

## Code-Switching and Code-Mixing in Arabic on Omer Kanan's Youtube Vlog

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### Abstract

*Vlogs are objects of linguistic studies that are by current developments, where linguistic problems also appear in human communication patterns in interacting on social media. This study aims to determine the types, factors, and functions of code-switching and code-mixing contained in Omer Kanan's vlog. This type of research is descriptive qualitative, with data collection techniques using observation, desk review, and note-taking techniques. The data analysis method uses data reduction, data presentation, and concluding. Analysis of code-switching data using Hymes theory, and code-mixing data analysis using Hoffman theory. The data source comes from 18 Omer Kanan vlogs with the following analysis results: The types of code-switching and code-mixing found were inter-sentential switching, intra-sentential switching, and emblematic switching. Intra-sentential code-mixing, intra-lexical code-mixing, and involving change pronunciation. Factors found in the form of habit patterns and the relaxedness of the speaker in communicating, expanding the audience network, and the attitude of the speaker's religiosity. The code-switching functions found in the vlog are in the form of quotation, addressee specifications, interjection, reiteration, message qualification, and personalization. Meanwhile, the code-mixing functions found are talking about a particular topic, repetition use for clarification, and expressing group identity.*

**Keywords:** Code-Switching, Code-Mixing, Arabic, Vlog

### Abstrak

Vlog merupakan objek kajian kebahasaan yang sesuai dengan perkembangan zaman, dimana permasalahan kebahasaan juga muncul dalam pola komunikasi manusia dalam berinteraksi di media sosial. Penelitian ini bertujuan untuk mengetahui jenis, faktor, dan fungsi alih kode dan campur kode yang terdapat dalam vlog Omer Kanan. Jenis penelitian ini adalah deskriptif kualitatif, dengan teknik pengumpulan data menggunakan teknik observasi, desk review, dan pencatatan. Metode analisis data menggunakan reduksi data, penyajian data, dan penarikan kesimpulan. Analisis data alih kode menggunakan teori Hymes, dan analisis data campur kode menggunakan teori Hoffman. Sumber data berasal dari 18 vlog Omer Kanan

dengan hasil analisis sebagai berikut: Jenis alih kode dan campur kode yang ditemukan adalah alih antar sentential, intra sentential switching, dan emblematic switching. campur kode intra kalimat, campur kode intra leksikal, dan melibatkan perubahan pengucapan. Faktor yang ditemukan berupa pola kebiasaan dan kelonggaran penutur dalam berkomunikasi, perluasan jaringan khalayak, dan sikap religiusitas penutur. Fungsi alih kode yang terdapat dalam vlog berupa kutipan, spesifikasi penerima, interjeksi, pengulangan, kualifikasi pesan, dan personalisasi. Sedangkan fungsi campur kode yang ditemukan adalah membicarakan topik tertentu, penggunaan pengulangan untuk klarifikasi, dan pengungkapan identitas kelompok.

**Kata Kunci:** Alih kode, Campur Kode, Bahasa Arab, Vlog

## INTRODUCTION

Bilingualism, in English, refers to a condition where someone can speak using two languages. Rulyandi elaborates that bilingualism is a linguistic symptom, and is also considered a characteristic of language use, i.e., the alternated use of language practices carried out by speakers. The switch in language use is motivated by the situation and conditions that are being experienced by the speaker in the speech act.<sup>1</sup> Boomfield points out that the condition of bilingualism is when a speaker can use two different languages with the same good quality. Regarding the statement, there is ambiguity about the meaning of "equally good", then Nababan further specifies the definition of bilingualism, differentiating between bilinguality and bilingualism. Bilinguality refers to the ability for someone to use two languages. Meanwhile, bilingualism means the habit of using two languages in everyday life. Hamers and Blanc later paralleled bilingualism - the ability to use two languages - with individual bilingualism, and bilingualism - the habit of using two languages in everyday life - with societal bilingualism.<sup>2</sup>

Bilingualism in Weinreich's view consists of three types; First, Coordinate Bilingualism, which refers to bilingualism in two or more languages with a system that is not unified, i.e., when a bilingual speaker uses several languages without showing any mixing of systems or elements of other languages. Second, Compound bilingualism refers to bilingualism in two or more languages with the use of fused systems, i.e., a compound bilingual speaker will often "mess up" the system by mixing the systems of the two or more languages he/she speaks.

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<sup>1</sup> Rulyandi Rulyandi, Muhammad Rohmadi, and Edy Tri Sulistyono, "Alih kode dan campur kode dalam pembelajaran bahasa Indonesia di SMA," *Paedagogia* 17, no. 1 (2014): 27–39.

<sup>2</sup> Rizki Sholihah, *KONTAK BAHASA: KEDWIBAHASAAN, ALIH KODE, CAMPUR KODE, INTERFERENSI, DAN INTEGRASI*, 2018.

Third, Sub-ordinate Bilingualism means bilingualism of two or more languages that separate systems in their use, but there is still a translation process in it, i.e., a sub-ordinate bilingual speaker usually still prefers to frequently mix the system of the first language concept into the concept of the second language or foreign language he controls.<sup>3</sup>

Bilingual practices will raise a few other linguistic events due to the interaction of two languages, such as code-switching, code-mixing, or diglossia. Code-switching represents a linguistic phenomenon commonly found by someone who uses more than one language. Code-switching and code-mixing events occur in language contact events presenting the adjustment of linguistic units of two or more languages in one conversation - or in some cases in one utterance.<sup>4</sup>

Nowadays, the phenomenon of bilingual speakers and their code-switching and code-mixing is increasingly common in the era of globalization. As time goes by, the need to master foreign languages increases, so the ability to speak a foreign language is no longer just for prestige but has now become a human need to adapt to the demands of the times in the 4.0 era.

Meanwhile, the phenomena regarding language today, we find not only in real-world communication, such as a group of bilingualism people who are interacting then code-switching or code-mixing occurs in it, but also in social media such as YouTube vlogs that we can already find a lot. Vlog or Videoblogging takes the form of blogging activities using the medium of video, rather than text and audio. It is also known as Internet television. A vlog maker is commonly recognized as a vlogger.<sup>5</sup> The object of this study is the Sudanese student Omer Kanan's vlog, a student with the ability to speak three languages, which are Arabic, Indonesian, and English.

Thus far, there are still few research studies on code-switching and code-mixing using YouTube vlogs as the object of study. Research on code-switching and code-mixing, especially in Arabic, tends to take a lot from novels, movies, speeches, and conversations of

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<sup>3</sup> Andi Nurhikmah, Muhammad Basri, dan Amirullah Abduh, "Bilingual Communicative Competence Development of the Students in Indonesian Higher Education," *Asian EFL Journal* 27 (1 April 2020): 172–87.

<sup>4</sup> Adithya Pratapa et al., "Language modeling for code-mixing: The Role of Linguistic Theory based Synthetic Data," in *ACL 2018 - 56th Annual Meeting of the Association for Computational Linguistics, Proceedings of the Conference (Long Papers)*, 2018, <https://doi.org/10.18653/v1/p18-1143>.

<sup>5</sup> Eribka David, Mariam Sondakh, dan Stefi Harilama, "Pengaruh Konten Vlog dalam Youtube terhadap Pembentukan Sikap Mahasiswa Ilmu Komunikasi," *Acta Diurna*, 2017.

groups in certain areas or environments. The following is an account of several scientific works supporting this research, including:

Moch. Habibi conducts research entitled "Bahasa dan Konsep Agama (Studi Alih Kode dalam Ceramah Agama K.H Jamaludin)" in 2018. The research applies the sociolinguistic theory of code-switching. The research method applied is code-switching analysis, focusing on linguistic aspects related to sociolinguistic aspects. Text analysis applies the code-switching method according to Appel's theory. Based on the data examined, several factors cause code-switching, include situation, psychology, language politics, and Islamic politics.<sup>6</sup>

Annisa Fitriana Sabilla also writes her research journal entitled "The Effect of Code Switching and Code Mixing on the Youtube Channel "Pengaruh Alih Kode dan Campur Kode pada Kanal Youtube "Nihongo Mantappu" Terhadap Eksistensi Pemakaian Bahasa" in 2020. In the study, there is a transfer and mixing of Indonesian-Japanese-English codes. The method employed is data analysis and descriptive qualitative. The data collection technique used applies the document analysis technique (content analysis). The results showed that most of the code-switching and code-mixing in the video were symptoms of external or outward language variation. Factors leading to code-switching and code-mixing in the video include the speaker's personal socio-cultural background, the interlocutor, the function and purpose of the conversation, and the context of the conversation. The occurrence of code-mixing is also driven by factors including the relationship between speakers and interlocutors, vocabulary in Indonesian that cannot explain the meaning, and the speech situation.<sup>7</sup>

## METHODOLOGY

This research is descriptive qualitative research based on primary and secondary data. The primary data were collected through a literature study based on Omer Kanan's YouTube vlog videos and consisted of types, factors, and functions. The code-switching types in the vlogs include patterns mapped by Hymes' theory of inter-sentential switching, intra-sentential switching, and emblematic switching. Factors of code-switching are identified by Fishman's

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<sup>6</sup> Moch Habibi, "Bahasa dan Konsep Agama: Studi Alih Kode dalam Ceramah Agama K.H Jamaludin," *Buletin Al-Turas*, 2018, <https://doi.org/10.15408/bat.v24i2.8750>.

<sup>7</sup> Annisa Sabilla, *Pengaruh Alih Kode dan Campur Kode pada Kanal Youtube "Nihongo Mantappu" Terhadap Eksistensi Pemakaian Bahasa Indonesia di Era Globalisasi*, 2020, <https://doi.org/10.31227/osf.io/8ahvx>.

theory of speakers, interlocutors, the presence of third speakers, the topic of conversation, evoking a sense of humor, and prestige value. The functions of code-mixing are mapped using Gumperz's theory including quotation, addressee specification, interjection, reiteration, message qualification, and personalization.

For code-mixing, the types used in the vlog are categorized according to Hoffman's theory as Intra sentential code-mixing, and intra-lexical code-mixing, involving a change in pronunciation. The factors involved in code-mixing are identified using Hudson's theory of social factors, cultural factors, and individual factors. The functions of code-mixing are mapped using Hoffman's theory as discussing certain topics, quoting others, expressing solidarity, interjection, repetition for clarification, clarifying the content of the speech for the interlocutor, and expressing group identity.

The research data originated from 18 vlogs of Omer Kanan with code-switching and code-mixing expressions of Arabic into Indonesian and vice versa. In collecting the data, the researcher applied observation, desk review, and note-taking techniques with the following steps: (1) Collecting data by looking for a vlog of someone who is a bilingualist, under the condition that his mother tongue is Arabic, and his second language is Indonesian. It was determined by using Omer Kanan's vlog data that met the criteria; (2) Watching a collection of vlogs while taking notes as written conversational text data for easy analysis; (3) Conducting a desk review of secondary data and written materials from previous studies on code-switching and code-mixing or related topics; (4) Performing data analysis actions to be able to map the code-switching and code-mixing that occurs in the vlog. The data analysis was carried out by describing the types, factors, and functions related to code-switching and code-mixing.

After collecting the data, the next step is data analysis. In analyzing the data, the researchers applied data reduction, data presentation, and conclusion drawing based on Hymes and Hoffman's code-switching and code-mixing theories. The function of code-mixing mapped using Hoffman's theory of code-mixing includes talking about a particular topic, quoting somebody else, expressing solidarity, interjection, repetition use for clarification, the intention of clarifying the speech content for the interlocutor, dan expressing group identity.

## DISCUSSION

### *Kode*

Code refers to a structural system where the application of its elements has characteristics in accordance with the speaker's background, the speaker's relationship with the addressee, and the circumstances.<sup>8</sup> The concept of code in general is a linguistic sign that serves as a means of communication, while the notion of code in sociolinguistics is language used by speakers to communicate.<sup>9</sup> Wardhaugh as cited by Siti Rohmani, says that code represents a system by which two or more speakers communicate with each other in the form of a dialect or a particular language. Therefore, in a multilingual society, there are several different codes such as dialect, sociolect, and style used in communication. Hence, speakers who are in the context of speaking will use codes in accordance with the factors influencing them by changing the variation of language use. Based on this description, it can be concluded that code is a language covering all its elements such as sentences, morphemes, and phonemes, language variations, and language styles used in communication.<sup>10</sup>

### *Code-switching*

According to Balbaki and Hanna, code-switching in Arabic is called *tabdīl al-Syifrah* or *al-Tachwīl al-Lughawi*. Kridalaksana argues that code-switching is the use of other language variations in one language event as a form of strategy to adapt to other roles or situations, or due to the presence of other participants.<sup>11</sup> Callahan, a linguistic scholar, believes that code-switching will occur when a speaker uses words from more than one language in the same utterance. This idea is similar to that of Gardner-Choloros who argues that code-switching is the use of several languages in the same conversation by bilingual speakers.<sup>12</sup> Gumperz believes that code-switching occurs if someone switches their language repeatedly. He also adds that code-switching is a necessity in communication and can also be used as a mediator

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<sup>8</sup> Kunjana Rahardi, *Kajian Sociolinguistik Ihtwal Kode Dan Alih Kode* (Yogyakarta: Ghalia Indonesia, 2010).

<sup>9</sup> Widya. et.all. Caterine, *Sociolinguistics : A Social Linguistics Reality* (Malang: UB Press, 2021).

<sup>10</sup> Siti Rohmani, Amir Fuady, dan Atikah Anindyarini, "coronavirus disease 2019 (COVID-19) pada Anak," *Jurnal Penelitian Bahasa, Sastra Indonesia dan Pengajarannya*, 2013.

<sup>11</sup> Hasan Suci Utami ayuningtias, Retno Purnama Irawati dan Bustri, "Penggunaan Istilah Bahasa Arab Oleh Aktivistis Rohis Di Universitas Negeri Semarang (Analisis Semantik Dan Sociolinguistik)," *Lisanul' Arab: Journal of Arabic Learning and Teaching* Vol.6, no. No.1 (2017): 6–15.

<sup>12</sup> Wan Rusli et al., "Intra and Intersentential Code-switching Phenomena in Modern Malay Songs," *3L The Southeast Asian Journal of English Language Studies* 24 (27 September 2018): 184–205, <https://doi.org/10.17576/3L-2018-2403-14>.

between speakers and interlocutors in certain situations. The following are some situations that can arise from code-switching: (1) Facilitating communication; (2) Conveying more precise intentions and meanings; (3) Negotiating with parties who have authority; (4) Attracting attention; (4) Stressing important things in the conversation; (5) Asserting identity (6) Building solidarity; (7) Obtaining support from interlocutors.

Here are some situations that can trigger the process of code-switching: (1) Lack of vocabulary in a particular language to express a point, (2) the absence of word equivalents in the second language, (3) ease of explanation with a particular language, (4) misunderstandings that can only be settled by code-switching, (5) the emphasis of meaning, (6) The need to build solidarity with speakers of other languages, and (7) The absence of participation of members who are able to communicate in other languages. Appel also defines code-switching as a switch in language use among bilingual speakers due to a change in situation. In contrast to Appel's theory that code-switching can only occur between languages, Hymes adds that code-switching can not only occur between language varieties, but can also happen between varieties, or styles contained in a language.

*“Code-switching has become a general term for switching between two or more languages, type of language, and even style of language.”*

For more details, an example can be given with an analogy between the casual variety and the formal variety in Indonesian. Thus, when a speaker switches his language from a formal variety to an informal variety or vice versa due to certain conditions, according to Hymes' theory, this can be categorized as a code-switching event.

No.	Utterance	Type of Code-switching	Typological Form
1	“Bisa jadi orang yang cukup dengan penjelasan ini tidak mau pergi ke Sudan, gara-gara hal yang tadi saya sebutkan. <u>شكرا على المشاهدة ، والسلام عليكم</u> ”	Inter-sentential switching	BI to BA
2	“ <i>Oiya teman-teman kita kalau belajar bahasa Arab belajar juga قواعد dan نحو و صرف. Karena قواعد dan صرف terkenal sulit dan susah, walaupun untuk kita orang Arab, tahu bahasa Arab tetap sulit dan susah</i> ”.	Intra-sentential switching	BI to BA
3	“عجيب.. sangat enak”.	Emblematic switching	BA ke BI

Table 1. Alih Kode Pada Vlog Omer Kanan

## a. Inter-sentential switching

Inter-sentential switching occurs when bilingual speakers switch codes from one language to another, with the elements being switched in the form of clauses or sentences.

i.e. “*Bisa jadi orang yang cukup dengan penjelasan ini tidak mau pergi ke Sudan, gara-gara hal yang tadi saya sebutkan. شكرا على المشاهدة ، والسلام عليكم*”

The speaker performs code-switching as in the example above by using an Indonesian sentence at the beginning of his sentence, then continuing it by using Arabic in a different sentence, the practice can be categorized as an Inter-sentential switching function.

## b. Intra-sentential switching

Intra-sentential switching refers to the occurrence of code-switching events in bilingual speakers from one language to another, with code-switched elements in the form of words or phrases.

i.e. “*Oiya teman-teman kita kalau belajar bahasa Arab belajar juga قواعد dan نحو و صرف. Karena قواعد dan صرف terkenal sulit dan susah, walaupun untuk kita orang Arab, tahu bahasa Arab tetap sulit dan susah*”.



The speaker uses the Arabic word قواعد and the phrase نحو و صرف in the middle of its utterance in the Indonesian language structure. Thus, the practice can be categorized as an Intra-sentential switching function.

c. Emblematic switching

Emblematic switching occurs when bilingual speakers insert a "tag" or exclamation word from one language into an expression in another language.

i.e. “عجيب.. sangat enak”

The word عجيب is a form of "tag" or exclamation commonly used in Arabic. This can be categorized as an emblematic switching function.<sup>13</sup>

### *Code-mixing*

Milroy and Musyken suggest that code-mixing is a natural process that arises naturally due to the use of two languages in bilingual or multilingual actors.<sup>14</sup> Thelander explains that code-mixing occurs when a speech act contains clauses or phrases consisting of hybrid clauses or phrases and practically those phrases or clauses do not support each other's function of use. Fasold also explains the criteria for code-mixing - if a speaker uses a word or phrase from a particular language, then the speaker has committed an act of code-mixing.

Code mixing may also be equivalent to Intra-sentential code-switching, where bilingual speakers switch codes from one language to another, with the elements being switched in the form of words or phrases. In contrast, code-switching is also equivalent to Intra-sentential code-mixing, where two languages are mixed within the boundaries of phrases, clauses, or sentences inserted from one language into another.<sup>15</sup>

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<sup>13</sup> Saulute Juzeleniene, Rita Baranauskiene, dan Skirmante Sarkauskiene, “What language emotional hydra speaks: GBL for bilingual children,” in *Proceedings of the European Conference on Games-based Learning*, 2014.

<sup>14</sup> Utsab Barman et al., “Code Mixing: A Challenge for Language Identification in the Language of Social Media,” in *1st Workshop on Computational Approaches to Code Switching, Switching 2014 at the 2014 Conference on Empirical Methods in Natural Language Processing, EMNLP 2014 - Proceedings*, 2014, <https://doi.org/10.3115/v1/w14-3902>.

<sup>15</sup> Teeratom Likhitphongsathorn dan Pattama Sappapan, “Study of English Code-mixing and Code-switching in Thai Pop Songs,” *Flltcp*, 2012.

No.	Utterance	Type of Code-switching	Typological Form
1	“تقريبا حصلنا bandara tiga”	Intra-sentensial code mixing	BA to BI
2	“Jadi sistem nyontek di Sudan bisa dibilang جريمة karena kalau dapat 0 artinya saya akan mengulang kelas”.	Intra-lexical code mixing	BI to BA
3	“النوع الأول هو الإقامة الدبلوماسية”	Involving change pronunciation	BA to BI

**Table 2.** Campur Kode Pada Vlog Omer Kanan

a. Intra-sentential code mixing

This type occurs when there is a mixing of two languages within the boundaries of phrases, clauses, or sentences inserted from one language into another.

i.e. “تقريبا حصلنا bandara tiga” (translated: Soon we will arrive at airport three)

The following is an example of when the speaker uses Arabic and is inserted with the use of Indonesian sentences.

b. Intra-lexical code mixing

This type takes place when speakers mix codes within the word boundary and one of its characteristics is the addition of a prefix or suffix to the structure of another language.

i.e. “Jadi sistem nyontek di Sudan bisa dibilang جريمة karena kalau dapat 0 artinya saya akan mengulang kelas”

The utterance is an example when the speaker mixes the code by inserting the word ("جريمة") while the word "جريمة" is an insertion from Arabic.

c. Involving change pronunciation

This type of code mixing occurs on the phonological level when a speaker adopts a word in one language whose phonological structure has been modified into the phonological structure of another language.

i.e. “النوع الأول هو الإقامة الدبلوماسية”

In this utterance, there is a type of code mixing involving a change in pronunciation which is characterised by the word *al-diblūmātik* (الدبلماتك). The word *al-diblūmātik* is the Indonesian word "diplomatik", but in the above utterance the speaker uses the word with a change in its phonological structure. The word "diplomatic" in Arabic translates to "*al-diblūmāsī*" (الدبلوماسي) but in the above utterance the speaker instead of saying "*al-diblūmāsī*" says *al-diblūmātik*, which is an Indonesian word with an Arabic phonological structure characterized by the presence of the affix "al" at the beginning, and a change in the sound of the letter "p" to "ب".

### ***Factors of Code Switching and Code Mixing***

According to Fishman, there are six factors of code switching, namely:

a. Speaker

This factor usually occurs if there is an advantage obtained by the speaker when switching codes. For example, Si A, who initially spoke using Indonesian, met a seller who used local language, and then Si A switched his language using local language in order to get the same benefits as discounts if using local language.

i.e. أو الإقامة للتبعية للعمل. official residence permit. التّوع الثاني

The data quoted above is an expression by the speaker, Omer Kanan. In this utterance, there is Inter-sentential switching with the elements that are switched in the form of sentences. In the video, the speaker describes the different types of residence permits available in Indonesia to the viewers using Arabic. The phrase "*An-nau'sānī izin tinggal dinas au al-iqāmah li at-tabah'ah li al-'amal*" means "The second type of residence permit is an official residence permit, or this type of residence permit is given to people who work in their country" in Indonesian language. In the above utterances, the speaker code-switched the Indonesian language in the sentence "official residence permit" which was inserted in the sentence with Arabic language structure. The factor leading to code switching in the above sentence expression is the speaker. That is because the speaker is explaining residence permits in Indonesia to the viewers so that the information provided does not experience misunderstanding and can be received in full, then the speaker deliberately does not code-switch important sentences, such as "official residence permit" into Arabic. Therefore, the viewers can properly receive information from the speaker, given that the viewers of Omer Kanan's vlogs come from many circles,

whether they are Indonesian citizens or Sudanese citizens. Doing so also gives the speaker an advantage as the more important information that is shared will increase the interest of the viewer

b. Interlocutor

This factor intends to establish communication with each other and the desire to balance the conversation skills of the interlocutor.

i.e. (When trying to explain to viewers)

" السفن ذي اسمها فينيسي ،باتصنع في اندونيسيا في حتَّ اسمها بولوكمبا في سولاوسي سلاة و هي جزيرة سولاوسي الجانوبية ، هيا سوف السفن و نعرف عنها المعلومات و كذا، سوف عند السفينة."

P1 : "*Ini pak, baru berapa lama dibuat?*"

P2 : *Baru 8 bulan*

(Translation: This ship is called pinishi, made in South Sulawesi Bulukumba Regency, Indonesia let's look at this ship and find out information, here it is)

The above data is a conversation held when speaker one was visiting a pinishi shipbuilding site in South Sulawesi. A conversation occurs between the speaker and one of the shipbuilding technicians (P2) in which there is a code-switching in the utterance of the conversation. The code-switching type occurred is inter sentential switching with the translated element in the form of a sentence. Initially, P1 spoke in Arabic to explain about the pinishi ship to the viewers as "As-sufn dzī ismuhā phīnīsī, bi-ittasona' fī Indūnīsyyā fī hitta ismuhā Būlūkūmbā fī Sūlāwasī Salātan wa hiya Jazīrah Sūlāwasī al-Jānūbiyyah, hayyā sauf as-sufn wa na'rif 'anhā al-ma'lūmāt wa kadzā, saufa 'inda as-safīnah". Then P1 wants to ask one of the technicians about the duration of shipbuilding. P2 is an Indonesian and cannot speak Arabic, so P1 switched his language from Arabic to Indonesian by asking "*Ini pak, baru berapa lama dibuat?*". From the description, it is clear that the factor of code-switching occurred is the interlocutor, aiming to establish communication with mutual understanding between the speaker and the interlocutor.

c. The presence of a third speaker

In most cases, the third person does not have the same language background as the speaker and interlocutor, so this makes the speaker and interlocutor change the language that can be understood by the third speaker. However, this factor is not found in the vlog.

d. Topic of Discussion

This factor is frequently applied in various circles and places, for instance, a working employee who is chatting casually using informal language with his colleagues while waiting for the meeting to begin, will immediately change his language to formal language when the meeting begins. Similarly, a student who speaks using an informal local dialect when playing with his friends in the classroom will change his language to his mother tongue formally when the teacher enters the classroom.

i.e. P : “Saya ucapkan selamat hari raya Idul Adha. بخ. كل عام و انتم بخ. جزيلًا، شكرًا عليكم، والسلام عليكم”.

The above data is an utterance by the speaker, Omer Kanan. In this utterance, there is a type of Inter-sentential switching, where the switched element is in the form of a sentence. At first, the speaker spoke in Indonesian when wishing the viewers a happy Eid al-Adha. Then at the end of the video, the speaker changed his language from Indonesian to Arabic with the phrase "Wassalāmu'alaykum, Syukron Jazīlan, Kullu 'āmin wa antum bikhoir" which in Indonesian means “Dan semoga keselamatan terlimpah kepada kalian, terima kasih banyak, semoga kamu dalam keadaan baik setiap tahun”. The sentence "Wassalāmu'alaykum" is a greeting in Arabic, while the sentence Syukron Jazīlan is a sentence to thank someone in Arabic, and the sentence Kullu 'āmin wa antum bikhoir is the prayer sentence commonly used by Arabs, as well as all Muslims when praying for others on certain days, namely Eid. Thus, from this explanation, it is clear that the factor influencing the code-switching in the above expression is the topic of discussion. This is due to the speaker expressing greetings and prayers in Arabic which are indeed special prayers uttered on Eid. And the vlog took place on Eid with the main topic of discussion about Eid al-Adha.

e. Generating a Sense of Humour

This factor frequently occurs when a speaker finds it easier to generate humour using his or her native language with interlocutors who have a similar language background.

i.e. “Ada mitos di Sudan tentang gigi, gigi kalau sudah tercabut dibuang ke arah matahari, terus ada kata-katanya, kata-katanya itu يا عين الشمس اديتك سنّ الحمار اديني سنّ الغزال yang artinya wahai matahari saya berikan gigi keleadaiku ini, dan gantikan dengan gigi rusa”.

The data above is an utterance by the speaker, Omer Kanan, telling about the myths in his home country (Sudan). In this utterance, there is an inter-sentential switching code

with the code-switched element in the form of a sentence. At first, the speaker spoke in Indonesian, then continued by changing the language into Arabic with the sentence "Yā 'ainus as-syāmsy adaytik sīnul ḥumār addinī sinnu al-ghazāl" which means "wahai matahari saya berikan gigi keledaiku ini, dan gantikan dengan gigi rusa". The statement is a mockery of the Sudanese custom when one of their teeth is pulled out. Based on this explanation, it is obvious that the factor that causes the code-switching in the above expression is to evoke a sense of humor. This is due to the speaker telling a funny story about the myths in Sudan.

f. Prestige Values or Merit

There is an intention of the speaker, to make others see him as an intellectual or educated person who can speak in a foreign language, thereby raising his social status among the community.

i.e.

“Mungkin itu saja yang bisa saya sampaikan tentang pertanyaan-pertanyaan yang sering ditanyakan.. والسلام عليكم ورحمة الله وبركاته، استعدكم الله

The data above is an utterance by Speaker one, Omer Kanan, in which there is an intercentennial switching code, using the element that is switched in the form of a sentence. At first the speaker talks in Indonesian, then at the end of the video the speaker switches the code from Indonesian into Arabic with the phrase "Wassalāmu'alaykum warahmatullah wabarakātuh, Asta'udi'ukumullah" which means "an semoga keselamatan dan rahmat Allah serta keberkahan-Nya terlimpah untukmu sekalian, aku menitipkan kalian kepada Allah". The sentence is a greeting in Arabic, while the sentence Asta'udi'ukumullah is a common expression uttered by Arabs when they want to leave. Therefore, the speaker uttered the sentence to conclude the vlog. The reason for the speaker's code-switching is prestige value. This is due to showing his habit of greeting in his mother tongue, and giving the impression to the viewers that he has the ability to speak a foreign language.

No.	Utterance	Factors of Code-switching	Typological Form
1	"النوع الثاني izin tinggal dinas أو الإقامة للتبعية للعمل".	Speaker	BA to BI
2	" السفن ذي اسمها فينيسي ،باتصنع في اندونيسيا في حث اسمها بولو كوما في سولاوسي سلاة و هي جزيرة سولاوسي الجانوبية ، هيا سوف السفن و نعرف عنها المعلومات و كذا، سوف عند السفينة ". Omer : "Ini pak, baru berapa lama dibuat?" Pekerja : Baru 8 bulan	Interlocutor	BA to BI
3	"Saya ucapkan selamat hari raya Idul Adha والسّلام عليكم، شكرا جزيلًا، كل عام و انتم بخير"	Topic of Discussion	BI to BA
	"Ada mitos di Sudan tentang gigi, gigi kalau sudah tercabut dibuang ke arah matahari, terus ada kata-katanya, kata-katanya itu يا عين الشمس اديتك سن الحمار yang artinya wahai matahari saya berikan gigi keledaiku ini, dan gantikan dengan gigi rusa".	Generating a Sense of Humour	BI to BA
	"Mungkin itu saja yang bisa saya sampaikan tentang pertanyaan-pertanyaan yang sering ditanyakan والسّلام عليكم ورحمة الله وبركاته، استعذكم الله	Prestige Values or Merit	BI to BA
4	"النوع الثاني izin tinggal dinas أو الإقامة للتبعية للعمل".	Speaker	BA to BI
5	" السفن ذي اسمها فينيسي ،باتصنع في اندونيسيا في حث اسمها بولو كوما في سولاوسي سلاة و هي جزيرة سولاوسي الجانوبية ، هيا سوف السفن و نعرف عنها المعلومات و كذا، سوف عند السفينة ". Omer : "Ini pak, baru berapa lama dibuat?" Pekerja : Baru 8 bulan	Interlocutor	BA to BI

Table 3. Factors of Code-switching

According to Hudson's theory, the factors of code-mixing are:

a. Social Factor

Social factors in the linguistic phenomenon of code-mixing include participants, topics, situations, places, and settings.

i.e. "Cewe di Sudan pakaiannya sama dengan pakaian di negara Arab yang lain, ada bagian yang pakai نقاب , ada yang pakai ee.. عباءة saja dengan حجاب, ada yang pakai rok dengan kemeja dengan حجاب, dan ada juga yang tidak pakai حجاب".

The data above is an utterance by the speaker, Omer Kanan. In the utterance, there is a code mix carried out by the speaker, the type of code-mixing is intra-lexical code-mixing. The code mix found in the above utterance is a code mix within the boundaries of the word. The word "niqāb" is an insert in Arabic which means "face cover or veil". And the word 'ibā'ah which means "robe" and the word ḥijāb which means "cover or veil". In the above utterance, the speaker inserts a lot of Arabic vocabulary into the main language composition, Indonesian, regarding women's clothing in Sudan. From this explanation, it can be seen that the factor that causes the speaker to do a lot of code mixing is social factors. Due to the topic of women's dress in Sudan, the speaker inserted a lot of Arabic vocabulary into his utterances, ensuring that the information conveyed to the viewers was unaltered and faithful to the original depiction of Sudanese women's dress.

b. Cultural Factor

Cultural factors indicate the identity, ethnicity, origin, or background of the speaker.

i.e. "السلام عليكم ورحمة الله وبركاته ، كل عام و انتم بخير" Selamat Hari Raya Idul Adha, mohon maaf lahir dan bathin".

The upper data is an utterance by the speaker, Omer Kanan. The vlog was vlog on Eid al-Adha Day in 1442 H. There is an intra-sentential code-mixing type in the utterance above due to the code-mixing contained in the utterance above being a code mix within the sentence boundary. In the beginning, the speaker opens the vlog with the Arabic greeting, Assalāmu'alaykum warahmatullah wabarakātuh, which means " semoga keselamatan dan rahmat Allah serta keberkahan-Nya terlimpah untukmu sekalian". Afterwards, the speaker also recited a prayer that Muslims always say on Eid, namely "kullu 'āmin wa antum bikhoir", which means " semoga setiap tahunnya selalu dalam kebaikan". Then, the speaker continued his utterance by changing the language used, from Arabic to Indonesian by saying "Selamat Hari Raya Idul Adha, Mohon Maaf lahir dan batin". Based on this explanation, it is obvious that the factor causing the code-mixing in the sentence above is a cultural factor. This is due to the fact that the greetings and prayers Assalāmu'alaykum warahmatullah wabarakātuh, kullu 'āmin wa



antum bikhoir uttered by the speaker indicate the speaker's identity and ethnicity as a Muslim.

c. Individual Factor

Individual factors refer to factors that emerge from within oneself. Normally there are two reasons that affect a bilingual speaker to code mix. Those are the limited vocabulary in a language they understand so the speaker has difficulty in finding the right vocabulary or showing their language skills to gain judgment as an educated person from their interlocutors.

i.e. “Perempuan wajib menggunakan sepatu, tidak boleh menggunakan sandal dengan جورب hahaha... saya lupa namanya dalam bahasa Indonesia”.

The preceding data is an utterance of Omer Kanan, the speaker. There is an Intra lexical code mixing in the utterance, as the code mix contained in the utterance above is a code mix within the word boundary. The speaker includes the word "jaurab" in his sentence. The word "jaurab" is an insertion of an Arabic word whose meaning is "kaus kaki" (socks). The reason why the speaker mixes the code in the above expression is individual factors Due to the above utterance the speaker said " tidak boleh menggunakan sandal dengan jaurab hahaha... saya lupa namanya dalam bahasa Indonesia". Furthermore, the speaker said that he forgot the word "jaurab" in Indonesian and that this is an individual factor due to the limited vocabulary in one of the languages that the speaker understands as a bilingual.

No.	Utterance	Factors of Code-mixing	Typological Form
1	“Cewe di Sudan pakaiannya sama dengan pakaian di negara Arab yang lain, ada bagian yang pakai نقاب, ada yang pakai ee..عباءة_saja dengan حجاب, ada yang pakai rok dengan kemeja dengan حجاب, dan ada juga yang tidak pakai حجاب”	Social Factor	BI to BA
2	“السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ، كُلَّ عَامٍ وَأَنْتُمْ بخير Selamat Hari Raya Idul Adha, mohon maaf lahir dan bathin”.	Cultural Factor	BI to BA
3	“Perempuan wajib menggunakan sepatu, tidak boleh menggunakan sandal dengan جورب hahaha... saya lupa namanya dalam bahasa Indonesia”.	Individual Factor	BI to BA

Table 4. Factors of Code-mixing

### ***Function of Code Switching***

Communication among people certainly carries a certain purpose in it, as well as when someone decides to carry out the process of code-switching in their speech acts. The six main functions of code-switching according to Gumperz are:

a. Quotation

The quotation function occurs when a speaker quotes another person's utterance.

b. Addressee Specification

This function occurs when code-switching is used by a bilingual speaker to draw the attention of the interlocutor with the intention of inviting the interlocutor to participate in the conversational exchange.

c. Interjection

This function marks an expression of surprise to get the attention of the interlocutor.

d. Reiteration

Reiteration, also known as "repetition", is a transitional function used to repeat a message from one language to another, either literally or in a slightly modified form.

e. Message Qualification

The transitional function serves to qualify a message and occurs when a speaker introduces a topic in one language and then the topic is commented on or explained in another language.

f. Personalization

This function is used when an expression describes a personal opinion or knowledge.<sup>16</sup>

No.	Utterance	Functions of Code-switching	Typological Form
1	“Ada mitos di Sudan tentang gigi, gigi kalau sudah tercabut dibuang ke arah matahari, terus ada kata-katanya, kata-katanya itu يا عين الشمس اديتك سنّ الحمار آديني سنّ الغزال yang artinya wahai matahari saya berikan gigi keleдаiku ini, dan gantikan dengan gigi rusa”.	Quotation	BI to BA
2	“Tidak usah saya kasih tahu kalian dia orang mana, tapi kita langsung tanya	Addressee	BI to BA

<sup>16</sup> Alaa Alhourani, “Code Switching as a Communicative Strategy for the Bilingual Saudi Speakers at Jouf University.,” *Online Submission*, 2018.

	عرفنا عن نفسك! .”	Spesification	
3	"Aduh" ما عند فلوص صغير ... “Oh lengkap dari interior 1 tahun, إذ هو ”الصناعة كاملة يعني كلها جازى إتصنع في السنة” “Siapa yang adopsi idenya ? yaitu الدولة الكوشية او الدولة النوبية او الفراعنة السود tiga nama untuk satu kerajaan yang dulu berada di Sudan” “عجيب.. sangat enak”.	Interjection Reiteration Message Qualification Personalization	BI to BA BI to BA BI to BA BA to BI
4	“Ada mitos di Sudan tentang gigi, gigi kalau sudah tercabut dibuang ke arah matahari, terus ada kata-katanya, kata- katanya itu يا عين الشمس اديتك سنّ الحمار الذي الغزال yang artinya wahai matahari saya berikan gigi keleдаiku ini, dan gantikan dengan gigi rusa”.	Quotation	BI to BA
5	“Tidak usah saya kasih tahu kalian dia orang mana, tapi kita langsung tanya dia. ”مجاهد ، عرفنا عن نفسك ! .”	Addressee Spesification	BI to BA
6	"Aduh" ما عند فلوص صغير ... “Oh lengkap dari interior 1 tahun, إذ هو ”الصناعة كاملة يعني كلها جازى إتصنع في السنة” “Siapa yang adopsi idenya ? yaitu الدولة الكوشية او الدولة النوبية او الفراعنة السود tiga nama untuk satu kerajaan yang dulu berada di Sudan” “عجيب.. sangat enak”.	Interjection Reiteration Message Qualification Personalization	BI to BA BI to BA BI to BA BA to BI

Table 5. Functions of Code-switching

### *Functions of Code-Mixing*

#### a. Talking about a particular topic

Frequently, bilingual speakers prefer to discuss certain topics using a particular language that is considered more comfortable in expressing and pouring their emotions into that language.

#### b. Quoting somebody else

This function occurs when a speaker quotes a saying, quote, or expression belonging to famous people who use another language than the speaker's language.

c. Being empathic about something (Express Solidarity)

This function serves as an expression to express solidarity.

d. Interjection

This function has certain characteristics within it, by using interjections to show an expression of surprise or to attract the attention of the speaker's interlocutor.

e. Repetition use for clarification

This function is frequently used by bilingual speakers in clarifying their expressions by repeating it using another language. This aims to clarify the meaning of the expression to the interlocutor and emphasize the intended message or intention.

f. Intention of Clarifying the Speech Content for Interlocutor

This function occurs when a bilingual speaker modifies the content of the interlocutor's speech with another language to make the conversation understandable and comprehensible to the other interlocutor.

g. Expressing group identity

This function is employed by speakers to show their group identity such as their education level or social level.

No.	Utterance	Functions of Code-mixing	Typological Form
1	“Cewe di Sudan pakaiannya sama dengan pakaian di negara Arab yang lain, ada bagian yang pakai <b>نقاب</b> , ada yang pakai ee.. <b>عباعة</b> _saja dengan <b>حجاب</b> , ada yang pakai rok dengan kemeja dengan <b>حجاب</b> , dan ada juga yang tidak pakai <b>حجاب</b> ”	Talking about a particular topic	BI to BA
2	“Kalau di Sudan tingkatnya mulai dari TK, SD, dan SMA. Disini bedanya, di Sudan SD itu <b>المدرسة الأساسية</b> kalau dibandingkan Indonesia, gabung SD dan SMP dalam satu sekolah”.	Repetition use for clarification	BI to BA
3	“ <b>أحي</b> Omar, apakah sudah menikah ? kalau belum rencana menikah kapan?”.	Expressing group identity	BA to BI

**Table 6.** Functions of Code-mixing

***Factors found causing speakers to code-switch and code-mix in vlogs***

According to the results of the data analysis that has been done above, there are several other factor findings that distinguish this research from previous studies. Those factors also cause the speaker to perform code-switching or code-mixing in his/her speech. Those factors are:

a. The speaker's habitual and polite patterns in communication

This factor refers to the speaker's habit of being bilingual, thus in his daily speaking practice, he often performs code-switching and code-mixing acts such as: "al-poster, al-diblūmātik, anā, akhī, shukran, ajīb and greetings". The results show the speaker's pattern of politeness and habit of communicating by mixing or switching between Arabic and Indonesian. Moreover, it is common for someone who can use two languages to mix or switch between one language and another.

b. Expanding the Audience Network

This factor is one of the biggest factors motivating the speaker to do the act of code switching and code mixing. Because the speaker has 11.4 thousand subscriber on his YouTube channel, he tries to present videos that more viewers can like and also understand. The willingness to increase the number of viewers demands the speaker to switch the code from Arabic to Indonesian and vice versa in order to explain to all viewers what is being discussed. As interacting activities will run well if both (between the speaker and the viewer) can understand each other's meaning or message.<sup>17</sup> Also, not all viewers are from the same community, but most are from Indonesian and Sudanese communities.

c. Speaker's Religiosity Factor

This factor is an emerging factor from within the speaker himself. This factor also distinguishes this research from previous studies. From the data analysis results, it is evident that the speaker or Omer Kanan is a religious person, as indicated by the use of many sentences referring to the speaker's identity as someone who prioritizes religious matters. For example, the speaker always consistently opens and closes his videos with Arabic greetings "Assalāmu'alaykum, Ahlan wa sahlān bikum fī video jadīd". In addition, there are also sentences of Insyā' Allah, and some prayer sentences conveyed to

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<sup>17</sup> Fani Fazrul Hikam, Fickyh Verdhyawan Santoso, dan Mahdi Mahdi, "ANALISIS FENOMENA CAMPUR KODE DAN ALIH KODE PADA MEDIA SOSIAL TWITTER," *Prosiding Seminar Nasional Sasindo*, 2021, <https://doi.org/10.32493/sns.v2i1.16702>.

viewers such as "Asta'udiukumullah", kullu 'āmin wa antum bikhoir. Moreover, many of the speaker's vlogs also discuss religious education, for example in the sentence " Selain menghafal Al-Qur'an, diajar juga tafsīr-tafsīr Al-Qur'an, dan Asbab An-Nuzūl.". as well as in the sentence " Di pelajaran Fiqh wa Aqīdah kita belajar banyak, mulai dari shalat, arkān al-islām, arkān al-iyman, pokoknya dari kelas 1 kita sudah belajar itu semua". Based on the findings of these data, it shows that the speaker is educated with religion, making him a religious person. The religiosity side of the speaker also plays a role in how many speakers insert Arabic particles into their Indonesian expressions.

## CONCLUSION

Based on the results of data analysis, it is concluded that of the 18 Omer Kanan vlogs there are three types of code switching that appear in the vlogs, namely, inter sentential switching, intra sentential switching, and emblematic switching types. For code mixing, which is found in the vlogs, there are three types as follows; intra sentential code mixing, intra lexical code mixing, and types involving changing pronunciation. Out of the 18 vlogs, researchers also found two main typologies, namely code-switching and code-mixing from Arabic to Indonesian, or vice versa. The factors of code-switching and code-mixing in Omer Kanan's vlogs are the speaker's habitual pattern and politeness in communication, the factor of expanding the audience network, and the speaker's religiosity factor. The functions of code switching found in vlogs are: quotation, addressee specification, interjection, reiteration, message qualification, and personalisation. While the code-mix data shows the existence of functions such as: talking about a particular topic, repetition use for clarification, and expressing group identity, while for other functions such as quoting someone else, expressing solidarity, interjection, and the intention of clarifying the speech content for the interlocutor are not found

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