling, speaker 2 is Rendy, and speaker 3 is Clayton)

Lingling uploaded a video in which she was reviewing Dubai chocolate together with Rendy and Clayton. During the conversation, an instance of code-switching into English occurred when Lingling addressed Clayton. The switch was triggered by the presence of a third speaker: while Lingling and Rendy were initially engaged

in a serious review of the chocolate, Clayton's playful interruption shifted the tone of the interaction. This change prompted Lingling to switch codes, using English as a strategy to accommodate the new dynamic and enhance the humorous atmosphere of the exchange. Such a case supports Suandi's (2014) observation that code-switching often arises not only from linguistic factors but also from situational and interpersonal dynamics.

Comparable findings were also reported in previous studies. Asmiati (2019), for instance, found that code-switching in the bilingual community of Bonea Timur was often triggered by the presence of interlocutors with different linguistic backgrounds, prompting speakers to adjust their language choices accordingly. Similarly, Rahayu (2024) observed that sellers and buyers in the Reni Baru Market frequently engaged in code-switching when a third party was present, as language choice became a way to manage social relationships and accommodate different participants. In line with these findings, Lingling's shift into English highlights how digital interactions reproduce similar patterns, where code-switching serves as a flexible resource to navigate conversational shifts, signal solidarity, and maintain engagement in a multilingual setting.

Code-Mixing

In addition to code-switching, another linguistic phenomenon that emerges in Lingling's TikTok content is code-mixing. Code-mixing refers to the insertion of linguistic elements from one language into another by bilingual or multilingual speakers without a complete shift in the language of interaction or communicative context (Agustinuraida, 2017). This phenomenon generally occurs when a speaker integrates words, phrases, or clauses from another language into their utterance, while still maintaining the base language as the primary medium of communication (Wijana, 2019). Such instances

often arise due to limited vocabulary, habitual language use, or because both the speaker and interlocutor share an understanding of the inserted linguistic elements (Karya & Yusuf, 2018).

According to Wijana (2019), code-mixing can be classified into several forms, including words, reduplicated words, word groups, idioms, and clauses. Based on the analysis of Lingling's TikTok content, four dominant forms were identified: (1) word-level code-mixing, (2) reduplicated words, (3) word groups, and (4) clauses. The following section elaborates on each form, supported by excerpts from the data and an analysis of the underlying factors that motivated their use.

Mix the code that takes the form of words

The first type of code-mixing identified is word-level code-mixing, which occurs when individual lexical items from another language are inserted into an utterance while the base language remains dominant. This form of code-mixing is the most common and often arises due to lexical gaps, habitual language use, or the speaker's desire to emphasize certain expressions. In many cases, word-level insertions also serve as markers of identity, intimacy, or stylistic preference, allowing speakers to draw on their multilingual repertoire in a flexible and context-sensitive manner. The following excerpt illustrates this phenomenon.

CONVERSATION CONTEXT LINGLING CELEBRATES NEW YEAR WITH HER FAMILY AT A RESTAURANT.
Speaker 1 : *Happy new year*. Anda ngapain di pojokan?

Speaker 2: Takut kembang api.

Penutur 1: Takut kembang api masuk *wae.* Celinnya takut, sama-sama takut.

Speaker 2: Sini sama Ama.

(Conversation between speaker 1 and speaker 2, speaker 1 is Lingling and speaker 2 is Mama Cetar)

In the excerpt above, Lingling and her family are shown celebrating the New Year. Within this interaction, a code-mixing instance occurs between Indonesian and Javanese at the word level. The insertion of the Javanese word "wae" reflects the interplay of language variety and discourse level. While Indonesian is typically used by Lingling when creating video content, she frequently employs Javanese in conversations with her mother. This indicates that, despite her frequent use of Indonesian in public digital contexts, Lingling continues to draw upon her mother tongue, Javanese, particularly in intimate family interactions. Such usage illustrates how code-mixing can function as a marker of cultural identity and familial intimacy (Suandi, 2014).

Comparable findings were reported by Putri (2022) in her study of trader–buyer interactions at Panorama Market in Bengkulu, where Indonesian was used for broader communication while the local language, Bengkulu Malay, was retained in more personal exchanges. Similarly, Asmiati (2019) observed that in the bilingual community of Bonea Timur Village, code-switching and code-mixing between Indonesian, Javanese, and Makassarese were shaped by the participants' ethnic backgrounds and the closeness of their relationships. In line with these studies, Lingling's use of "wae" demonstrates how word-level code-mixing not only reflects habitual bilingual practices but also functions as a strategy to maintain cultural identity and strengthen intimacy in family communication.

Mix the code that takes the form of reduplicated words

The next form of code-mixing identified is reduplication, which involves the repetition of

lexical elements from another language that are inserted into the base language. This type of code-mixing often serves to intensify meaning or add emphasis in everyday speech. The following excerpt illustrates this phenomenon.

> CONVERSATION CONTEXT: LINGLING WEARS A RED MASK TO STARTLE QUANGYU AND QUANGYU WEARS A WHITE MASK TO STARTLE LINGLING WHEN ENTERING LINGLING'S ROOM.
>
> Speaker 1: *Kamu ngapain itu putih-putih, aku kaget. Kamu ngapa to putih-putih?*
>
> Speaker 2: *Lah cici ngapain merah-merah?*
>
> Speaker 1: *La kamu manggil aku terus dari tadi, ndak bar-bar, bolak-balik.*
>
> (Conversation between speaker 1 and speaker 2, speaker 1 is Lingling and speaker 2 is Quangyu)

On January 8, 2025, Lingling uploaded a video in which she and her younger brother, Quangyu, wore face masks with the intention of surprising each other. In this interaction, a case of code-mixing between Indonesian and Javanese occurred in the form of reduplication. The repeated lexical items functioned to intensify the expression and add a humorous and dramatic tone to their conversation. This code-mixing reflects the interplay of language variety and discourse level within the family context. As multilingual speakers from Java, both Lingling and Quangyu naturally alternate between Indonesian and Javanese in their daily lives, drawing upon both languages according to context and communicative needs (Suandi, 2014).

Such findings resonate with Karya & Yusuf (2018), who observed that reduplication in code-mixing often serves expressive and emotive purposes, particularly in informal communication. Similarly, Rahayu (2024)

documented the use of reduplication in market interactions as a strategy to emphasize meaning and build rapport with interlocutors. In Lingling's case, the use of reduplication not only reflects habitual bilingual practices but also highlights how code-mixing can be creatively employed to enhance humor, strengthen sibling intimacy, and increase the entertainment value of digital content.

Mixed code in the form of word groups

The next form of code-mixing identified is word-group or phrasal code-mixing, which occurs when a sequence of words from another language is inserted into the syntactic structure of the base language. This form of code-mixing often emerges in informal conversations, functioning either as a habitual practice or as a pragmatic strategy to convey meaning more effectively. The following excerpt illustrates this phenomenon.

> CONVERSATION CONTEXT: WHILE LINGLING WAS EATING AT THE CAFE WITH MAMA CETAR AND QUANGYU, MAMA CETAR RECEIVED A CALL FROM MRS. BADRIYAH.
>
> Speaker 1: *Nopo to, Ma.*
>
> Speaker 2: *Iki loh mama baca di grub. Bu Badriah ki beli pulsa, lah mas e yang indomaret ki tanya nomer telfon e, yo rak entok lah. Bu Badriah kan punya suami, mosok dimintain nomer telfon, wong gendeng ta? Mas e tu loh.*
>
> Speaker 3: *Nek mama ditanyain nomer telfon e ngasih?*
>
> Speaker 2: *Yo orak lah, ngko bisa wa wa nan. Halo, Bu. Yuk makan makan.*

(Conversation between speaker 1, 2, and 3. Speaker 1 is Lingling, speaker 2 is Mama Cetar, and speaker 3 is Quangyu)

On January 7, 2025, Lingling uploaded a video featuring a conversation with her mother and younger brother while discussing Mrs. Badriah during the process of buying phone credit. In this interaction, a case of code-mixing occurred at the phrasal level, where Indonesian and Javanese word groups were interwoven within the same utterance. This form of code-mixing illustrates the natural fluidity of bilingual communication, in which speakers draw from multiple linguistic repertoires depending on the discourse context. As multilingual individuals who are proficient in more than two languages, Lingling and her family demonstrate a habitual pattern of alternating between Indonesian and Javanese in their everyday conversations (Suandi, 2014).

These findings are consistent with Agustinuraida (2017), who emphasized that code-mixing often arises in bilingual communities as a pragmatic strategy to facilitate communication without fully abandoning the base language. Similarly, Putri (2022), in her study of interactions at Panorama Market, found that speakers alternated between Indonesian and regional languages as a means of accommodating communicative needs while maintaining cultural proximity. In Lingling's case, the use of phrasal code-mixing reflects not only linguistic habit but also a strategy to enhance conversational flow and maintain solidarity in family interactions.

Mixed code in the form of clauses

The final type of code-mixing identified in Lingling's TikTok content is clause-level code-mixing, which involves the insertion of a sentence unit containing both a subject and a predicate from another language into the base language structure. This form of code-mixing is typically employed when speakers wish to maintain the original expression of a concept or to achieve stylistic and expressive effects. The following excerpt illustrates this phenomenon.

CONVERSATION CONTEXT: LINGLING AND QUANGYU REVIEW SOUR CANDY IN LINGLING'S ROOM.

Speaker 1: *Permen paling kecut sedunia, permen yang paling mahal yang cici pernah beli. 700 ribu, guys. Ini permennya sendiri itu 372 ribuan deh, ongkos kirimnya, guys, 400 ribu.*

Speaker 2: *Emang darimana to?*

Speaker 1: Amerika

Speaker 2: *Sejauh ini kita tidak pernah ada yang kekecutan ya.*

Speaker 1: *Sour pickle balls, guys, bentuknya sendiri itu ijo ijo gini loh.*

Speaker 2: *Terus keras.*

(Conversation between speaker 1 and speaker 2, speaker 1 is Lingling and speaker 2 is Quangyu)

In the excerpt above, an instance of clause-level code-mixing can be observed, in which an English clause is inserted into an Indonesian utterance. This particular case arises because the topic of discussion concerns sour candy, which is popularly known by its English name "sour pickle balls" (Suandi, 2014). The choice to retain the English clause highlights the speakers' preference for authenticity and precision in product naming, while at the same time reinforcing the globalized style of their digital discourse.

Overall, the code-mixing patterns found in Lingling's TikTok content reflect the language practices of an adaptive and expressive multilingual speaker. These practices are not merely the result of vocabulary limitations, but are shaped by contextual factors, identity

construction, levels of interpersonal familiarity, and strategic efforts to create more engaging and entertaining communication. Such findings align with previous studies, such as Wijana (2019), who noted that clause-level code-mixing often occurs when foreign terms lack exact equivalents in the local language, and Chasanah (2021), who observed similar patterns in film discourse where code-mixing was used to preserve cultural nuance and stylistic effect. Lingling's case thus illustrates how code-mixing in digital media functions simultaneously as a pragmatic choice, a cultural marker, and a performative strategy.

4. CONCLUSION

This study has demonstrated that code-switching and code-mixing are salient features of multilingual practices in Lingling's TikTok content, reflecting the dynamic interplay between linguistic repertoires, social identities, and digital performance. From the analysis of thirty-four videos uploaded in January 2025, it is evident that external code-switching—particularly between Indonesian, English, Javanese, Korean, and Mandarin—appears more frequently than internal shifts between Indonesian and Javanese. These alternations serve not only as linguistic resources but also as strategies to signal modernity, align with global cultural trends, preserve ethnic and local identity, and enhance humor and stylistic expression in everyday communication.

Similarly, code-mixing emerges in various forms, including words, reduplications, word groups, and clauses. Each form carries distinct functions, ranging from the reinforcement of intimacy and cultural solidarity to the pragmatic need for clarity and authenticity in digital discourse. The use of foreign words and clauses, particularly those related to product names or global cultural references, highlights the role of language as a marker of both global orientation and local belonging.

The findings of this study reinforce the view that multilingualism in digital spaces is not a random or incidental phenomenon but a conscious and adaptive strategy. Code-switching and code-mixing operate simultaneously as communicative tools, identity markers, and performative acts, allowing speakers to negotiate between tradition and modernity, intimacy and public expression, as well as local identity and global connectedness. In this way, Lingling's TikTok content exemplifies how multilingual practices are increasingly shaped by the sociocultural dynamics of the digital era.

5. REFERENCE

Afryanti, R., Daud, B., & Muthalib, K. A. (2021). A study of code-switching and code-mixing used by YouTube channels: A comparison of Indonesian YouTubers. *English Education Journal*. https://doi.org/10.24815/eej.v12i3.19166

Agustinuraida, I. (2017). Alih kode dan campur kode dalam tuturan bahasa Indonesia oleh mahasiswa Prodi Pendidikan Bahasa Indonesia Universitas Galuh Ciamis. *Diksatrasia: Jurnal Ilmiah Pendidikan Bahasa dan Sastra Indonesia, 1*(2), 65–73. https://doi.org/10.25157/diksatrasia.v1i2.583

Dewi, A. P., & Markhamah. (2023). Code mixing and code switching in Oza Rangkuti's TikTok videos and their implementation in Indonesian language learning. In *Proceedings of the International Conference* (pp. 303–310). https://doi.org/10.2991/978-2-38476-086-2_26

Elvianti, E., & Wibowo, A. (2022). Konteks komunikasi netizen di media sosial: Studi netnografi komunikasi terhadap perilaku bermedia netizen di akun Instagram Jokowi. *Komunikasia: Journal of Islamic Communication and Broadcasting, 1*(2), 82–96. https://doi.org/10.32923/kpi.v1i2.2120

Febrianti, Y., Azzahrah, F., Yannuar, N., & Zen, E. L. (2022). Multilingualism in social media: Indonesian K-pop fans' language choices on Twitter. *KLAUSA (Kajian Linguistik, Pembelajaran Bahasa, dan Sastra), 6*(1), 1–20. https://doi.org/10.33479/klausa.v6i01.457

Karya, J., & Yusuf, A. (2018). Alih kode dan campur kode pada film. *Prosiding Seminar Nasional*, 1, 563–570.

Kurniawan, R., & Utami, R. H. (2022). Validation of Online Fear of Missing Out (ON-FoMO) scale in Indonesian version. *Jurnal Neo Konseling, 4*(3), 1–9. https://doi.org/10.24036/00651kons2022

Laurensia, & Subandi. (2023). Campur kode dan alih kode dalam tuturan masyarakat pedagang di Pasar Aom Surabaya. *E-Journal UNESA*, 1–18. https://ejournal.unesa.ac.id/index.php/manadarin/article/view/58814

Maghfiroh, N. (2022). Bahasa Indonesia sebagai alat komunikasi masyarakat dalam kehidupan sehari-hari. *Komunikologi: Jurnal Ilmiah Ilmu Komunikasi, 19*(2), 102–107. https://komunikologi.esaunggul.ac.id/index.php/KM/article/view/516

Maret, U. S., & Sutami, J. I. (2013). Analisis alih kode dan campur kode pada novel *Negeri 5 Menara* karya Ahmad Fuadi. *Jurnal Ilmiah Pendidikan Bahasa dan Sastra*, 2(1), 1–16.

Mega Rindiani, & Missriani, D. E. (2022). Indonesia dalam pembelajaran bahasa Indonesia. *Jurnal Bindo Sastra, 6*(2), 97–104.

Putri Ananda, E. (2023). Daya minat dalam penggunaan bahasa Inggris dan pengaruhnya terhadap komunikasi masyarakat Indonesia. *Hypothesis: Multidisciplinary Journal of Social Sciences, 2*(1), 172–184. https://doi.org/10.62668/hypothesis.v2i01.664

Suandi, I. N. (2014). *Sosiolinguistik*. Graha Ilmu.

Sudaryanto. (2015). *Metode dan aneka teknik analisis bahasa*. Sanata Dharma University Press.

Sugiyono. (2022). *Metode penelitian kualitatif*. Alfabeta.

Wijana, I. P. D. (2019). *Sosiolinguistik*. Pustaka Pelajar.

Wijana, I. P. D. (2020). *Pengantar sosiolinguistik*. Gadjah Mada University Press.

Wulandari, V. W., Suciati, S., & Handayani, P. M. (2023). Alih kode dan campur kode dalam interaksi jual beli di Pasar Kayen Kabupaten Pati. *Jurnal Pendidikan Bahasa dan Sastra Indonesia, 11*(2), 295–301.

Zhou, Y.-L., Lu, M.-W., Huang, X.-H., & Huang, M.-R. (2019). Structurally-controllable electron-spin filter based on a hybrid magnetic-electric-barrier nanostructure modulated by a δ-doping. *Journal of Nanoelectronics and Optoelectronics, 14*(6), 789–796. https://doi.org/10.1166/jno.2019.2470