

## **Code-Mixing Patterns and Viewer Perspectives in Livy Renata's YouTube Video: A Sociolinguistic Analysis**

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### **ABSTRACT**

This study discusses the use of code-mixing between English and Indonesian in Livy Renata's YouTube video entitled "meeting Reemar for the first time!". Using a sociolinguistic approach, this study analyzes the types of code-mixing and viewers' perspectives on its use. This phenomenon is relevant because it reflects bilingualism in Indonesian society as well as the influence of social media in shaping linguistic perceptions in the digital era. The data used are collected from code-mixing utterances by the speakers using a content analysis method. The researchers adjust the video transcription that is displayed in English with all the speakers' utterances, which partly use Bahasa Indonesia. The results show that insertional code-mixing is the most frequently used type, accounting for 40% of the total. Alternation comes next at 33.3%, while the remaining 26.7% includes congruent lexicalization. As stated by Geroda & Yeusy (2022), the use of insertional code-mixing means that the speakers want to show their social identity. In addition, it is also used to attract the attention of the viewers who are mostly Indonesians. With this, the use of code-mixing in the video receives positive and negative responses, which can be seen in the comments section. These viewers' responses are differentiated based on language attitudes theory, whether they are positive cognitive, positive affective, negative cognitive, or negative affective. Based on the viewers' comments, the use of code-mixing by the speakers is mostly perceived positively.

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### **INTRODUCTION**

Indonesia is a big country with tremendous language diversity. Based on data from Eberhard et al. (2025), Indonesia has more than 700 languages spoken by various tribes across the country. Indonesia also has the national language (*Bahasa Indonesia*) which acts as a lingua franca that serves as a communication tool for different ethnicities. With the development of globalization and access to education, many Indonesians also have the ability to speak foreign languages, such as English. This phenomenon triggers the conditions of bilingualism and multilingualism that characterize Indonesian society.

The linguistic branch that discusses the connection between language and society is called sociolinguistics. In sociolinguistics, the cultural diversity of society is a contributing factor that cause people to understand more than a language (Astri & Fian, 2020). This phenomenon is called

bilingualism; if people speak two languages, and multilingualism if they speak more than two languages.

Besides occurring in everyday conversations, bilingualism and multilingualism phenomena can also be seen on social media, such as Instagram, TikTok, X and YouTube. Social media have become spaces for users to show and express their linguistic identities (Tarihoran et al., 2022). The phenomenon of bilingualism and multilingualism often refers to the practice of code-mixing, where there is a mixture of a few languages in a conversation.

Code-mixing has become a trend of speech styles in public communication (Herman et al., 2022). The spread of the *Jaksel* language (a mixture of *Bahasa Indonesia* and English) spoken by Zoomers and the millennial generation of South Jakarta is one example of a code-mixing phenomenon (Tandaju & Koli, 2024). This phenomenon can also be found in various content uploaded by public figures or influencers on social media. One of the Indonesian influencers whose posts are known to contain code mixing is Livy Renata. Based on Talkpod's YouTube video (2021), Livy Renata has an international education background. She grew up in a multicultural environment that made her speak four languages, namely Indonesian, English, Mandarin, and Japanese. She is famous because of her ability to speak English and Indonesian in her daily conversation, including on her social media.

Livy Renata has a YouTube channel that currently has 1.2 million subscribers. The content uploaded in her YouTube video mostly contains code-mixing utterances between two languages, English and Indonesian. It is interesting to be studied from a sociolinguistic perspective, bearing in mind her status as an influencer who has more than a million followers. As stated by Pratami & Astuti (2024), influencers who broadcast their habits on social media have the potential to build viewers' perspectives towards their actions. In relation to this, the use of code-mixing by Livy Renata can build various perspectives from the viewers.

This research uses the sociolinguistic approach to analyze and determine the code-mixing used by Livy Renata in her YouTube video entitled “meeting Reemar for the first time! ”. It focuses on analyzing the types and the viewers’ perspectives on the use of code-mixing. The video shows Livy Renata's journey to meet up with a Philippine influencer named Reemar Martin in Australia. Through this study, the researchers expect to obtain an overview of the code-mixing phenomenon between influencers from different countries, as well as the viewers’ perspectives that are obtained from the comment section. It is significantly relevant to the study of sociolinguistics in the digital platform.

## REVIEW OF LITERATURE

A study conducted by Asrifan et al. (2021) has identified the types and levels of code-mixing in the movie *London to Bali*. The researchers used Suwito's theory (1988), which includes inner and outer code-mixing. Meanwhile, the level of code-mixing consists of six levels, ranging from the word, phrase, clause, baster, repetition, and idiom. The researchers found 115 inner code mixing data and 46 outer code mixing data. The researchers also determined the level of code mixing which consisted of 145 data for word level, 10 data for phrase level, 4 data for clause level, 1 data for baster level, 3 data for repetition level and 0 data for idiom level. This research concluded that code-mixing in *London to Bali* was a form of casual language that could attract the audience's interest.

The second research conducted by Lianda et al. (2022) has analyzed the code-mixing types in a YouTube podcast hosted by Deddy Corbuzier with an influencer, Jerome Polin. The research used Muysken's theory (2000), where the code-mixing types were differentiated into three categories; insertion, alternation, and congruent lexicalization. The data collection procedure was conducted by transcribing the code-mixing dialog and then giving a mark to the words, phrases or sentences in the dialog that include code-mixing. This study found that Deddy and Jerome used two code mixing types, namely insertion and alternation. The total use of code mixing found was 40. 32 of them included insertion (64%), and the rest included alternation (36%). The researchers

proved their findings through observations that Deddy and Jerome used Indonesian-English code mixing in their YouTube podcasts for the reason of explaining something that was situational.

The third research was conducted by Abdullah & Usman (2021). The research investigated the code-mixing perspectives of 30 English Education students at Faculty of Education, Jember University, class of 2016, 2017, and 2018. The researchers used a questionnaire containing 13 questions distributed via WhatsApp. The results showed that respondents were mostly able to speak three languages, namely Indonesian, Javanese, and English. The majority, 11 of them considered the phenomenon of code-mixing as an interesting thing to practice every day (positive perception). Furthermore, 3 respondents considered the phenomenon as annoying (negative perception). Meanwhile, the rest respondents were not interested in using code-mixing every day, but they were also fine and did not consider code-mixing as an annoying phenomenon (neutral perception). The research concluded that the use of code-mixing could develop students' English knowledge. Meanwhile, respondents with a negative perspective considered code-mixing to potentially cause confusion in understanding the interlocutor's utterances.

The similarity among the previous studies above and the current study is the topic, which is about code-mixing. The first and the second previous studies analyzed the code-mixing types that appeared in their research objects, and the third previous study analyzed the student's perception of the code-mixing phenomenon. The theory used to determine the code-mixing types in the current study is the same as the theory used in the second previous study, which is the theory by Muysken (2000). Meanwhile, the first previous study used Suwito's theory (1988) to determine the code-mixing types as well as their levels, and the third study used a theory by Gillham (2008) in constructing the questionnaire to get the data.

The research objects of these previous studies were completely different. The first study used a movie as the research object (based on the characters' conversation), the second study used the conversation between Deddy and Jerome on Deddy Corbuzier's YouTube podcast, and the third study used the student's perception on the code-mixing phenomenon.

The gap in this research can be found in the content. While the first and the second previous studies analyzed the types of code mixing, and the third previous study analyzed the student's perception of the code-mixing phenomenon, this study combines both, which are analyzing the types of code-mixing appeared in social media (a YouTube video), as well as the viewers' perspectives that can be investigated from the comment section. Study on code-mixing perception commonly involves students in the educational realm, and it is rarely found in the context of social media. This section contains a comprehensive summary of previous research on a topic.

## METHOD

In undertaking this research, the researchers used a qualitative descriptive method. Qualitative descriptive method focuses on understanding phenomena in depth without using numerical data (Colorafi & Evans, 2016). This method generally uses theories, so it can increase the common ground of agreement among researchers.

This research is qualified as qualitative research because the researchers used the data that were taken from the transcripts of Livy Renata's utterance in her YouTube video, as well as the comments written by the viewers. According to Nassaji (2015), the purpose of descriptive research is to understand the characteristics of a phenomenon. In this method, the researchers focused on analyzing the types of code-mixing used by Livy Renata in her YouTube video through the lens of Muysken's theory (2000). Moreover, the researchers categorized the viewers' perspectives in the comment section through cognitive and affective approaches based on Garret's theory (2010).

The object of this study was a YouTube video entitled "meeting Reemar for the first time!" (<https://acesse.one/meeting-reemar>), which was uploaded three years ago on Livy Renata's YouTube channel (@LivyRenata). The data were derived from code-mixing utterances between English and *Bahasa Indonesia* used by Livy Renata and Reemar Martin in the video. Additionally, the data used to determine the viewers' perspectives were derived from their responses, which can

be seen in the comments section. The comments used as data are those that contain criticisms or responses to the speakers' use of language.

The data of this study were collected using content analysis techniques. Stemler (2015) stated that content analysis can be conducted on a variety of data sources, including textual data, audio data, and data containing visual elements such as photos and videos. The researchers collected the code-mixing utterances by adjusting the automatic transcription displayed in English with all the speakers' utterances, which are partly in *Bahasa Indonesia*. After obtaining the transcription, the code-mixing utterances were marked by bolding them. Moreover, to determine the viewers' perspectives, the researchers read and analyzed all the comments, and then screenshotted those that referred to the language used by the speakers. There were about 1,700 comments on the video, and only 19 of them referred to the speakers' use of language.

After collecting the data, the researchers categorized the code-mixed utterances based on Muysken's theory. The results were presented in a table, with the numbers expressed as percentages. Additionally, the researchers analyzed the collected comments using Garret's theory. The results were coded and presented in a table to make it easier for readers to see the dominant perspective categories.

## FINDINGS AND DISCUSSION

### Code-Mixing Found in Livy Renata's YouTube Video

Since the analyzed utterances used code-mixing between English and Indonesian, the researchers bolded the English or Indonesian elements that caused the utterance to belong to a particular type of code-mixing. The code-mixing utterances in Livy Renata's YouTube video are presented in the following table.

**Table 1. Code-Mixing Utterances Found in the Video**

No.	Code-Mixing Utterances	Types	Percentage
1.	<i>Jadi hari ini aku mau ketemu Reemar, <b>like</b>, semua orang udah nanyain "kok nggak ketemu Reemar, kok nggak ketemu Reemar", <b>but</b> akhirnya kita mau ketemu juga.</i>		
2.	<i><b>Jadi</b> for those of you who don't know, I actually live 15 minutes away from the Green Square station, and train <b>di sini itu suka</b> delay.</i>		
3.	There is a library <i><b>buat baca-baca.</b></i>		
4.	She got it for 4 hundred, only four hundred, <i><b>kan?</b></i>		
5.	So this is a cupid, <i><b>sama</b></i> there's one more		
6.	Em, <i><b>mahal</b></i> for me, like, get out for you.	Insertion (12 Data)	40%
7.	<i><b>But actually</b> belum peluk Reemar sih.</i>		
8.	<i>Rambut <b>I</b> kaya singa tuh.</i>		
9.	You look like <i><b>kuntilanak</b></i> , you know <i><b>kuntilanak</b></i> means?		
10.	Look how straight her hair is, tell me that that doesn't look like <i><b>kuntilanak.</b></i>		
11.	Yeah, <i><b>jujur</b></i> I thought it was going to be awkward at first.		
12.	But, anyways, thank you guys for watching. <i><b>Jangan lupa</b></i> like, comment, subscribe.		
13.	But actually <i><b>dia udah nyampe sana</b></i> , and I'm a bit late, so I have to go, so see you guys there!	Alternation (10 Data)	33.3%
14.	I just told Reemar that I'll be there like fifteen		

	minutes, <i>tapi kayanya ngga mungkin deh</i> guys.		
15.	<i>Kita udah ada di spot</i> where I'm supposed to meet Reemar, but I have no idea where she is.		
16.	<i>Akhirnya ketemu Reemar</i> , guys! Say hi to Indo.		
17.	We're gonna eat first, <i>tapi kita nggak tau mau makan di mana</i> .		
18.	<i>Mantan pekerja Sharetea pergi ke Sharetea</i> , I'm such a good worker.		
19.	<i>Jadi ada satu dia di belakang sini</i> guys, wait, let me show you.		
20.	<i>Harusnya itu menurut I mahal</i> , but you said it is, um, not.		
21.	So it's been sunny recently, <i>cuman besok katanya bakal hujan loh</i> .		
22.	<i>Kita mau makan dulu</i> guys, I ordered the same thing.		
23.	<i>Because dari kemarin itu schedule kita nggak cocok, and dia itu lumayan jauh</i> guys <i>dari central</i> .		
24.	That's why <i>dia samperin aku ke</i> city, and I'm really excited to see her.		
25.	<i>Jadi</i> by the time I reach there <i>itu bisa nunggu</i> around fifteen to thirty minutes depending on how bad the flood is <i>atau</i> how bad the weather is.		
26.	It's so tiring guys, <i>kayak males banget pake</i> public transport.	Congruent Lexicalization (8 Data)	26.7%
27.	<i>Di sini man</i> , Uber, <i>kayak dari sini ke airport aja bisa satu jutaan, like a hundred dollars</i> .		
28.	<i>Jadi ini area kayak buat ngechill</i> gitu.		
29.	Ok guys, <i>jadi</i> that's it for the video <i>untuk hari ini</i> .		
30.	I thought it was gonna be, like, awkward, <i>tapi ternyata ngevibe ngevibe aja, sih</i> .		
<b>Total</b>		<b>30</b>	<b>100%</b>

As seen in the table above, there are 30 code-mixings uttered by the speakers. 40% data include insertion, 33.3% data include alternation, and 26.7% data include congruent lexicalization. From this finding, the speakers are known to mostly use insertional code-mixing in their communication. According to Geroda & Yeusy (2022), the use of insertional code mixing many times in communication means that the speakers express their social identity. This makes sense to Livy Renata who uses insertional code-mixing more often in the video. She is a native Indonesian who can speak English fluently and in the video, English is the most used language because at that time she met Reemar, a Philipines influencer who can't speak Indonesian proficiently. The use of code-mixing helps her to maintain her Indonesian identity. As most of the subscribers and viewers of Livy's YouTube channel are Indonesians, she likely maintains the use of Indonesian through code mixing to speak with a non-Indonesian guest star to build relatedness with her Indonesian viewers.

The researchers took some samples of code-mixing types to be discussed based on Muysken's theory.

Datum 5

"So this is a cupid, *sama* there is one more".  
(So this is a cupid, and there's one more).

The datum above is identified as an insertional code-mixing because an Indonesian conjunction (*sama*) is inserted into the structure of the base language, which is English. The Indonesian conjunction here is used to connect the English clauses.

Datum 6

“Em, *mahal* for me, like, get out for you”.  
(Em, pricey for me, like, get out for you).

The datum above is identified as an insertional code-mixing because it contains an Indonesian element in the structure of the base language, which is English. The element is “*mahal*”, which means “*pricey*”.

Datum 17

“We're gonna eat first, *tapi kita nggak tau mau makan di mana*”.  
(We're gonna eat first, but we don't know where we're going to eat).

The datum above is identified as an alternation type of code-mixing because it consists of two clauses from different languages. The first clause uses English (we're gonna eat first), and the second clause uses Indonesian (*tapi kita nggak tau mau makan di mana*). Both clauses follow the grammatical structure of their respective languages.

Datum 18

“*Mantan pekerja Sharetea pergi ke Sharetea*, I'm such a good worker”.  
(Former Sharetea worker goes to Sharetea, I'm such a good worker).

The datum above is identified as an alternation type of code-mixing because it has two clauses from different languages. The first clause uses Indonesian (*mantan pekerja Sharetea pergi ke Sharetea*), and the second clause uses English (I'm such a good worker). Both clauses follow the grammatical structure of their respective languages.

Datum 27

“*Di sini man*, Uber, *kayak dari sini ke airport* aja bisa satu jutaan, *like a hundred dollars*”.  
(Here, man, Uber, just from here to the airport can be a million, like a hundred dollars).

The datum above is identified as a congruent lexicalization because the speaker switched her language repeatedly. Below are the details.

- It is started by the Indonesian (*di sini*), but it consists of an English element (*man*). In this context, the term “*man*” is used to express friendliness.
- There is an English element in the Indonesian clause (*kayak dari sini ke airport* aja bisa satu jutaan). In Indonesian, “*airport*” means *bandara*.
- There is an English phrase “*like a hundred dollars*” in the end, which makes it clear that the speaker switched her language repeatedly.

Datum 30

“I thought it was gonna be, like, awkward, *tapi ternyata ngevibe ngevibe* aja, *sih*”.  
(I thought it was gonna be, like, awkward, but turns out we have the same vibe).

The datum above is identified as a congruent lexicalization because the second clause contains an English element that is prefixed by Indonesian. Below are the details.

- There is an element “*ngevibe*” that comes from an English word (*vibe*) and an Indonesian prefix (*nge-*). In Indonesian, “*ngevibe*” means “*nyambung*”.
- The mixed element (*ngevibe*) is repeated twice to emphasize that the speaker and her partner do have the same vibe. In Indonesian, the clause would be “*tapi ternyata nyambung-nyambung aja sih*”.

The use of mixed English-Indonesian elements in the second clause follows the Indonesian

structure. Instead of using fully Indonesian in the second clause, the speaker inserted a repeated element that comes from two languages. As stated by Muysken (2000), code-mixing that occurs at the level of word structure (morpheme by morpheme) is a characteristic of congruent lexicalization.

### Viewers' Perspectives

To determine the viewers' perspectives, the researchers categorized the collected comments into four types based on the Language Attitudes theory by Garrett (2010). There are two aspects of language attitude used in this study. The first one is cognitive, the aspect that includes perception and knowledge of a particular language. For example, a person may believe that the use of code mixing is a cool thing that reflects intelligence, or it is considered impolite and seems to show arrogance. This aspect is closely related to a person's knowledge, understanding, and judgment of language. The next is affective, the aspect that involves feeling or emotion that arises in response to language or its use. For example, someone who experiences the code-mixing phenomenon might feel happy, awkward, annoyed, and so on. Those feelings depend on their personal experiences and socio-cultural conditions.

The researchers collected the viewers' comment that lead to the use of language by the speakers. Out of a total of 1,700 comments, only 19 were relevant. The collected comments were categorized as positive or negative aspects which can be seen in the following table.

**Table 2. Viewers' Comment on the Use of Language by the Speakers in the Video**

Code	Username and Comment	Types	Percentage
C1	@the_bloodz; I saw that Reemar was starting to speak Indonesian fluently, maybe one day her will come to Indonesia, <i>teruntuk livy semangat terus dalam ber konten nya, yah</i> 😊		
C2	@silviawulandari3947; Reemar fasih banget bahasa indo nya kagett		
C3	@alyssaahy2827; Eh tapi reemar bicara indo nya kaya native ya...		
C4	@nuhanushaibah2022; Nonton video video kak Livy tu bisa jadi salah satu bantuan buat aku tau lebih banyak kosakata bahasa Inggris. Semangat selalu kak Livy buat kuliah dan YouTube nya 💖	Positive Cognitive (7 data)	37%
C5	@tutorkece; Kak Livy smart bgt, gaya bahasanya enak didengar		
C6	@wahyusitimuntamah1606; Btw nonton blog livy itu bermanfaat soalnya sambil belajar bahasa Inggris.. jadi semangat nonton vlognya livy dan semangat terus ci livy untuk konten <sup>2</sup> ke depannya 😊		
C7	@MeivaClaudia; This is just through on my recom, and i just know Reemar can speak in <i>bhs Indo</i> 😊 keren kali		
C8	@bagusharobintoro5552; Livy. Coba dong main lagi atau lebih ngobrol sama reemar pakek full bahasa indonesia. Kalok reemar kgk tau di ajarin. Lucu banget asli reemar logat bahasa indonesianya 🤔👍👍	Positive Affective (9 data)	47.3%
C9	@zukeichwan5587; It's really funny when reemar say "how dare you" 😂😂😂😂		
C10	@pacebatak4263; Candu bet liat reemar lancar b.indonesianya 🤔👍	Positive Affective	47.3%



	<b>@grechiasy1873</b> ; Ahahaha "apa itu pedes?" Berasa lagi ngobrol sama org indo ya liv. Anyway, my mom suka bgt liat video2 you tau liv. Karena di lingkungan ku jarang org ngomong inggris. Liat kamu eh dia jd tau ciri khas kamu ngomong pake i u. Dan kalo aku lg nonton kamu, kata mamah "itu livy <sup>2</sup> itu ya" ahahaha she knows you. Semangat terus ngontennya liv!	(9 data)	
C11			
C12	<b>@CalonYouTuber05</b> ; Suka sama cara ngomongnya kak bikin viewers jadi bisa Inggris juga.mantap dah 😊		
C13	<b>@tidakta6756</b> ; Reemar bahasa Indonesia nya cute bngt		
C14	<b>@dokomoindonesia7527</b> ; damn, love your accent!!		
C15	<b>@beriindragunawan</b> ; Selalu happy liat kontennya Livy, semoga you selalu sehat lah ya hehe		
C16	<b>@vallenreza790</b> ; Respect Reemar buat bahasanya meskipun dia dari luar ❤️🔥🥰🥰🥰🥰		
C17	<b>@Conelly19</b> ; ngomong opooooo gak bisa basa enggresss	Negative	
C18	<b>@freddyofficial7128</b> ; sok inggris bgt	Cognitive (2 data)	10.4%
	<b>@adhyhamzah3057</b> ; Waduhh sayang banget maunya ngomong ama reemar bahasa indo aja banyakin	Negative Affective (1 datum)	5.3%
	<b>Total</b>	<b>19 data</b>	<b>100%</b>

The analysis shows that the positive comments outnumbered the negative comments. Some viewers believe that the speakers' use of English is beneficial to learn. Considering English an international language, a viewer argues that speaking English fluently proves the intelligence. These kinds of comments are characteristic of cognitive positivity. Furthermore, some viewers wrote down their feelings towards the speakers' use of language. It is typically featured by the use of emotive words, such as happy, funny, like, and love. These kinds of comments are characteristic of affective positivity.

As shown in the table above, most viewers commented on the use of Indonesian by Reemar, who is non-native. Generally, their comments point to a positive attitude that shows favorable feelings. It means that the use of Indonesian by non-native speakers can increase the viewers' emotions, even though it is mixed with English. Hence, the positive comments on Reemar's use of language can largely be categorized as positive affective perspectives.

On the other hand, some viewers commented on the use of English by Livy Renata. They mostly expressed that Livy Renata's English is very beneficial for learning. It relates to their belief in the value of learning English, which is an international language. Therefore, the positive comments on Livy Renata's English can be categorized as positive cognitive perspectives.

Lastly, some viewers express that they disapprove or dislike the speakers' use of language. This builds a negative perspective towards the use of code-mixing between English and Indonesian. Nonetheless, there were only 3 comments with this characteristic, which is significantly less than the positive comments. This means that the overall comments can be concluded as positive perspectives.

## CONCLUSIONS

Based on the analysis results, it can be concluded that code-mixing is widely used in Livy Renata's YouTube video. There are 30 code-mixing utterances found which have been classified into 3 types based on Muysken's (2000) theory. 12 utterances (40%) are categorized as insertion, 10 utterances (33.3%) are categorized as alternation, and 8 utterances (26.7%) are categorized as congruent lexicalization. The speakers use insertional code-mixing to show their social identity,



as well as to attract the viewers who are mostly Indonesians. On the other hand, the analysis of viewers' perspectives shows that out of 19 comments, 16 are positive, while the rest are negative. The slight gap between the number of positive cognitive and positive affective comments indicates that the speakers' use of code-mixing can create good perceptions and emotionally favorable impressions. Thus, it can be concluded that the use of code-mixing in Livy Renata's YouTube video receives positive perspectives from the viewers. However, the current study only analyzed a small amount of data to determine viewers' perspectives on the use of code-mixing on a YouTube video. This makes the results have a low level of external validity. A suggestion for future researchers is to analyze more comments from various content on social media, such as from several YouTube videos or other social media platforms like Instagram, TikTok, and X. It is strongly recommended to collect at least 50 comments to determine viewers' perspectives, as this would improve the validity of the findings.

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