



The Use of Code-Mixing Among Jaksel People on Jagobahasa.com's TikTok Account

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Article Info	Abstract
<p>Received: 2025-03-11 Revised: 2026-04-06 Accepted: 2026-04-08</p> <p>Keywords: Code-mixing, identity, South Jakarta, TikTok, sociolinguistics</p> <p>DOI: 10.24256/ideas.v14i1.9917</p> <p>Corresponding Author: Michelle Septia michelleseptia45@gmail.com English Department, Faculty of language, Widya Kartika University, Surabaya</p>	<p><i>What this research explores is a sociolinguistic phenomenon using code mixing techniques between Indonesian and English, especially among teenagers in South Jakarta, to become a form of identity expression and adaptation to modern urban culture. Although there are various studies that discuss code mixing in digital contexts, limited research has examined how this linguistic practice influences the perception of a person's language and their emotional expression among speakers, especially on popular applications such as TikTok. This research uses sociolinguistic theory to analyze the Jagolingual account on the TikTok application and observation data from 3 videos to be able to describe identity. What was found in this research was about South Jakarta teenagers who used codemixing techniques by inserting English terms into their daily communication to be able to express what they felt, build their identity, and be able to better describe modern social values, which could indicate increased psychological literacy and also their adaptation to global culture. The conclusion of this research shows that South Jakarta teenagers use English codemixing to express feelings, form identity, and reflect social values as a form of adaptation to global culture.</i></p>

1. Introduction

Code mixing refers to the use of two or more languages within a conversation or interaction and is common in multilingual communities. In the Indonesian context, this phenomenon is particularly visible among people in South Jakarta, where English and Indonesian are often combined in daily communication. This linguistic practice reflects not only communicative needs but also social meanings, such as identity expression and group affiliation. The use of English elements is often associated with education, modernity, and a global cultural orientation. Consequently, code mixing has become an important sociolinguistic feature that reflects how young people position themselves within contemporary urban culture.

Language functions not only as a tool for communication but also as a resource for constructing identity and social presence, especially in digital environments. Social media platforms such as TikTok play a crucial role in shaping linguistic practices by providing spaces for interaction and self-expression. On these platforms, users often employ code-mixing to convey meaning more effectively and to align themselves with specific social groups. This practice can signal social membership, reflect contemporary cultural values, and enhance a sense of connectedness. Therefore, the use of code-mixing on TikTok can be understood as both a communicative strategy and a form of identity construction in digital discourse.

Several previous studies have examined the phenomenon of code-mixing in South Jakarta across various platforms such as Twitter, WhatsApp, and TikTok, focusing on its communicative functions, vocabulary development, and the expression of identity (Jimmi & Davistasya, 2019; Tandaju & Koli, 2024; Nabila & Idayani, 2022; Lumintang & Rahmawati, 2023; Dahniar & Sulistyawati, 2023). However, these studies largely emphasize the general functions and structural forms of code-mixing itself, with limited attention paid to how it operates within TikTok as an interactive and dynamic digital space.

Specifically, there is a lack of research exploring how code-mixing functions as a tool for expressing emotions and constructing identity on TikTok. Therefore, this study aims to fill this gap by analyzing how people in South Jakarta use code-mixing to express their emotions and construct their identities on TikTok. This study is expected to contribute to a deeper understanding of the sociolinguistic role of code-mixing in digital communication, particularly within social media discourse.

Code Mixing Theory

Code-mixing, also known as language blending, is a linguistic strategy in which speakers combine two or more languages in communication. According to Muysken (2000), code-mixing can be categorized into three main types: alternation, insertion, and congruent lexicalization. These categories help identify the structural patterns of language mixing in multilingual and bilingual contexts. This framework is essential for understanding how speakers integrate elements from different languages into a single utterance. In this study, Muysken's theory is used to analyze the types of code-mixing used by people in South Jakarta in their interactions on TikTok.

In her book, "An Introduction to Sociolinguistics," Holmes (1994) explains how language use is influenced by several social factors, such as ethnicity, gender, and social class. She argues that language serves not only as a means of communication but also as a way of expressing identity and social relationships. This perspective emphasizes the role of language in reflecting a speaker's social background and group membership. In urban contexts, language variation often serves as a marker of social membership and modern identity. In this study, Holmes's theory is applied to examine how code-mixing is used to express identity among people in South Jakarta on TikTok.

Wardhaugh and Fuller (2014), in *An Introduction to Sociolinguistics*, define code-mixing as a form of linguistic flexibility in multilingual societies. They explain that the ability to switch between languages allows speakers to communicate more effectively with diverse audiences. This flexibility also allows speakers to express complex ideas and adapt to various social contexts. In digital platforms such as TikTok, this practice can enhance interaction and engagement among users. In this study, their theory is used to interpret how code-mixing functions as a communication strategy and a form of social and creative expression.

Previous Studies of code mixing on tiktok

According to a journal by (Jimmi & Davistasya, 2019), what is highlighted is the phenomenon of mixing languages used by young people living in South Jakarta in online applications. They mix two languages, namely Indonesian and English, and they change these two languages to be able to give an idea of the modern identity that society has and as a symbol of globalization and prestige. However, this raises concerns because this could cause the phenomenon of language shift to occur, where a language that is not our language could be more dominant in use compared to our native language in everyday life. The result of this is that it threatens the integrity of our Indonesian language.

Then, according to the journal by (Tandaju & Koli, 2024) looked at the values of modernity and openness presented by the South Jakarta language, which is used as a contextual communication tool. What they researched in this journal was about mixed language styles which could create a public image using this

language. They used qualitative methods to analyze the ethical impact that would occur and the cultural impact due to this phenomenon. These findings give the view that language mixing is a strategic and conscious practice to be strengthened. Language itself is used as a tool to show the urban identity that Jakarta society has among millennials.

Then, according to research from (Nabila & Idayani, 2022), the research focuses on the phenomenon of code mixing or language mixing that occurs in the Twitter application used by an influencer, which helps this influencer to convey his emotions, humor and clarify the message he wants to give. This can increase the interaction that this influencer has with his followers and can form a closer social relationship between him and his followers. The codemixing technique in the podcast account is just annoying on the TikTok application, and what is highlighted is about the self-expression that these South Jakarta people have and the reduction in formality.

Both of these give us a warning about the potential that will occur because of this phenomenon, namely language shift due to language dominance in social media applications. Then the journal by (Lumintang & Rahmawati, 2023) also emphasizes this style of mixing languages, describing the global influences that occur, social class and the lifestyle trends of young people living in South Jakarta.

2. Method

3.1 Research design

This study employs a qualitative descriptive approach to examine the use of code-mixing among South Jakarta speakers in digital communication. A qualitative design is appropriate as the research focuses on interpreting linguistic patterns and uncovering the social meanings behind language use.

The study is grounded in a sociolinguistic framework, which views language as a reflection of social identity, cultural values, and communicative practices. In addition, Muysken's (2000) typology of code-mixing is used as the main analytical framework to classify the types of code-mixing found in the data. This approach enables the researcher to systematically analyze how English elements are integrated into Indonesian discourse and how they function in expressing emotion and identity in social media contexts.

3.2 Data Source

The data for this study were obtained from videos uploaded on the Jagobahasa TikTok account, which features conversational content reflecting the language practices of South Jakarta youth. This account was selected because it consistently presents authentic examples of Indonesian-English code-mixing in everyday communication.

A total of three videos were selected as the primary data source. Although the number of videos is limited, they were chosen based on specific criteria to ensure data relevance and quality. The selection criteria include: The presence of clear code-mixing expressions (Indonesian-English combinations), the use of natural conversational interaction, and the representation of common linguistic trends among urban youth. These videos have durations of approximately 43–58 seconds and contain spontaneous dialogue, making them suitable for analyzing naturally occurring language use in digital environments. Therefore, the selected data are considered representative of typical code-mixing practices among South Jakarta speakers on TikTok.

3.3 Data Collection

The data were collected through observation by viewing publicly available videos from the Jago bahasa account on the TikTok app. First, the researcher watched each video repeatedly to identify examples of code-mixing used by the speakers. Next, the researcher transcribed the spoken conversations in the videos to produce written data for linguistic analysis. After transcribing, English phrases and words inserted into Indonesian sentences were highlighted. This process allowed the researcher to collect authentic examples of code-mixing without influencing the speakers' natural communication.

3.4 data analysis

The collected data were analyzed using a qualitative sociolinguistic approach to identify the functions and types of code-mixing used in the videos. First, the researcher identified English phrases or words that appeared in Indonesian speech. Next, these expressions were categorized according to Muysken's classification of code-mixing types, specifically the insertion of phrases and words. After categorization, the functions and communicative meanings of the expressions were interpreted using a sociolinguistic framework. Based on this analysis, the study aims to explain how code-mixing illustrates the construction of identity, emotional expression, and modern social values among speakers in South Jakarta.

3. Result

The result section elaborates on the different types of codemixing identified in the data. Furthermore, it provides an analysis of the meaning of codemixing and examines the communicative functions served by the codemixed expressions.

4.1 Sub Heading 1

Table 1. The meanings of codemixing words

No	Word	Meanings
1.	Healing	When someone is in a sad, difficult phase and he/she needs to heal himself / herself
2.	Quarter life crisis	people who have entered their 20s and still confused about what to do
3.	Insecure	People who feel insecure about themselves when they see other people taller than them and It could also be called inferior
4.	Deep talk	People who talk with other people heart to heart
5.	FOMO (Fear Of Missing Out)	People who are afraid of missing out on existing trends so they are willing to buy things that are trendy
6.	Toxic relationship	People who have unhealthy romantic relationships.
7.	Couple goals	a partner who can be used as an example or role model
8.	Trust issues	people who have difficulty trusting other people
9.	Strict parents	Parents who do not give freedom to their children
10.	Love language	People who want to mention or give their love language to other people.
11.	Split bill	A joint venture carried out by people to pay for something or pay for themselves
12.	Support system	supportive environment for others
13.	Ghosting	People who disappear without giving confirmation to other people
14.	Money oriented	People who are material or money oriented
15.	Overthinking	People who have a lot on their minds
16.	Bipolar	people whose emotions are unstable or change frequently
17.	Feminist	Women rights activist
18.	Toxic masculinity	People who defend men too much

The table presents various English terms that frequently appear in the daily communication of teenagers living in South Jakarta. These expressions primarily relate to social relationships, emotional conditions, and contemporary lifestyle concepts. The use of this vocabulary indicates that English lexical items have

become familiar and widely understood within their social environment. Many of these terms represent psychological states or interpersonal situations commonly discussed on social media. Therefore, the presence of these expressions illustrates how language adaptation occurs as young speakers are exposed to global communication trends.

4.1.1 Sub heading 2

Tabel 2. The type of code mixing and the function

No	English Term Used	Type of Code Mixing	Function
1.	Healing	Insertion of Word	Expressing Self Emotion
2.	Overthinking	Insertion of Word	Need to feel motivated
3.	Ghosting	Insertion of word	Emotional clarity
4.	Insecure	Insertion of word	Expressing the Self Emotion
5.	quarter life crisis	Insertion of word	Identity of a person/ psychological framing
6.	Toxic relationship	Insertion of Phrase	Identity / Psychological Framing
7.	Trust issues	Insertion of Phrase	Expressing Self Emotion
8.	Bipolar	Insertion of word	Expressing Self Emotion
9.	FOMO (Fear Of Missing Out)	Insertion of word	Expressing the feeling of fear of missing out
10.	support system	Insertion of phrase	Referring to a reliable and encouraging social circle
11.	strict parents	Insertion of phrase	Describing controlling
12.	Split Bill	Insertion of phrase	Referring to a shared payment system
13.	couple goals	Insertion of phrase	Ideal couple or romantic relationship
14.	love language	Insertion of phrase	Expressing what the individuals prefer for give an receive love
15.	money oriented	Insertion of phrase	Describing someone who focused or obsessed with financial gain
16.	feminism	Insertion of word	Representing belief or support gender equality
17.	masculinity	Insertion of word	Describing or questioning traits traditionally associated with man

The table presents a classification of code-mixing types based on Muysken's framework, focusing on the insertion of phrases and words. The data show that word insertion occurs more frequently than phrase insertion among the analyzed expressions. This pattern suggests that single English words are easier to

integrate into Indonesian sentence structures during casual communication. In contrast, inserted phrases tend to appear when speakers address more specific relational or social concepts. Overall, these findings demonstrate that code-mixing functions as a flexible linguistic strategy for expressing ideas in modern digital discourse.

4. Discussions

1.1 Critical Analysis of Code-Mixing Usage

Their frequent use of English lexical items such as "overthinking," "healing," and "ghosting" demonstrates how digital interactions shape vocabulary choices among young speakers. Rather than serving merely as stylistic variations, these expressions represent shared meanings within online communities. This suggests that code-mixing operates as a communicative strategy, enabling speakers to express complex emotional or social concepts more efficiently. Therefore, the focus of this study is on code-mixing in this context, which is closely related to emerging communicative norms within global digital culture.

1.2 Theoretical Integration

This finding can be interpreted through the code-mixing typology proposed by Muysken (2000), which explains how linguistic elements from different languages can be integrated within a single discourse. The predominance of inserted words in the data suggests that English lexical items are easily incorporated into Indonesian sentence structures. This supports the argument that code-mixing often occurs when borrowed vocabulary becomes widely recognized within a community of speakers. Furthermore, linguistic theory emphasizes that language choices reflect group identity and social meaning (Holmes, 2013). Thus, the presence of English expressions in everyday interactions demonstrates how linguistic practices are shaped by social and structural factors.

1.3 English Preference, Prestige, and Globalization

The preference for English vocabulary in the analyzed data can also be attributed to the influence of globalization and the prestige associated with English as a global language. English is widely perceived as the language of modernity, global connectivity, and education. Therefore, the use of English may signal familiarity with digital trends and global culture. This linguistic choice allows speakers to position themselves as part of a cosmopolitan and internationally oriented youth culture. Consequently, code-mixing becomes not only a linguistic phenomenon but also a symbolic representation of global cultural influence and social prestige.

1.4 Avoiding Repetitive Interpretations

In analyzing these findings, it is also important to avoid providing repetitive explanations of the same linguistic functions. While identity construction and emotional expression are relevant factors, the data show that code-mixing serves multiple communicative roles simultaneously. For example, expressions like "bahasa cinta" or "couple goals" not only function as emotional descriptions but also serve as references to popular relationship discourse in global media. This suggests that code-mixing should be understood as a multidimensional linguistic practice, rather than being explained solely in terms of sociolinguistic factors. Therefore, interpreting the findings from multiple perspectives allows for a more comprehensive understanding of the phenomenon.

1.5 Contribution of the Study

This study contributes to the growing body of research on digital sociolinguistics and adolescent language practices. Specifically, it provides empirical evidence of how English lexical items are integrated into Indonesian discourse within social media environments. Unlike previous research that focused on traditional bilingual contexts, this study highlights the role of online platforms in shaping contemporary language use. The findings suggest that code-mixing is strongly influenced by global digital culture and online communication patterns. Therefore, this study offers new insights into how globalization and social media are reshaping linguistic practices among urban youth communities.

5. Conclusion

What is revealed in the findings of this research is that teenagers from South Jakarta often use English terms using code mixing techniques to better express their emotions, identity and social values. Words like healing, overthinking, and insecure are used to give an idea of the emotional state they have and the inner psychological condition they experience. The practical implication of this finding is that language educators and practitioners can better understand how this code-mixing technique is not only used to describe people's language preferences but also the emotional reality they have, and psychological and social preferences among teenagers who live in urban areas.

This code-mixing practice also reflects how urban youth in Jakarta navigate between local and global identities in a rapidly evolving digital culture. For future researchers, the suggestion is to conduct direct interviews with teenagers living in South Jakarta to gain a deeper and deeper understanding of the use of code mixing and its function in their daily interactions.

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