CHAPTER 1

INTRODUCTION

This chapter, researcher will present the background of study, research focus, research objectives, definition of key terms, research significance, previous study, as well as a review of related literature.

A. Background of study

The majority of people speak two languages: regional languages and foreign languages. In Indonesia, the situation of children`s language skills varies. A child can be referred to as a monolingual (knowing one language); bilingual (knowing two languages); or a polygot (speaking more than two languages) Those who master more than two languages, known as "multingualism".[1] The phenomenon of multingualism is intricate, dynamic, and constantly fascinating. When necessary, bilingualism, the use of two languages, is separated from multingualism, which refers to the use of three or more languages. Three definitions of multingualism exist: "multingualism is the use of three or more languages," "multingualism is the ability to speak several languages," and "multingualism is the presence of a number of languages in one country, community, or city".[2] Having more than two languages is important to have good communication skills because the main communication tool around the world is language. Language is one of the wealth of an independent country. That way the Indonesian people, especially students of the English language department can find out the phenomena that occur in the world of languages. Therefore they can get to know the language better.

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[1] Yudistiranda, Rezali, Yetty Morelent, and Temmy Thamrin, "Penguasaan bahasa pada masyarakat di Indonesia terdapat dua bahasa yaitu bahasa daerah dan bahasa Indonesia. Adapula yang dapat menguasai lebih dari dua bahasa atau lebih dikenal multingualisme.Contohnya pada acara Ini Baru Empat Mata di Trans7 dan ac," *Jurnal Fakultas Keguruan dan Ilmu Pendidikan* 1, no. 5 (Mei, 2020):31

[2] Larissa Aronim, "Multingualism In Society And Education," *Oranim Academic College of Education* (22 November 2018), 3.

Language is seen to have an important role in the process of human interaction with each other. Language is to used to communicate among people inside it to get a certain goal, such as when someone ask others to do something and to keep politeness. People need to master more than one language to communicate and to interact with others.[3] Major communication tool does not mean that only humans have communication, but animals or other creatures also have communication devices.[4] Language is have vital role and at the root in human life. Thus language becomes a symbol where words can be associated with object, idea, and action by convention to differentiate between humans and other creatures. So by using language, humans and other creatures can interact and communicate properly. Which ultimately results in a peaceful social relationship.

One of the characters that is distinctive and humane to distinguish between humans and other creatures is language. Language is the primary component of culture and a component of language as a system of communication. Language and culture in general are intertwined. Langauge is the primary factor that will decide how human civilization is formed, hence human culture cannot exist without it.[5]

There are several ways in which language affects culture, including as a tool for cultural development, a road for cultural development, and a tool for cultural inventory. As a result of the reciprocal causal relationship between language and culture, language cannot be separated from human culture. Human civilization gaverise to language, and many human cultures were also impacted by it. More importantly, language is an element that enables the formation of culture, without which human culture would not

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[3] Diana Kartini, "Code Mixing Used by Sheryl Sheinafia's Followers Case Study of Anak JakSel Language Trend" (Diss, UIN Sulthan Thaha Saifuddin, Jambi, 2019), 1.
[4] M.Hum.Jufrizal, "*Language and Linguistics*," Repository, diakses dari http://repository.ut.ac.id/4878/introduction and linguistics.html, pada tanggal 19 april 2022 pukul 10.10 WIB.
[5] Rina Deviyanti, "Bahasa Sebagai Cermin Kebudayaan," *Jurnal Tarbiyah* 24, no. 2 (July-Desember, 2017): 226.

be possible. So language is a mirror of the culture in a society.[6] In Sociolinguistic studies, code mixing is referred to Liu (2008) reference that occurs when a speaker incorporates different linguistic elements into words, phrases, and clauses. Code mixing, for instance, happens when speakers speak in two languages. Simultaneously and alternate between them while speaking. People can speak with one another in a variety of languages on social media as long as they switch between languages.[7]

Language is a way for humans to convey the feelings of desire and emotions so that all humans have their own language and that of their mother tongue is used in everyday life. Mother tongue is the language of communication in the environment.[8] In language it makes it easier for humans to interact with one another so that the ultimate goal of the human being can be conveyed by speaking.

The world has millions of languages spoken by every tribe and nation. According to UNESCO there are 6,700 languages that the world's population has spoken, and that language has a common set of factors that eventually give birth to a new vocabulary from every country in the world.[9] More than half are now in a suicidal situation. Meanwhile, according to the ethnologist page, there are at present 7,099 languages being spoken as everyday languages.[10] The thousands of languages in the world spoken by the United Nations, six international languages have become the official language in the United Nations, English, French, Spanish, Chinese, Arabic and Russian, all six are made official by the UN because of the large number of users, The

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[6] Ibid

[7] Tiara Nur Fitria, "An Analysis of Code Mixing Used by A Singaporean Singer in Instagram`s Caption", *Journal of English Language Literature and Teaching* 4, no. 2 (October, 2020): 108.

[8] Ginanjar Widodo, "Penggunaan Bahasa Ibu Sebagai Alat Komunikasi Pengantar Bahasa Indonesia di Sekolah Dasar," *Jurnal Ilmiah Edukasia (JIE)* 1, no. 1 (January, 2021): 23, http://journal.upgris.ac.id/index.php/JIE.

[9] Unesco, "Language Vitality and Endangerment," *European Heart Journal* 4, no. Suppl. A (1983): 181–87, https://doi.org/10.1093/eurheartj/4.suppl_a.181.

[10] Serdar Yurtsever, "From League of Nations to The United Nations: What is Next," *Journal of International Social Research* 12, no 62 (2019)

historical factor of the great difficulty or ease with which the language is spoken is thus eventually selected into the UN's official language.

Indonesia is the only country in the world to surpass Papua Nugini in terms of language diversity, with over 718 distinct languages spoken throughout the entire country. All 718 of the languages spoken in Indonesia are either Austronesian or non-Austronesian.[11] Consequently, it qualifies as the world`s top regional nation. However this is consistent with the path taken by a person in 1928 who was fluent in Indonesian for the first time, was born into civilization, and had already contributed to the growth of linguistics and its results in Indonesian.[12]

As it grows, there are the interplay of some of the world`s major language in adding to vocabulary, one of which English, considered to be a major change in social life and language, resulting in a fusion of languages between Indonesian and English. Where it enters the phase of the linguistic phenomenon called the code mixing.[13] Code mixing is usually followed by code switching. Since these two occurrences are frequent in the neighborhood, it can be challenging to tell them apart. People communicate in a variety of ways because of the enabling circumstances. There are generally two ways for people to communication.[14] Code mixing is one of the key kinds of choice that is more subtle than code switching in the mixing code of one language cutting sentence. This code language form is unique in that it uses Indonesian as the main language and mixing with English as a second language and thus gives birth to a mixing language.

[11] James T Collins, "Keragaman Bahasa Dan Kesepakatan Masyarakat: Pluralitas Dan Komunikasi," *Keragaman Bahasa Dan Kesepakatan Masyarakat: Pluralitas Dan Komunikasi* 1, no. 2 (2014): 149–80.
[12] https://m.liputan6.com/regional/read/4180974/terpeta-718-bahasa-di-indonesia-jangan-sampai-punah
[13] Yessy Marzona, "The Use of Code Mixing Between Indonesian and English in Indonesian Advertisement of Gadis," *Jurnal Ilmiah Langue and Parole* no 1 (2017)
[14] Diana Kartini, "Code Mixing Used by Sheryl Sheinafia`s Followers (Case Study of Anak Jaksel Language Trend," (*Diss. UIN Sulthan Thaha Saifuddin Jambi* 01 (2019).

Language has an absorption of several of the world's great languages in which they influence one another in adding to the vocabulary of one of the English, it is considered a major change in social and linguistic life that results in a fusion of languages between Indonesian and the so-called coded languages. This coded language form is unique in that it uses Indonesian as the main language and is mixed with English as the second language giving birth to mixed languages.[15]

From the foregoing to be known in this study, the aspect used is the discussion of the linguistic aspect. This discussion provides the basis for sociolinguistics theory.

There is a phenomenon in the language. The phenomenon is code mixing. Code mixing is one of the major kinds of language choice which is subtler than code switching. In Yuliana, Nababan claims that code mixing refers to language changes made during conversation while maintaining the same expression or using tge same amount of spoken of written text.[16] According to Jendra in Sumarsih, code mixing is the blending of two or more languages in a single phrase using various combination.[17] According Kridalaksana, code mixing is the use of the language units from one language to another language to expand language styles.[18] Saddhono explains code mixing is the use two or more language by inserting one language element into another. In this case, speakers insert the elements of another language when speaking a particular language.[19]

The factors underlaying the code mixing can by three distinguished. Firstly is role identification (wanting to explain something/purpose); secondly is identify

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[15] Yessy Marzona, "The Use Of Code Mixing Between Indonesian And English In Indonesian Advertisement Of Gadis," *Jurnal Ilmiah Langue and Parole* 1, no. 1 (2017): 238–48, https://doi.org/10.36057/jilp.v1i1.25.

[16] Nana Yuliana, Amelia Rosa, and Luziana Pininto Sarwendah, *Loc. Cit.*

[17] Sumarsih, Masitowani Siregar, Syamsul Bahri and Dedi Sanjaya, *Loc. Cit*

[18] Susmita, Nelvia. "Alih Kode dan Campur Kode Dalam Pembelajaran Bahasa Indonesia di SMP Negeri 12 Kerinci." *Jurnal Penelitian Universitas Jambi: Seri Homaniora* 17.2 (2015).

[19] Rulyandi, M Rohmandi at All. "Alih Kode Dan Campur Kode dalam Pembelajaran Bahasa Indonesia di SMA." *Paedagogia* 17.1 (2014)

diversity (because of the situation/determined by the language in which a speaker performs a code mixing that will place him in the hierarchy of his social status); the thirdly is the desire to explain and interpret (wanting to have a conversational and verbal intimacy with others and the attitudes and relationships of others toward them).[20]

Based on the above opinions it is argued that a code mixing is a state of one or more using a language or another without something requiring the blending of the language and being done in a relaxed manner.

The phenomenon that occured in South Jakarta is not only about language, but there are other phenomena, one of which is about geography, economics, as well as the geography style of the South Jakarta children. The city of Jakarta as the administrative center government, economics, finance, and business.[21] Therefore, it is said that Jakarta is an elite city with a big , tall building with a surrounded community that effects the life style of Jakarta`s foster-oriented children.

Jakarta selatan is the source of the abbreviation *"JakSel"* which stands for that area. Teenage children of *JakSel* had their own way of life and a social phenomenon that was well-liked by rural *JakSel* youngstres.The *JakSel* area mostly depicts the customs of children in South Jakarta who blend Indonesian and English in their communications, which may be read as a pediatric mixing code. The phenomenon that became so well-known in South Jakarta was brought on by this.[22]

South Jakarta administrative city is one of the administrative areas under the provincial of DKI Jakarta. South Jakarta is located at 106.22`42" East Longitude (BT) and with 106.58`18" BT, and 5.19`12" Lat South (LS). Administrative city area south Jakarta reaches 141.37km2 or reaches 21.29% of the total area of the province DKI

[20] Margana, "Alih Kode Dalam Pengajaran Bahasa Inggris Di SMA di Daerah Istimewa Yogyakarta" *Universitas Gadjah Mada*. (2012)
[21] Barian Karapeboka, "Analisa Simpang Jakarta", 101
[22] Dian Setyo Nugroho, "Fenomena Bahasa Anak Jakarta Selatan di Twitter," *E-Journal.unmas.ac.id* (2021)

Jakarta. The south Jakarta administration city has a north border with west Jakarta and Central Jakarta. The East bordered East Jakarta. Bounded to the south by the city of Depok, and to the west by Tanggerang (Ciputat and Ciledug). The city government at 2021 of south Jakarta is divided into 10, there are Jagakarsa, Pasar Minggu, Cilandak, Pesanggrahan, Kebayoran Lama, Kebayoran Baru, Mampang Prapatan, Pancoran, Tebet, dan Setiabudi. Total population of South Jakarta administration in 2021 is 2,379683 soul by comparison 1,191,213 female and 1,888,470 men.[23]

JakSel child has started to gain popularity since 2018. In addition to the locals and kids of south Jakarta, specifically the Z and the ABG *JakSel* gens, the name *"JakSel"* also refers to the proud language. Some JakSel expressions often used among which is, literally, basically, you know, whereas, actually, whatever, deep talk, etc.[24] The National Geographic Indonesia website explain the language style of JakSel is sometimes referred to as a *"gado-gado langauge".* However, this style of langauge has become a mecca for young people in Indonesia, since the *JakSel* children`s style has spread to many parts of Indonesia. Not only is this about figures of speeach, but even the *JakSel* way of life also has characteristics from style to style of dress, to the way they hang out. Thus the life of *JakSel* children is largely copied by young people living outside *JakSel*. Thus, the *JakSel* style is not only for *JakSel* children but also for people outside *JakSel*. The *JakSel* style is no longer geographical, according to Komika Oza Rangkuti`s youtobe videos podcast;rather, the *JakSel* is bounce off. Therefore, it is already conceivable to have a child outside of *JakSel* living in *JakSel* if you have been known to adhere to and participate in *JakSel`s* values. That`s the bounce off *JakSel*.[25]

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[23] Statistik Jakarta.go.id. september 1, 2022
[24] Intan Aulia Husnunnisa, (March 2022): 7, https://www.english-academy.id/blog/istilah-istilah-gaul-bahasa-jaksel-untuk-menambah-kosakata-bahasa-inggris
[25] https://pekanbaru.tribunnews.com/2022/04/02/kenapa-anak-jaksel-disebut-gaul-dan-jadi-kiblat-bahasa-gaul-anak-muda-jaman-sekarang-ancamankah

From the coil of explanation we can conclude that the life style of the *JakSel* children is used not only by the *JakSel* youth`s themselves, but by the outside as *JakSel* children if they do the same thing as the *JakSel* children.

After learning the terms *JakSel* as discussed above that is another phenomenon geography, discussing the geographical phenomenon we can know that in the South Jakarta area there is a magnificent building known as SCBD (Sudirman Central Business District). This place is building in which there is a mall which is identical as an elite area filled with good branded and skyscrapers, not only that SCBD is a business area consisting of condominiums, office buildings, hotels and entertainment, thus the SCBD is said to resemble American buildings, and the majority of only wealthy individuals` areas enter it. In the meantime, the population of the whole world bank has been living in a total panic. Sudirman kay 52-53 no. Kav 52-53, RTS/RW.3, Senayan, Kec. Kby. New city, South Jakarta, special area of capital Jakarta. The total area of the SCBD covers about 150 acres / 45 ha.[26]

The phenomenon in South Jakarta is that the majority of their economies are hitting the higheconomic level so that it is possible for the Jaksel region to include the elite. In the first half of 2008, the company`s net profit in the first half of 2008 fell to rp773.1 trillion from rp 67.9 trillion in the same period last year.[27]

Not only knowing the geographical phenomena and economic phenomena in the South Jakarta area, but there is also a lifestyle phenomenon for South Jakarta children. Discussion about lifestyle, everyone especially residents of South Jakarta, has their own circle. Knowing the lifestyle, there is the word introvert/ekstrovert, where this word concerns a person`s personality. Introverts in South Jakarta, are defined as people

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[26]   https://utaratimes.pikiran-rakyat.com/sosial-politik/pr-1194985408/apa-itu-fenomena-scbd-singkatan-apa-berikut-penjelasan-fenomena-scbd-yang-disinggung-anies-baswedan#sidr
[27]   https://databoks.katadata.co.id/datapublish/2021/10/18/perekonomian-jakarta-pusat-tertinggi-di-dki-jakarta-pada-2020

who are quiet and dislike to hangout in crowded places. While extroverts are the opposite, they talk more and easily blend in with their environment.[28] Furthermore, the majority of South Jakarta children`s hangout places area in cafes and cinemas and once out they can spend more than 100,000 so that their lifestyle makes the 2019 UMP seems meaningless.

There are several opinions from linguists on the definition of absorption. According to Ruskhan, he says that the effect of another language on a particular language is reflected in the vocabulary that it picks up and that it is a universal feature of language. He has a bedrock belief that only existing languages in the world are subject to the influence of other languages or dialects.[29]

There are several similar studies using the same code mixing to do so on behalf of the Indonesia Community. Davitasya has conducted the study about "Code-Mixing in Language Style of South Jakarta Community Indonesia".[30] Her research showed that the goal of this article is to look into the emergence of code mixing in the south Jakarta community while members of this community were interacting online via WhatsApp and Twitter.

Another researcher also doing research on the code mixing to which one is based on a post. Kartini has conducted the study about " Code-Mixing Used by Sheryl Sheinafia`s Followers (Case Study of *Anak Jaksel* Language Trend).[31] Her research showed that the study described the unique English-style phenomenon for *jaksel* child in posting his status on social media on Twitter in which the *Jaksel* child use code

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[28] https://www.rukita.co/stories/50-istilah-anak-jaksel/

[29] Didik Solikhin in Ruskhan, "Perubahan Bentuk dan Makna Kata Serapan Bahasa Inggris Ke Dalam Bahasa Indonesia Pada Kolom "Modifikasi" Majalah Oto Plus Edisi Mei 2011". *Diss. Universitas Muhammadiyah Purwokerto*, 2013

[30] Rafelia Elsa Davitasya, "Code-Mixing In Language Style Of South Jakarta Community Indonesia" (Premise: Journal of English Education and Applied Linguistics 8 no. 2, 2019): 193-213

[31] Diana Kartini, "Code Mixing Used By Sheryl Sheinafia`s Followers (Case Study Of Anak Jaksel Language Trend)"(Diss. UIN Sulthan Thaha Saifuddin Jambi, 2019).

mixing that were already flourishing at the time and affecting other Twitter users living outside south Jakarta.

The next researcher is Rahmandini has conducted the study about "Code Switching and Code Mixing Phenomenon as Found in South Jakarta Youth`s Utterances on The Video *Duka Anak Jaksel yang* Which is Literally True by Pijaru".[32] Her research showed that the code switching and code mixing as seen in south Jakarta youth`s comments on the fantastic video *duka anak jaksel* yang which is literally by Fathia Rahmandini. In south jakarta, a phenomena occured that was utilised by the youth. There are two of them. There are issues that need to be investigated.

Another researcher is Nabila and Indiyani entitled "An Analysis of Indonesia-English Code Mixing Used in Social Media(Twitter)".[33] The goal of this study is to determine the form and function of Indonesian-English code mixing in twitter.

Rusydah which has conducted "*Bahasa Anak Jaksel*: a sociolinguistics phenomena".[34] She showed about phenomenon includes both Indonesian language and Englis language, the appearance becomes a yammer. This phenomena is unique in that it not only combines language, but also includes several regularly use English word.

From the phenomenon above, the researcher is interested in the type of code mixing used in the podcast *kesel aje* and what dominate of code mixing is used in the podcast *kesel aje*. There are 759 videos that are broadcasted by the Podcast kesel aje, but this research focus only on 5 videos because this video is more focused on code mixing and the sentences is describes are easier to understand than any other video.

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[32] Fathia Rahmandini, "Code Switching and Code Mixing Phenomenon as Found in South Jakarta Youth`s Utterances on The Video Duka Anak Jaksel yang Which is Literally True By Pijaru" (Diss. Universitas Darma Persada, 2020).

[33] Cindy Nabila and Andi Idayani, "An Analysis of Indonesian-Eglish Code Mixing Used in Social Media (TWITTER)," *J-SHMIC : Journal of English for Academic* 9, no. 1 (2022): 1–12, https://doi.org/10.25299/jshmic.2022.vol9(1).9036.

[34] Dzakiyyah Rusydah, "Bahasa Anak JakSel: A Sociolinguistics Phenomena," *Litera Kultura* 8, no. 1 (2018): 1–9.

This research appeals to researchers, since it has novelty pared with earlier studies. That is, a study in a podcast. For example, in the shorts podcast *kesel aje* " a *jaksel* lovercall : "*kamu dimana sih, gak peka banget, ga ada kabar! Kirim PAP*" (post a picture), VN (voice note), sharelife *kek, kan gue gak minta* Vcs (video call sex) *sekarang, gak minta* sleepecall *sekarang juga*." And other example " Jaksel on the road : Sorry *yah kamu yang nyetir, bukannya aku busy ataupun males yah, media tuh suka problematic, lagian aku gak bisa ke disturb*". So that conducting research entitled "Analysis of Code Mixing within *JakSel* Youth's on the"*Podcast Kesel Aje*". The researcher will investigate the types and the most dominated of code mixing that made by *jaksel* youth's on the Podcast *kesel aje*. So it is important to be known by large audiences to a new outlook on the linguistic world discussed in academic circles.

B. Research Focus

In the focus of research, it is necessary to have a problem as follows: basis for continuing research, and this problem will be used as the basis for proving,so that the formulation will focus on the issues to be studied in accordance with what Lexy J.Moleong said, "The starting point Any kind of research is nothing but based on problems, without problems the research could not be carried out.[35] According to S.Margono,the problem is the gap between expectations for something that should exist (das sollen) with the reality that exists (das signal). Based on the background stated above, The declaration of research emphasis is formulated as follows, based on the research context

1.   What are the types of code mixing used by *Jaksel* youth's on the Podcast *Kesel Aje*?

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[35] J Moleong lexy, "Qualitative Research Methods" (Teenager Rosda karya, Bandung, 2011).

2. What is the most dominant code mixing appearing in the *Jaksel* Youth`s on the Podcast *Kesel Aje*?

C. Research Objective

As a basis that leads to the process of an activity,then there needs to be a goal to be achieved that will not be clear,so the process itself has no guidelines for proceeding. According to Suharsimi,the research objective is the formulation of a sentence that shows that there is something that is obtained after the research is completed. The main purpose of a research is to solve problems as previously from trying to solve the problem.The objectives of this research are:

1. To find out the types of code mixing used by Jaksel youth's on the Podcast *Kesel Aje*

2. To describe the most dominant code mixing appearing in the Jaksel Youth`s on the Podcast *Kesel Aje*

D. Significance of Study

The significance of study describes the usefulness or urgency of research, both scientific (theoretical) and social (practical) uses. The Significance section of the study is a written statement explaining why this research is needed, and how it impacts the field of research to advance academic knowledge.

So the meaning of research is an explanation that explains the benefits of research, especially the benefits for education, students, teachers and researchers themselves. and the author hopes that this research can contribute to teaching and learning English. Researchers determine the significance of the study which consists of the following aspects:

At this research it is hoped to bring benefits of both theoretical and practical benefits. As for the benefit of this research which is:

1. Theoretically

The theoretical benefit, this research is expected to be reference material and derivative of sociolinguistics theory as well as an expanding knowledge of linguistics, and basis for all of IAIN Madura faculty especially about Indonesia-English Codes Mixing.

2. Practically

From a practical benefit, this study is expected to be a source of knowledge and information for some especially:

    a. For writers

    This research serves as both insight and knowledge about Code Mixing Within *JakSel* Youth's on The Youtube From Podcast *"Kesel Aje"*.

    b. For the community

    The study is helpful to communities on the linguistic diversity and new linguistic styles of *JakSel* as a phenomenon to be derived on a positive side.

    c. For those concerned

    The results of this study are expected to provide information for young people on ambient code mixed languages that could further be studied and considered to have a positive impact on younger generations.

E. Definition of Key Terms

Definition of Key terms in a research are very important to avoid misunderstanding or unclear meaning. To prevent that in clarifying the key terms, the researcher would like to provide an explanation of these terms, as follows:

1. Code mixing

   Code mixing is what a person does in use a sentence where in the sentence, the speakers blends two different languages such as Indonesian-English.

2. *Jakarta Selatan* / South Jakarta

   South Jakarta is the name of a city administration in the southern part of the capital Jakarta special area. His government center was very high economic levels. So that the child style of south Jakarta is more slang. *Jaksel* is one of the five administrative in DKI Jakarta.

3. *Jaksel* Youths / *Anak Jaksel*

   The term "*Jaksel* youths language" is familiar to us. It is often defined as a fashion style between English and Indonesian that is widely used urban youngers-one of the stereotypes is thoes who live in the south jakarta (*Jaksel*). For some, this *Jaksel* youth`s style of speech represents higher levels of education and social class. This may be true, but this phenomenon can actually be considered more deeplay from a historical perspective, a layout, and a language.

   Jakarta`s youth`s life in jakarta especially south Jakarta. As researchers have mentioned earlier, *jaksel* children`s language was once a trending topic or a warm topic in Indonesia, for people thought their language was unique and different from others, as qoated from the cultural epithetics of the university of Indonesia, dividends Rahmawati said: "Merging these two languages, then attracting attention because they were viewed as different from good and true Indonesian. That early appearance, the *jaksel* language, is popular among south Jakarta young people , which is why it is called *jaksel* adopted language.

4. Podcast *Kesel aje*

A youtube account owned by a young *JakSel* guy named Oza Rangkuti is very popular podcast in youth`s with 299k subscribers and 759 videos. Where the content consist of *JakSel* youth`s style of speech and the *JakSel* child`s life itself plus is adds to the English vocabulary.

F. Previous Study

The researcher offers five past studies linked to this research to support the analysis and evaluate the similarities and differences between this research and earlier studies.

The previous study, it was conducted by Jimmi and Davitasya entitled "Code-Mixing in Language Style of South Jakarta Community Indonesian".[36] The subjects used in this study are South Jakarta children`s communities that tend to actively use social media such as WhatsApp and Twitter.The researcher used a descriptive qualitative method, a designated coresearcher gathers and analyzes data in qualitative research, which involves the researcher in the research process on an equal footing with the participants and the data they offer. Therefore, this approach is a study for carrying out some study by gathering and examining data, as well as forcing the researchers to participants contributions to the research process and the information they provided. By identifying the sentences that involve code-mixing, the writer begins to investigate code-mixing by gathering conversations and expressions from social media sites like Twitter and WhatsApp. Afterward, the classification of into a more specialized category that code-mixing. The following is a description of each combining of codes. On the WhatsApp group, there are only a few discussions from some community and mode of

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[36] Rafelia Elsa Davitasya, "Code-Mixing In Language Style Of South Jakarta Community Indonesia" (Premise: Journal of English Education and Applied Linguistics 8 no. 2, 2019): 193-213

expression, ranging from haphazard users of code-mixing using Twitter as the sample for the analysis on their social media. The study explains a code mixing of the *jaksel* children's language that uses English vocabulary in its application in the young *jaksel* word. The research performed by Jimmi and Davistasya was more focused on the common and ordinary English application by a *JakSel* child combined with English. The research is carefully researched in 2019 which at that time *JakSel* language did have booming but the use of language and English terms as a code mixing is still simple and has not undergone much change. There are three types of code-mixing by use the South Jakarta community indonesian, the types is intra sentential frequency 25, involving change of pronunciation frequency 3, and intra lexical frequency 1. From these result we can deduce that the Intra-Sentential of code mixing is the most dominated type appeared in South Jakarta Community

Another study is study conducted by Kartini, entitled "Code Mixing Used By Sheryl Sheinafia`s Followers (Case Study of *JakSel* youth`s Language Trend)".[37] The subjects used in this study are Sheryl Sheinafia`s followers. The researcher used a descriptive qualitative method and the source the data in this research will be taken from the screenshot of tweets updated by Sheryl`s Twitter and comments column from Sheryl`s Twitter. This research, the writer uses observation, interview, and document to get the data from Twitter especially Twitter account by Sheryl and comments column. The study described the unique English-style phenomenon for *JakSel's* child in posting his status on social media on twitter in which the *jaksel* child uses mixing codes that were already flourishing at the time and affecting other twitter users living outside south Jakarta and the writer found 17 sentence that contain code mixing.

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[37] Diana Kartini, "Code Mixing Used by Sheryl Sheinafia's Followers (Case Study of Anak JakSel Language Trend."

The next previous study is conducted by Rahmandini, entitled "Code Switching and Code Mixing Phenomenon as Found in South Jakarta Youth`s Utterances on The Video *Duka Anak JakSel yang* Which is Literally True by Pijaru".[38] The subjects used in this study is from South Jakarta youth`s utterances in daily conversation. Given that it offers a descriptive qualitative approach of research. Beyond the describing a qualitative approach, the author also uses a qualitative approach. The technique used to collect the data was the documentary technique means reading, studying, and analyzing all the data. The study explain code switching and code mixing as seen in south Jakarta youth`s comments on the fantastic video *duka anak JakSel yang* which is literally by Rahmandini. In south Jakarta, a phenomena occured that was utilised by the youth. There are two of them. There are issues that need to be investigated. Its goal was to discover the many forms of code. Code mixing and code switching to investigate the social variables that influence and motivate the use of code switching and code mixing.

Another previous study is conducted by Nabila and Indiyani entitled "An Analysis of Indonesia-English Code Mixing Used in Social Media(Twitter)". A descriptive qualitative method was used to perform this study. The subjects used in this study are the tweets of influential people on twitter and the instruments this researcher used documentation. This research was done entirely online, with a particular emphasis on twitter. The influencer`s tweets were screenshotted by the researcher.The goal of this study is to determine the form and function of Indonesian-English code mixing in Twitter. This study, the researcher found that 4 purposes of influencer used code

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[38] Fathia Rahmandini, "Code Switching and Code Mixing Phenomenon as Found in South Jakarta Youth`s Utterances on The Video Duka Anak *JakSel* yang Which is Literally True By Pijaru," *Darma Persada University* (2020)

mixing. Firstly, need feeling motive. Secondly being more informative. Thirdly, making jokes. The last is insertion of word.[39]

Another previous study is conducted by Rusydah entitled "*Bahasa Anak Jaksel*: a sociolinguistics phenomena".[40] This research uses qualitative method in order to analyze the data and explaining the result in descriptive. The subjects used in this study are the origin or have live for a long time in Jakarta as the original language of *bahasa anak Ja*kSel. The data is taken by handing-out questionnaire (Google Form) through many online social media platforms, list the questions, and create the questionnaire through google form. The study explain about phenomenon includes both Indonesian language and English language, the appearance becomes a yammer. This phenomena is unique in that it not only combines language, but also includes several regularly used English word. The researcher explain that there are four key factors supporting the emergence of Bahasa *anak Jaksel*, which together account for this linguistic phenomenon. The first justification is because English in the language`s honor. Second, there is English speaking as a sign of social prestige and fashion. Third reason is untranslatable English word in *Bahasa Indonesia* because no equivalence words. The last is expanding the vocabulary of English because it is a foreign language that sould be improved via practice.

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[39] Cindy Nabila and Andi Idayani, "An Analysis of Indonesian-Eglish Code Mixing Used in Social Media (TWITTER)."
[40] Rusydah, "Bahasa Anak JakSel: A Sociolinguistics Phenomena."