

CHAPTER I

INTRODUCTION

1.1 Background of the Study

People may speak more than one language at school, at work, on television, and also on social media. They may speak Indonesian and English in the same conversation. Sometimes they switch between languages without thinking because both are already part of their daily lives. This way of speaking is known as code-mixing. Muysken (2000) explains that code-mixing occurs when speakers combine elements from two languages in a single utterance. Today, this way of speaking is common in many bilingual communities.

Code-mixing is becoming more common among Generation Z. Today's generation are familiar with English words since they are short and easy to understand. Young people hear these words in songs, movies, games, television series, and social media. After hearing them many times, they start using them in daily conversations. Some studies found that code-mixing have become a part of the communication style of Generation Z, especially in digital communication. One of the studies that was conducted by Tarihoran et al. (2022) found that social media has increased the use of Indonesian-English code-mixing among young people (Tarihoran et al., 2022)

It is easy to see code-mixing in daily life, people commonly use it in daily conversation. It is also easy to find in television series, podcasts, YouTube videos, and other online media. Many of these conversations sound natural because they are similar to the way young people talk every day. That is why many researchers use media as the data for their studies. Mutmainnah et al. (2022) found that insertion was the most common type of code-mixing in the *Layangan Putus* television series. Radhaswati and Nitiasih (2022) also found insertion, alternation, and congruent lexicalization in bilingual conversations on digital media. This shows that code-mixing can be found in many kinds of media.

Many studies have discussed code-mixing, but they have different focuses. Some studies only look at the types of code-mixing. Others explain why people mix languages. Pratama et al. (2023) found that English words are often used because they are shorter and easier to say. Nahak and Bram (2022) also found that code-mixing helps people feel closer when they talk. Fresya et al. (2024) found that many English words are already common in modern life, so people use them in daily conversations. Together, these studies show that people mix Indonesian and English for different reasons.

Many previous studies have discussed code-mixing. However, most of them only focus on one topic. Some studies only discuss the types of code-mixing, while others only explain why people mix languages. Most of them also use data from social media, podcasts, YouTube videos, or other television series. This means there is still something that can be studied.

In this study, the writer is discussing code-mixing in a way that is deeper; it will not only study the type but also the purpose of it. It also uses *Asmara Gen Z* as the research data. The series has many conversations that mix Indonesian and English, but only a few researchers have studied it. The characters use English for many reasons. They use it to express emotions, clarify their ideas, build close relationships, discuss modern life, persuade others, and make jokes. Because of this, *Asmara Gen Z* is a good choice for studying code-mixing.

Asmara Gen Z was chosen because it shows the daily lives of teenagers. The characters often mix Indonesian and English when they talk with their friends, family, and other people. Their conversations are similar to the way many young people speak today. In this study, the writer used 255 utterances with code-mixing from Episodes 75, 99, 103, 327, and 331. This study used Muysken (2000) theory to identify the types of code-mixing. It also used Hoffmann (1991) theory to explain the purposes of code-mixing, while Gumperz (1982) theory helped explain why the characters used code-mixing in each conversation.

This study helps explain how Indonesian and English are mixed in *Asmara Gen Z*. It also shows that the characters use English for different reasons, not only because they can speak English. The writer expects that this study give more information about code-mixing, especially in Indonesian television series. It may also help other researchers who want to study the same topic in the future.

1.2 Field of the Study

Sociolinguistics was the main field of this study because it studies how people use language in daily communication. This study focused on the mixing of Indonesian and English in *Asmara Gen Z*. This study used the theory of Muysken (2000) to identify the types of code-mixing. It also drew on the theories of Hoffmann (1991) and Gumperz (1982) to explain the purposes of code-mixing and the contexts of the conversations.

1.3 Scope of the Study

The Indonesian television show *Asmara Gen Z* will be the focus of the study. The writer collected data from 255 utterances in Episodes 75, 99, 103, 327, and 331, and the dialogues discussed are in Indonesian and English only. The study uses the theory of Muysken (2000) to analyze the types of code-mixing, the theory of Hoffman (1991) to explain the purposes of code-mixing, and the theory of Gumperz (1982) to explain the context of the conversations. This study does not discuss code-switching or other languages outside Indonesian-English mixing.

1.4 Research Questions

The research questions are:

1. What types of code-mixing are used in *Asmara Gen Z*?
2. What are the purposes of using code-mixing in *Asmara Gen Z*?

1.5 Objectives of the Study

The objectives of the study are:

1. To identify the types of code-mixing used in *Asmara Gen Z* by using Muysken (2000) theory.
2. To explain the purposes of using code-mixing in *Asmara Gen Z* by using Hoffmann (1991) theory, supported by Gumperz (1982) theory.

1.6 Significance of the Study

This study is expected to be useful for both learning and future research.

1. Theoretical Significance

This study explores code-mixing, especially in Sociolinguistics. It also helps readers understand the types and the purposes of code-mixing. The theories of Muysken (2000), Hoffmann (1991), and Gumperz (1982) help readers understand the types and purposes of code-mixing. The results of this study can also help people who want to learn more about code-mixing in television series.

2. Practical Significance

This study can help students and other researchers understand how characters use code-mixing in *Asmara Gen Z*. It explains how code-mixing is used in different situations. The findings are useful for anyone who wants to study code-mixing in the future.

1.7 Definition of Terms

To avoid misunderstanding, the important terms used in this study are explained below.

1. Sociolinguistics

Sociolinguistics studies about how people speak is influenced by the social background and to whom they speak. It explains how people use language in different social situations (Wardhaugh & Fuller, 2015).

2. Code-Mixing

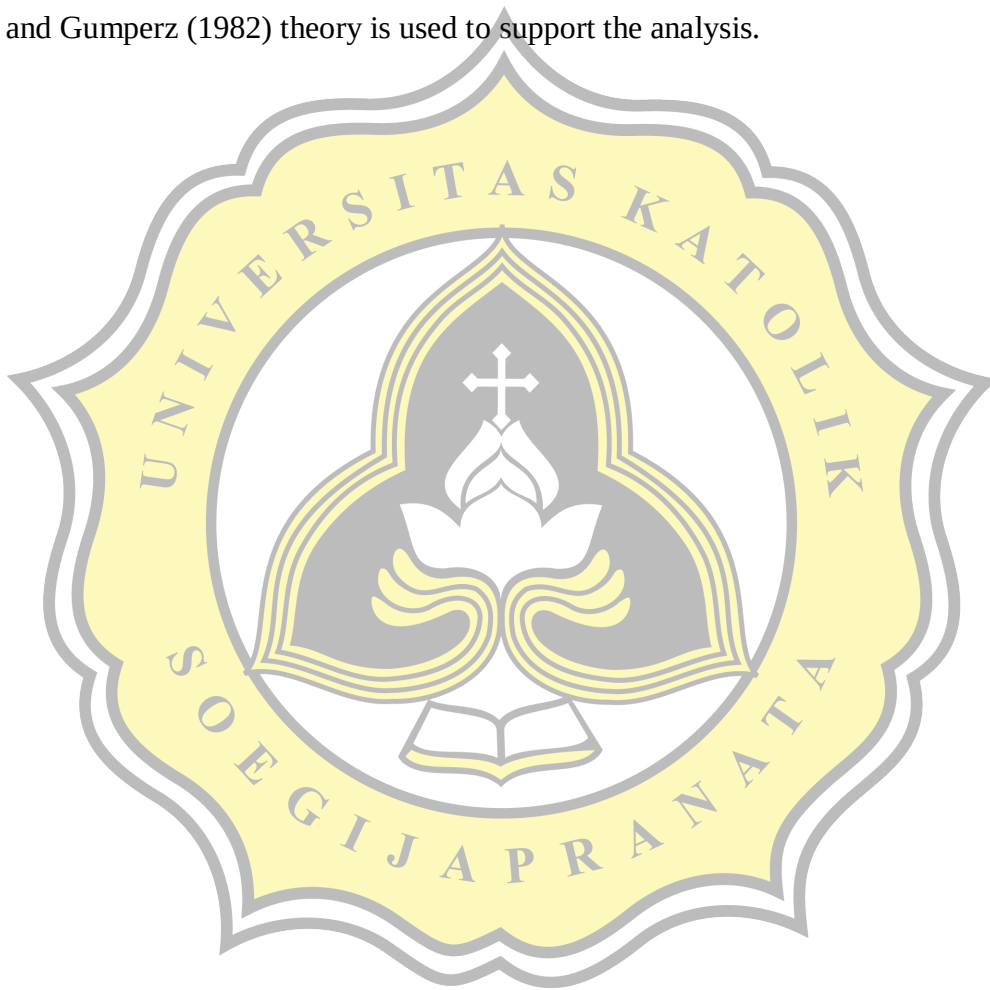
Code-mixing is a theory by Muysken that study about the use of words, phrases, or other language elements from two languages in one utterance (Muysken, 2000).

3. Types of Code-Mixing

In this study, the types of code-mixing refer to insertion, alternation, and congruent lexicalization based on Muysken (2000) theory.

4. Purposes of Code-Mixing

This study also examines the reasons why speakers mix Indonesian and English in a conversation. In this study, Hoffmann (1991) theory is used to explain the purposes of code-mixing, and Gumperz (1982) theory is used to support the analysis.



CHAPTER II

LITERATURE REVIEW

2.1 Review of Literature

In this section, the writer explains the theories used to understand the research data. The study applies Muysken (2000) theory to look at the types of code-mixing. While the theory of Hoffmann (1991) and Gumperz (1982) are used to find out why characters mix Indonesian and English. All of these theories are applied in Chapter IV.

2.1.1 Sociolinguistics

Sociolinguistics is the study of how people use language when they talk to other people. Not everyone speaks the same way because every situation is different. People may choose different words when they talk to friends, family, teachers, or strangers. Because of this, language is closely connected to everyday life.

Wardhaugh and Fuller (2015) say that sociolinguistics is "the study of our everyday lives, how language works in our casual conversations and the media we are exposed to" (p. 1). This means that sociolinguistics is not only about language. It also studies how people use language in real situations. The way people speak can change because of the people around them, the place, or the topic they are talking about. These things are important in sociolinguistics.

Nowadays, people know and can speak more than one language. They may use two languages in one conversation without thinking too much about it. This is common in schools, workplaces, television, and social media. It also happens because people encounter different languages every day. For bilingual speakers, mixing two languages can become a normal way to communicate.

This study is part of sociolinguistics because it looks at the way people use language in daily conversations. The writer studies how the characters in *Asmara Gen Z* mix Indonesian and English when they talk. The study also explains why they mix the two languages in

different situations. This helps show that language is not only used to share information, but also to build relationships and express ideas.

2.1.2 Bilingualism

Bilingualism means using two languages. In this modern era, it is not difficult to find people who can speak more than one language. They may use one language at home and another language at school, at work, or with their friends. Some people learn two languages when they are young, but others learn a second language when they are older. Because of this, bilingualism is common in many places.

Hoffmann (1991) says that bilingualism is "the use of two languages by an individual or a community" (p. 15). In simple words, bilingual people can use two languages in their daily life. People can use only one language or two languages in the same conversation. This depends on who they are talking to and where they are.

It is common for people who can speak in two languages to move from one language to another. They found that English words are easier to say, some words are less awkward and sound more natural to be used in conversation. Mixing languages is a habit for people in the modern era. There are many young people have this way of speaking today.

Bilingualism helps to explain why code-mixing happens in conversation. It is very important in this study that the characters in *Asmara Gen Z* also use two languages in their conversations. In several dialogues, the characters use Indonesian and English when the characters do conversation with family, friends, and other people.

2.1.3 Code-Mixing

Code-mixing happens when people use two languages in one sentence or one conversation. The reason why people do code-mixing is that both languages have become a part of their daily life. In bilingual communities, people may mix languages without planning to do it. It is also shown in daily conversations, television programs, and social media. Mixing languages is simply chosen because the words feel easier to say or easier to understand.

Muysken (2000) says that code-mixing is "all cases where lexical items and grammatical features from two languages appear in one sentence" (p. 1). This means people do not completely change from one language to another. They only put one or two words from another language into the main language when they are speaking in one sentence. The speaker instead uses both languages in the same conversation. This idea is the main foundation of Muysken theory.

Some languages are easier to remember because people hear them every day. Some are also shorter than others. In addition, social media, songs, movies, and television also make English words more familiar. Exposure to the English language makes some words easier to remember, and after hearing the same words many times, people start using them in their own conversations. People often do it without thinking too much about it, and it feels normal. All of these reasons explain why people tend to mix languages in daily conversation.

In this study, the writer studies how the characters in *Asmara Gen Z* Mixing Indonesian and English in different situations and the use of code-mixing is found in the conversations. These data are then grouped by using Muysken (2000) theory. The next section explains the three types of code-mixing used in this study.

2.1.4 Types of Code-Mixing

Muysken (2000) identifies three types of code-mixing: insertion, alternation, and congruent lexicalization. These types show different ways of mixing two languages. For example, a speaker might just use one foreign word, or they might mix larger parts of a sentence. In this study, these three types are used to categorize all the data. They help the writer understand the way Indonesian and English mix together in *Asmara Gen Z*.

According to Muysken (2000), these three types show "different structural patterns of language mixing" (p. 3). This means that code-mixing can happen in various ways. It depends on the number of words or phrases of a foreign language that people mix in a conversation. Sometimes people only add one English word, but in another situation, they mix a phrase or a

whole clause into the conversation. Because of this, it is important to understand the three types before looking at the data.

2.1.4.1 Insertion

Insertion occurs when a speaker adds a word or a short phrase of one language into another language. It is also the most common type of code-mixing used by society. In insertion, only one foreign word is added to a sentence from another language. In the case of Indonesian speaker studies in this paper, only one English word appears in the whole sentence in Indonesian.

The theory of code-mixing by Muysken (2000) says that "the insertion of material from one language into a structure from another language" (p. 3). This means the language does not change very much. Only a small part comes from another language. While the sentence keeps its main language, a single word or short phrase is added from another language. This type is the easiest type of code-mixing to find in daily conversations.

The characters in *Asmara Gen Z* regularly insert English words into Indonesian sentences. The data shows how often the characters add one English word in the dialogue. These cases are categorized as insertion because the main language remains Indonesian, with only a few English words added.

2.1.4.2 Alternation

Alternation is different from insertion; alternation happens when a speaker changes languages completely for a longer part of the conversation. The speaker adds a longer part of a foreign language to the main one. They add a phrase, a clause, or a sentence is said in another language, after that, the speaker may go back to the first language. It clearly shows the differentiate of Alternation from Insertion.

In Muysken (2000) theory, it says that alternation is "a true switch from one language to the other" (p. 5). From this explanation, shows that Alternation is longer than insertion. The

change usually happens between phrases or clauses. Both languages are still clear because each part keeps its own form, even when the speaker changes languages completely while talking.

Language changing can happen in many situations. There are some reasons why people code-mixing type of Alternation and it is quite common in bilingual conversations. It can also happen when both speakers understand the two languages. The speaker has some reasons to change languages. One reason is to make the message clearer. Another reason is to express feelings or words from another language to sound more natural in a particular context.

These examples of the characters in *Asmara Gen Z* changing the language at the level of a phrase, a clause, or a sentence are grouped as alternation based on Muysken (2000) theory. In the series, some characters change from Indonesian to English when speaking, and the English part is usually longer than just one word.

2.1.4.3 Congruent Lexicalization

The last type of code-mixing explained by Muysken (2000) is Congruent lexicalization. Congruent lexicalization happens when a speaker blends two languages freely in a single sentence. Sometimes it sounds like the speaker is just mixing two or more languages randomly. In reality, words from both languages can appear together because they have a similar sentence pattern. It is usually found in societies that often use two languages. This type is different from insertion and alternation because the two languages are mixed more completely.

Muysken (2000) explains that congruent lexicalization happens when "the two languages share a grammatical structure which can be filled lexically with elements from either language" (p. 6). This means that Indonesian and English can be used together in one sentence because the sentence pattern allows both languages to fit. Because the languages blend so well, deciding which language is dominant can be difficult.

This type is not as common as insertion or alternation. It usually appears in conversations between people who are very familiar with both languages. Because they often

use two languages, they can mix them more freely. The conversation still sounds natural to the speakers.

In this study, congruent lexicalization is also found in *Asmara Gen Z*, although it does not appear as often as the other two types. The characters mix Indonesian and English more freely in some conversations. These data are grouped as congruent lexicalization by using Muysken (2000) theory.

2.1.5 Purposes of Code-Mixing

Code-mixing happens for various reasons. Sometimes they want to show their feelings. Sometimes they want to make their message clearer or easier to understand. They may also use English because the word is more familiar or sounds more natural. Because of this, code-mixing can have different purposes in different conversations.

Hoffmann (1991) explains that bilingual speakers use code-mixing for several functions, such as talking about a particular topic, interjection, repetition used for clarification, and real lexical need (p. 116). This study also uses Gumperz (1982) theory to explain functions related to solidarity, persuasion, and humor because these depend on the context of the conversation. By combining both theories, this research uses seven purposes of code-mixing, which are explained next.

2.1.5.1 Expressing Emotions (Hoffmann's Interjection)

Hoffmann (1991) calls this function interjection. She explains that speakers sometimes use words or short expressions from another language to show their feelings (p. 116). These expressions can show surprise, happiness, sadness, anger, or excitement. In this study, this function is called expressing emotions because the English words are used to show the characters' feelings. The name is different, but the main idea is the same as Hoffmann's theory.

2.1.5.2 Emphasizing Meaning (Hoffmann's Repetition Used for Clarification)

Another function explained by Hoffmann (1991) is repetition used for clarification (p. 116). Speakers often say the same idea in another language to ensure the message is clear. In

this study, this function is called emphasizing meaning. The focus is not on the repetition itself, but on making the main message easier to understand.

2.1.5.3 Creating Intimacy or Solidarity (Based on Gumperz's Solidarity Function)

This category is based on Gumperz (1982) idea about solidarity. He explains that language choice can show closeness between people. Speakers often choose certain words when talking to close friends or family. In this study, this function is called creating intimacy or solidarity because the characters use English to make the conversation feel closer and more friendly.

2.1.5.4 Referring to Modern or Pop-Culture Concepts (Hoffmann's Talking about a Particular Topic)

Hoffmann (1991) explains that bilingual speakers often use another language when talking about a particular topic (p. 116). Some topics are easier to discuss in English because many people already know the words. In this study, this function is called referring to modern or pop-culture concepts. Most of the English words are related to social media, entertainment, fashion, and other topics that are common among Generation Z.

2.1.5.5 Efficiency and Lexical Need (Hoffmann's Real Lexical Need)

Hoffmann (1991) also explains that speakers sometimes use another language because they need a certain word. She calls this function real lexical need (p. 116). In this study, this function is called efficiency and lexical need. Many English words are used because they are shorter, easier to say, or more familiar than Indonesian words.

2.1.5.6 Persuasion (Based on Gumperz's Conversational Function)

This category is based on Gumperz (1982) idea about language in conversation. He explains that language choice can affect how people understand and respond to a message. In this study, this idea is used to explain persuasion. Some characters mix Indonesian and English because they want to convince, encourage, or influence other people.

2.1.5.7 Humour and Sarcasm (Based on Gumperz's Contextualization Cues)

Gumperz (1982) explains that language can help listeners understand the meaning of a conversation. The choice of language can also make a joke or a sarcastic comment easier to understand. In this study, this function is called humor and sarcasm because the characters often mix Indonesian and English when they joke or tease each other.



CHAPTER III

METHOD OF DATA COLLECTION AND ANALYSIS

3.1 Research Design

A qualitative descriptive method was used in this study. Creswell and Creswell (2018) state that qualitative research uses data from a natural setting in order to understand a phenomenon. The writer chose this method because this study analyze code-mixing in the dialogues of *Asmara Gen Z*. This method helped the writer describe the types and purposes of code-mixing found in the conversations. It also helped the writer understand how the characters used code-mixing in different situations.

The writer used Muysken (2000) theory to identify the types of code-mixing. To analyze the purposes, the writer used Hoffmann (1991) and supported it with Gumperz (1982) theory. These theories helped the writer explain the findings based on each dialogue. For the analysis to provide a clear response to the research questions, the writer also considered the context of each conversation.

3.2 Method of Data Collection

3.2.1 Source of the Data

The data in this study were taken from the Indonesian TV show *Asmara Gen Z*. The writer chose this TV show because many of the characters use both Indonesian and English in their conversations. The way the characters speak is similar to how many Generation Z teenagers communicate in daily life. Because of that, *Asmara Gen Z* was considered a suitable source for this study.

The writer collected the data from Episode 75, Episode 99, Episode 103, Episode 327, and Episode 331. These episodes contain many examples of code-mixing used by the characters. After watching all of the episodes, the writer found 255 utterances that contain code-mixing. All of these utterances were used as the data in this study.

The writer analyze the utterances spoken by all characters in the selected episodes. Muysken (2000) theory was used to identify the types of code-mixing. Hoffmann (1991) and Gumperz (1982) theories were used to analyze the purposes of code-mixing. These theories helped the writer explain the findings based on the context of each dialogue.

3.2.2 Data Collection Procedure

The data were collected in several steps. First, the writer watched the selected episodes of *Asmara Gen Z* carefully. The writer watched each episode more than once to make sure that no code-mixing data were missed. This step helped the writer understand the context of each conversation before collecting the data.

Next, the writer wrote down every utterance that contained code-mixing. After that, the writer watched the episodes again to check the data. The writer also recorded the episode number, the timestamp, and the name of the character who spoke each utterance. The procedure made it easier for the writer to organize and analyse the data.

Afterwards, all the data had been collected, the writer organized them before starting the analysis. Each utterance was given a number to make it easier to identify during the analysis. In total, the writer collected 255 utterances containing code-mixing. All of these utterances were used as the main data in this study.

3.3 Method of Data Analysis

The writer began the analysis after collecting the data. First, the writer read all of the dialogues again to understand the meaning and the context of each conversation. The writer also checked each dialogue carefully to make sure that the data were correct before starting the analysis. This step helped the writer understand how the code-mixing was used by the characters.

The writer then used Muysken (2000) theory to classify the data into three categories of code-mixing. The data were classified into insertion, alternation, and congruent lexicalization. After that, the writer analysed the purpose of each dialogue by using Hoffmann

(1991) theory. Gumperz (1982) theory was also used to support the analysis and explain the context of each conversation.

Finally, the writer explained the findings based on the theories used in this study. To identify the similarities and differences, the writer analyze the findings with previous studies. This comparison helped the writer understand how the findings were related to earlier studies. All of the findings are presented and discussed in Chapter IV.



CHAPTER IV

FINDINGS AND DISCUSSION

This chapter covers the research findings and discussion based on 255 utterances from the Indonesian TV show *Asmara Gen Z*. The findings answer the two research questions by identifying the types of code-mixing using Muysken (2000) theory and analyzing the purposes of code-mixing using Hoffmann (1991) theory, supported by Gumperz (1982) theory. The chapter has two main parts: the first presents the findings, and the second discusses them in detail.

There are two main sections in this chapter. First, the writer presents the findings and shows how the types and purposes of code-mixing are distributed. The second section discusses the findings by applying the theories of Muysken (2000), Hoffmann (1991), and Gumperz (1982) by analyzing examples of each type and purpose.

4.1 Findings

This section presents the findings of the study. The findings show the types and purposes of code-mixing found in the dialogues of *Asmara Gen Z*. The data are presented in tables and figures to give a clear overview before the discussion.

4.1.1 Types of Code-Mixing

Based on the analysis of 255 utterances, three types of code-mixing were found using Muysken (2000) theory, which helped identify three types of code-mixing: insertion, alternation, and congruent lexicalization. Table 4.1 shows how these three types are distributed.

Table 4.1

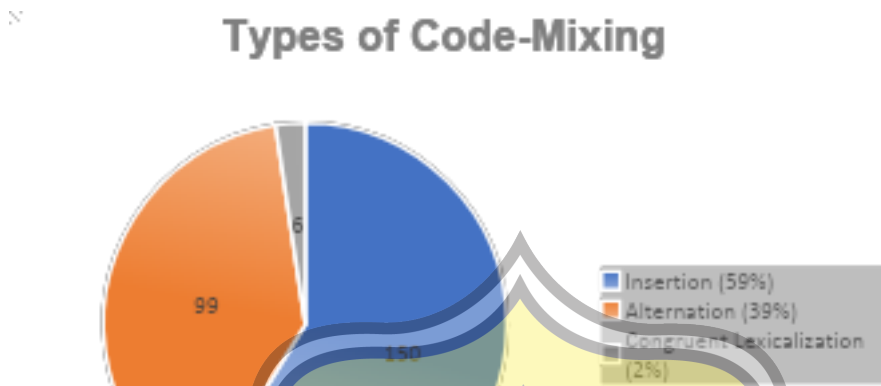
Distribution of Code-Mixing Types

No	Types of Code-Mixing	Frequency	Percentage
1.	Insertion	150	59%
2.	Alternation	99	39%
3.	Congruent Lexicalization	6	2%
	Total	255	100%

Source: Research Data (2026).

Figure 4.1

Distribution of Code-Mixing Types



Source: Research Data (2026).

Based on Table 4.1 and Figure 4.1, all three types of code-mixing were found in the dialogues of *Asmara Gen Z*. Alternation comes next with 99 examples (39%), while congruent lexicalization is rarely used, with just 6 examples (2%). These findings show that insertion is used much more often than the other two types.

4.1.1.1 Insertion

Insertion is the largest code-mixing category found in the data with 150 examples (59%). According to Muysken (2000), insertion occurs when a speaker adds an English word or phrase into an Indonesian sentence while Indonesian remains the main language. This type is common because many English expressions are already familiar to young people. Similar findings were reported by Prayogi (2025) and Tarihoran et al. (2022), who found that Generation Z often inserts English words into Indonesian conversations. This shows that insertion has become a common way of speaking among young people, including the characters in *Asmara Gen Z*.

Dialogue 1

*“**Boy**, dari tadi gue perhatiin dari cara lu ngomong kayak seakan-akan lu milikin dia gitu, padahal faktanya status kita di sini sama. Zara bukan milik siapa-siapa, yang itu berarti dia bukan milik lo, dan kita berdua cuma ada dua kemungkinan dan cuma Zara yang punya jawabannya.”* (Ken, 2:02) (Episode 327 Part 1/2) [Indonesian version]

*“**Boy**, I have been paying attention to the way you talk as if you own her, when in fact, our status here is the same. Zara doesn’t belong to anyone, which means she doesn’t belong to you, and the two of us only have two possibilities, and only Zara has the answer.”* (Ken, 2:02) (Episode 327 Part 1/2) [English version]

In this dialogue, Ken uses the English word "Boy" while the rest of the sentence is in Indonesian. Based on Muysken (2000) theory, this example belongs to insertion because only one English word is added, while Indonesian is still the main language. A similar finding was reported by Prayogi (2025), who found that young people often add simple English words to Indonesian conversations because they are easy to use and easy to understand.

Dialogue 2

*“Okay, gue harus kelihatan **super duper beautiful**. Fattah harus selalu terpesona ngeliatin gue dan dia nggak boleh bosen-bosen memandang kecantikan gue.”* (Victoria, 14:35) (Episode 103 Part 2/2) [Indonesian version]

*“Okay, I have to look **super duper beautiful**. Fattah must always be captivated whenever he looks at me, and he should never get tired admiring my beauty”* (Victoria, 14:35) (Episode 103 Part 2/2) [English version]

The expression "super duper beautiful" makes the speaker's words sound stronger. In this dialogue, Indonesian is still the main language. According to Muysken (2000) theory, this example belongs to insertion because only one English phrase is added to an Indonesian

sentence. Prayogi (2025) also found that Generation Z often inserts English expressions into daily conversations because they are common on social media and in everyday communication.

The analysis shows that insertion is the most common code-mixing type in *Asmara Gen Z*. Characters often add English words or phrases into sentences where Indonesian remains the main language. Most of these expressions are already popular among Generation Z, especially through social media and everyday conversations. This finding supports Muysken (2000) theory and is also consistent with previous studies. Overall, insertion has become a common part of the way young people communicate today.

4.1.1.2 Alternation

The data shows that alternation is the second highest type, making up 39% of the total data (99 utterances). Muysken (2000) explains that alternation involves switching from one language to another using clauses or complete sentences instead of just single words. This type is different from insertion because the speaker changes from one language to another. Prayogi (2025) also found that Generation Z often changes between Indonesian and English in daily conversations because both languages are familiar to them. This is also seen in *Asmara Gen Z*, where the characters move from one language to another in a natural way.

Dialogue 1

"Alright, see you ya, bilang ke Mohan salam dari gue." (Catalina, 14:11) (Episode 75 Part 2/2) [Indonesian version]

"Alright, see you, tell Mohan I said hi." (Catalina, 14:11) (Episode 75 Part 2/2) [English version]

Catalina starts the conversation by saying "Alright" and "see you", then she continues in Indonesian. Based on Muysken (2000) theory, this example belongs to alternation because she changes from English to Indonesian in the same utterance. She uses these English expressions because many young people say them when saying goodbye. She does not need to say everything in Indonesian because these expressions already sound natural. Prayogi (2025)

also found that many Generation Z speakers move between Indonesian and English because they use both languages every day.

Dialogue 2

*“Iya, aku tau, **you know I just wanna do something then, please** duduk aja, aku tau kamu pasti capek.”* (Fattah, 12:26) (Episode 99 Part 2/2) [Indonesian version]

“Yes, I know, you know I just wanna do something then, please just sit down, I know you must be tired.” (Fattah, 12:26) (Episode 99 Part 2/2) [English version]

Fattah is talking in Indonesian, but he also says "you know," "I just wanna do something," and "please." Based on Muysken (2000) theory this is an example of alternation since the speaker completely changes from one language to the other.. Fattah uses English because these expressions are common in daily conversations. He says them while asking the other person to sit down and rest. This is similar to the finding of Prayogi (2025), who found that many Generation Z speakers use Indonesian and English together in their daily conversations.

The examples above confirms that alternation is the second most common type of code-mixing in *Asmara Gen Z*. The characters change from Indonesian to English by using phrases or complete expressions. They do this because they use both languages every day. These findings support Muysken (2000) theory and are also similar to earlier research, showing that switching languages is very common among Gen Z speakers.

4.1.1.3 Congruent Lexicalization

With only 6 examples (2%), congruent lexicalization is the smallest category in the data. Muysken (2000) explains that this type happens when Indonesian and English are mixed in the same sentence. This type is not used as often as insertion and alternation in *Asmara Gen Z*. Prayogi (2025) also found that congruent lexicalization appears less often than the other two types. This shows that the characters usually prefer insertion or alternation when they mix Indonesian and English.

Dialogue 1

*“Gue cuma kangen aja. Kangen ke chaos-an kita di atas stage, kangen energi kalian di atas panggung. Hal itu bikin gue ngerasa itu kita banget, **you know. The real pop divas.**”*

(Jolina, 15:18) (Episode 103 Part 2/2) [Indonesian version]

*“I just miss it. I miss our chaos on stage, and I miss your energy up there. It made me feel like that was so us, you know. **The real pop divas.**”* (Jolina, 15:18) (Episode 103 Part 2/2)

[English version]

In this dialogue, Jolina mixes Indonesian and English in the same sentence. The expressions "you know" and "the real pop divas" are not used separately, but become part of the whole sentence. Using Muysken (2000) theory, this example belongs to congruent lexicalization. The speaker is talking about happy memories with close friends, so the English expressions sound natural in the conversation. Prayogi (2025) also found that Generation Z often mixes Indonesian and English in this way because both languages are familiar in daily life.

Dialogue 2

*“Of course, kita bisa banget bawa something yang **fresh, iconic, and totally unforgettable, okay?**”* (Jolina, 17:04) (Episode 103 Part 2/2) [Indonesian version]

“Of course, we can definitely bring something fresh, iconic, and totally unforgettable, okay?” (Jolina, 17:04) (Episode 103 Part 2/2) [English version]

This dialogue represents congruent lexicalization because multiple English words are mixed freely within one sentence. Muysken (2000) explains that this type happens when both languages are used together in the same sentence. In this dialogue, the speaker wants to share a new idea and make other people feel excited about it. The English words sound natural in the conversation. A similar finding was reported by Prayogi (2025), who found that many

Generation Z speakers naturally mix Indonesian and English because they hear and use both languages every day.

Although congruent lexicalization is the rarest type in this research, it proves that characters still mix Indonesian and English closely within one sentence. This way of speaking is common among young people who often hear both languages in daily life. These findings support Muysken (2000) theory and are also similar to previous studies. Overall, insertion and alternation are still used more often than congruent lexicalization in *Asmara Gen Z*.

4.2 Purposes of Code-Mixing

Apart from code-mixing types, this study explores the purposes behind the dialogues in *Asmara Gen Z*. The analysis is based on 255 utterances by using Hoffmann (1991) theory and supported by Gumperz (1982) theory. The results group the purposes of code-mixing into seven distinct categories, shown below in Table 4.2.

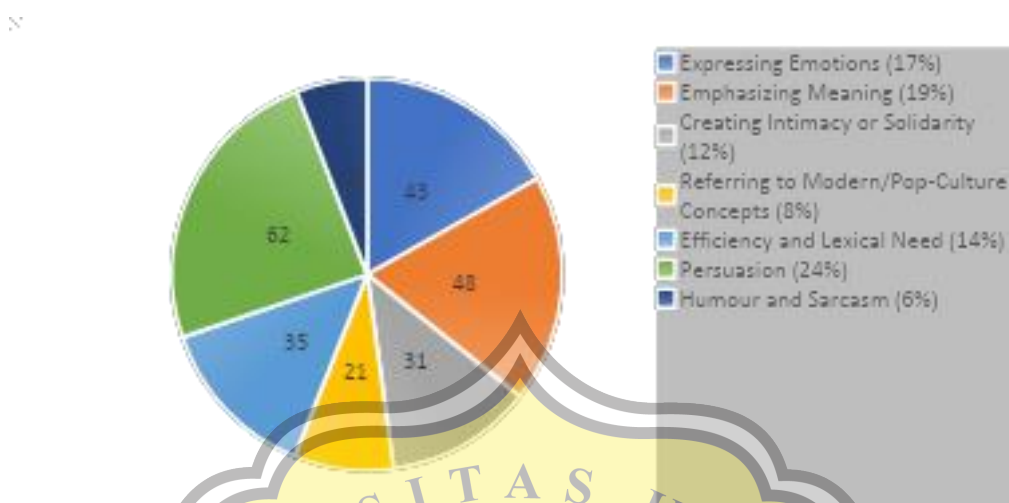
Table 4.2

Distribution of the Purposes of Code-Mixing

No.	Purpose of Code-Mixing	Frequency	Percentage
1.	Expressing Emotions	43	17%
2.	Emphasizing Meaning (19%)	48	19%
3.	Creating Intimacy or Solidarity	31	12%
4.	Referring to Modern/Pop-Culture Concepts	21	8%
5.	Efficiency and Lexical Need	35	14%
6.	Persuasion	62	24%
7.	Humour and Sarcasm	15	6%
Total		255	100%

Figure 4.2

Distribution of the Purposes of Code-Mixing



Based on Table 4.2 and Figure 4.2, seven purposes of code-mixing were found in the dialogues of *Asmara Gen Z*. Persuasion is the most common purpose with 62 data (24%). It is followed by Emphasizing Meaning with 48 data (19%) and Expressing Emotions with 43 data (17%). Efficiency and Lexical Need appears in 35 data (14%), while Creating Intimacy or Solidarity appears in 31 data (12%). Referring to Modern or Pop-Culture Concepts is found in 21 data (8%), and Humour and Sarcasm is the least common purpose with 15 data (6%). The data shows that code-mixing serves multiple purposes in the conversations. Each of these reasons will be discussed in detail in the following part.

4.2.1 Discussion

This section discusses the findings of the study. It explains the types of code-mixing based on Muysken (2000) theory and the purposes of code-mixing based on Hoffmann (1991) theory, supported by Gumperz (1982) theory. The discussion also compares the findings with previous studies to see the similarities and differences. This chapter has two parts. The first part focuses on the types of code-mixing, while the second part discusses the purposes of code-mixing found in the dialogues of *Asmara Gen Z*.

4.2.1.1 Purposes of Code-Mixing

This section discusses the purposes of code-mixing used by the characters in *Asmara Gen Z*. The purposes were analyzed by using the theories of Hoffmann (1991) and Gumperz (1982). The findings show that the characters use code-mixing for several reasons. They use it to express emotions, emphasize meaning, create intimacy, talk about modern or popular culture, use familiar English words, persuade other people, and create humor. The explanation of each purpose is presented in the following sections.

4.2.1.1.1 Expressing Emotions

People often mix languages when they want to show their feelings. Sometimes an English word sounds more natural than an Indonesian word in an emotional situation. Hoffmann (1991) explains that bilingual speakers may use code-mixing to express emotions. This can also be seen in *Asmara Gen Z*. The following dialogues show how the characters use English when they feel different emotions.

Dialogue 1

“Dia bener, kamu emang bisa bikin cowok hilang kendali, I swear I cannot stand this, si, aku gak bisa terus ngeliat orang siapapun itu berusaha masuk ke kehidupan kamu sementara aku gak punya cukup hak untuk bilang kalo kamu milik aku. Sissy, I love you, I adore you, and I’m dying for the day I can finally call you mine, to have you, I’m done loving you in silence, being here right next to you. It is no more enough for me. Be mine.” (Fattah, 8:50) (Episode 327 Part 1/2) [Indonesian version]

“He is right, you really do have a way of making guys lose control. I swear I cannot stand this, Si, I can’t keep seeing others try to become a part of your life while I don’t have the right to tell them that you belong to me. Sissy, I love you, I adore you, and I’m dying for the day I can finally call you mine, to have you, I’m done loving you in silence, being here right next to you. It is more enough for me. Be mine.” (Fattah, 8:50) (Episode 327 Part 1/2) [English version]

In this dialogue, Fattah tells Zara that he loves her. He uses English expressions such as "I love you," "I adore you," and "Be mine." Based on Muysken (2000) theory, this example belongs to alternation because he changes from Indonesian to English by using English phrases and sentences. Hoffmann (1991) explains that bilingual speakers may mix languages to show their emotions. This finding is similar to Puspita and Ardianto (2024) who found that English expressions are often used to show feelings in bilingual conversations.

Dialogue 2

*"Sesuai prediksi aku, kamu udah **happy** sekarang dan dia kasih aku ketemu sama kamu."* (Fattah, 22:40) (Episode 75 Part 1/2) [Indonesian version]

"Just as I predicted, you are happy now, and she let me see you." (Fattah, 22:40) (Episode 75 Part 1/2) [English version]

Fattah says this after he sees that the other person is happy again. The word "happy" is added to an Indonesian sentence. According to Muysken (2000) theory, this example belongs to insertion because only one English word is added. He uses this word because it sounds natural in the conversation. It also shows that he is happy after seeing the other person smile again. Hoffmann (1991) explains that bilingual speakers may mix languages to show their feelings. A similar finding was reported by Prayogi (2025), who found that English words are often used to express emotions in daily conversations.

The two dialogues show that the characters use code-mixing to express their feelings. In the first dialogue, Fattah uses English to tell Zara that he loves her. In the second dialogue, he uses English to show his happiness after seeing the other person smile again. Hoffmann (1991) explains that people may mix languages when they want to show their emotions. These findings are also similar to previous studies, which found that English expressions are common in daily conversations. This shows that English is often used when the characters want to show their feelings.

4.2.1.1.2 Emphasizing Meaning

Sometimes the characters mix Indonesian and English because they want to make their message clearer. An English word can help them give more attention to an important idea. Hoffmann (1991) explains that bilingual speakers may mix languages to make their message stronger and easier to understand. This also happens in *Asmara Gen Z*. The dialogues below show how the characters use English to make an important message clearer.

Dialogue 1

“No, enggak, bukan itu, engga. Kamu lebih dari cukup, tapi aku minta maaf.” (Zara, 14:59) (Episode 327 Part 1/2) [Indonesian version]

“No, no, that’s not it. You are more than enough, but I’m sorry.” (Zara, 14:59) (Episode 327 Part 1/2) [English version]

In this dialogue, Zara says "No" before she continues in Indonesian. Based on Muysken (2000) theory, this example belongs to insertion because only one English word is used, while Indonesian is still the main language. She says "No" because she wants to make her answer clear from the beginning. Then, she explains that Fattah is more than enough for her, but she still cannot accept his love. Hoffmann (1991) explains that bilingual speakers may mix languages to make their message clearer. A similar finding was reported in *The Phenomenon of Language Mixing Used among Gen Z* (Ishak et al., 2025), which found that English words are often used to make the main message easier to understand.

Dialogue 2

*“Enggak juga, sama kayak lu lah masih di zona abu-abu. Gue cuma kalah **start** sama elu, Mo. Tapi mulai hari ini gue akan kejar ketinggalan gue dari elu berdua.”* (Fattah, 3:05) (Episode 99 Part 2/2) [Indonesian version]

“Not really, I’m in the same gray area as you. I just got late start compared to you, Mo. But starting from today, I’m going to catch up to both of you.” (Fattah, 3:05) (Episode 99 Part 2/2) [English version]

While talking about his relationship with Zara, Fattah uses the word "start." According to Muysken (2000) theory, this example belongs to insertion because only one English word is added to an Indonesian sentence. Hoffmann (1991) explains that bilingual speakers may mix languages to make their message clearer. This finding is similar to *The Phenomenon of Language Mixing Used among Gen Z* (Ishak et al., 2025), which found that English words are often used to make the main point easier to understand.

These examples show that characters use code-mixing to clarify their message. They choose simple English words to help other people understand the main idea more easily. Hoffmann (1991) explains that bilingual speakers may mix languages to make an important message clearer. These findings are also similar to previous studies, which found that English words are often used to make a message clearer in daily conversations. This shows that mixing languages allows the characters to express their thoughts simply and clearly.

4.2.1.1.3 Creating Intimacy or Solidarity

People also mix languages to make the conversation feel closer. English words are sometimes used because they sound more natural when talking to close friends. Gumperz (1982) explains that language choice can help people build a close relationship. This can also be seen in *Asmara Gen Z*. The dialogues below show how code-mixing is used to create intimacy and solidarity.

Dialogue 1

"Tolong, gak usah, kali ini gak usah, lo harus dapet nilai terbaik city girl, itu prioritas pertama, nih lu isi semua yang udah gue tulis, gue mau kesebelah dulu ntar malem gue check qeel, kalo udah beres, langsung ke sebelah aja nyusul biar kita langsung ke studio, deal?"
(Mohan,10:57) (Ep 75 part 2/2) [Indonesian version]

"Please, not this time. You need to get good grades, city girl, that is your top priority. Here just fill in everything that I have written down. I'm going next door for a bit, and I'll

check it later tonight. Once you're done, come over and meet me there so we can go to the studio together, deal?" (Mohan,10:57) (Ep 75 part 2/2) [English version]

In this dialogue, Mohan uses the English words "**city girl**," "**check**," and "**deal**." Based on Muysken (2000) theory, this example belongs to insertion because only a few English words are added to an Indonesian sentence. Mohan calls Aqeela "**city girl**" because they are close. He also says "**check**" and "**deal**" because these words are simple and many young people use them every day. Gumperz (1982) explains that people sometimes choose a language to show closeness. A similar finding was reported by Nahak and Bram (2022), who found that code-mixing is often used to make conversations feel closer.

Dialogue 2

"Oh ya udah, mungkin Fattah juga butuh boys time sama kayak kita." (Zara, 39:18) (Ep. 331 part 1/2) [Indonesian version]

"Oh, okay then. Maybe Fattah also needs boys time too, just like we do." (Zara, 39:18) (Ep. 331 part 1/2) [English version]

Zara says "boys time" while talking about Fattah and his friends. According to Muysken (2000) theory, this example belongs to insertion because only one English phrase is added to an Indonesian sentence. Gumperz (1982) explains that language choice can help show closeness between people. This finding is similar to Nahak and Bram (2022), who found that code-mixing is often used to make conversations feel more friendly.

These two dialogues show that the characters use code-mixing to make their conversation feel closer. They use simple, everyday English words and phrases. Gumperz (1982) explains that language choice can help build intimacy and solidarity between speakers. These findings are also similar to previous studies, which found that code-mixing is often used to make conversations feel more natural. In *Asmara Gen Z*, English is not only used to mix languages, but also to show friendship and closeness.

4.2.1.1.4 Referring to Modern or Pop Culture Concepts

People sometimes use English because some words are already part of modern life. Many of these words are often heard on social media, in movies, music, and daily conversations. Hoffmann (1991) explains that bilingual speakers may mix languages when talking about a topic that is more familiar in another language. This also happens in *Asmara Gen Z*. The dialogues below show how the characters use English words that are closely related to modern and pop culture.

Dialogue 1

*"Yes, Lo tuh bener-bener **toxic**, you know, but in a good way, I like it."* (Jolina, 17:13) (Ep. 103 part 2/2) [Indonesian version]

"Yes, you are very toxic, you know, but in a good way, I like it." (Jolina, 17:13) (Ep. 103 part 2/2) [English version]

In this dialogue, the character uses the word "toxic" because it is a common word among Generation Z. Many young people use this word in daily conversations and on social media. For this reason, the listener can understand the meaning easily. This supports Hoffmann (1991) theory that people may mix languages when talking about a topic that is more familiar in English. Muysken (2000) places this word in the insertion category. Fresya et al (2024) also found that English words are often kept because they are already familiar in certain topics.

Dialogue 2

*"Zara, ini sama sekali bukan hal yang gue suka. **Spotlight** itu harusnya punya gue."* (Raisa, 2:09) (Ep. 99 part 2/2) [Indonesian version]

"Zara, this is absolutely something that I don't like. That spotlight is supposed to be mine." (Raisa, 2:09) (Ep. 99 part 2/2) [English version]

Raisa uses the word "spotlight" to talk about getting attention. This word is already common in social media and entertainment, so it sounds more natural than translating it into Indonesian. Hoffmann (1991) explains that bilingual speakers often keep English words when

they talk about topics that are closely connected to another language. This use of code-mixing matches Muysken (2000) category of insertion. This result agrees with Fresya et al. (2024), who explained that English words are often used because they are more familiar in modern topics.

The dialogues above show that some English words are used because they are already a part of modern life and pop culture. Words like "toxic" and "spotlight" are easy to understand because many young people hear them every day. This finding supports Hoffmann (1991) theory that code-mixing can happen when people talk about topics that are more familiar in another language. It also agrees with previous studies, which found that English is often used for modern terms. In *Asmara Gen Z*, these words help the characters sound natural and fit the way Generation Z speaks.

4.2.1.1.5 Efficiency and Lexical Need

Sometimes people use English because one word can explain an idea more easily. Some English words are also more common than their Indonesian meaning. Hoffmann (1991) explains that bilingual speakers may mix languages when an English word feels more suitable or easier to use. This can also be seen in *Asmara Gen Z*. The dialogues below show how code-mixing is used because of efficiency and lexical need.

Dialogue 1

"Jadi gini nih, Cata *besok ada photoshoot sama Mohan.*" (Yuka, 21:33) (Ep. 103 Part 2/2) [Indonesian version]

"So here's the thing, Cata has a photoshoot with Mohan tomorrow." (Yuka, 21:33) (Ep. 103 Part 2/2) [English version]

In this dialogue, the character uses the word "photoshoot" to make it short and clear. Many people already know this word, especially when talking about fashion or entertainment. Using the English word makes the conversation sound simpler and more natural. This supports Hoffmann (1991) theory that bilingual speakers may choose a word that is easier and more

suitable in a conversation. Muysken (2000) includes this word in the insertion category. Pratama et al. (2023) also found that English words are often used because they are more practical in daily communication.

Dialogue 2

*"Blade, oke sesimpel ini deh. Gue gak punya siapa-siapa di dunia ini untuk **sharing**. Ya lo tau lah emang temen gue banyak tapi gak cukup deket untuk sharing hal-hal penting kayak gini sama mereka."* (Ken, 24:18) (Ep. 331 part 1/2) [Indonesian version]

*"Blade, okay, let me put it simply. I **don't** really have anyone in this world to share things with. You know I have a lot of friends, but I'm not close enough to any of them to share something important like this."* (Ken, 24:18) (Ep. 331 part 1/2) [English version]

Ken uses the word "sharing" because it is already commonly used in daily conversations. In this situation, the word is used to talk about sharing personal problems with someone who is trusted. The English word feels shorter and more natural than using a longer Indonesian expression. Hoffmann (1991) explains that people may mix languages when one word is easier to use in a conversation. This word follows Muysken (2000) idea of insertion. The result is also similar to Pratama et al. (2023), who found that English words are commonly used in daily communication.

The dialogues above show that code-mixing is sometimes used because English words are easier and more practical. Words like "photoshoot" and "sharing" are already familiar, so they fit the conversation well. This finding supports Hoffmann (1991) theory that bilingual speakers may choose English words because of lexical need or efficiency. It also agrees with previous studies, which found that practical English words are often used in daily conversations. In *Asmara Gen Z*, these words help the characters communicate simply and naturally.

4.2.1.1.6 Persuasion

People sometimes use code-mixing because they want to influence other people. English words can make a request, advice, or opinion sound more convincing in a conversation. Gumperz (1982) explains that language choice can help speakers achieve their communication goals. In *Asmara Gen Z*, the characters often mix Indonesian and English when they try to convince or calm someone. The following dialogues show this purpose.

Dialogue 1

*"Please, jangan tolak, **no trauma, not at all, jangan too much.**"* (Fattah, 2:22) (Ep. 103 part 1/2) [Indonesian version]

*"Please don't say no. **No trauma, not at all, don't overthink it.**"* (Fattah, 2:22) (Ep. 103 part 1/2) [English version]

The words "please," "no trauma," "not at all," and "too much" represent insertion because these English expressions are put into an Indonesian sentence. In Muysken (2000) classification, this dialogue belongs to insertion. In this dialogue, Fattah uses these English expressions to convince the listener not to refuse and not to worry too much. The English expressions make the request sound softer and more persuasive. Rosmiaty et al. (2020) also found that code-mixing is often used as a persuasive strategy to influence other people.

Dialogue 2

*"Kiara, **stop**, ngomongnya pelan-pelan, nih kita gak ada yang ngerti."* (Gema, 5:40) (Ep. 75 part 2/2) [Indonesian version]

"Kiara, stop. Slow down, we can't understand any word you're saying." (Gema, 5:40) (Ep. 75 part 2/2) [English version]

The part of this dialogue when Gema says "stop" has the purpose of getting Kiara's attention before asking her to speak more slowly. The English word makes the message sound direct but still natural in the conversation. It is short but has an instant meaning of persuading someone to quit the activity they are doing at the moment. This idea is also supported by

Rosmiaty et al. (2020), who explained that code-mixing can be used to influence someone's response in communication. In Muysken (2000), the word "stop" is an example of insertion because one English word is used in an Indonesian sentence.

The dialogues above show that the characters use code-mixing to influence other people in a conversation. They mix English and Indonesian to make their requests or advice sound more convincing. Most of the examples belong to insertion because only one English word or expression is added to an Indonesian sentence. This result matches Gumperz (1982) idea that language choice can help speakers reach their communication goals. These dialogues show that code-mixing helps the speakers persuade simply and naturally.

4.2.1.1.7 Humour and Sarcasm

People sometimes use code-mixing to make a joke or give a sarcastic comment. English words can make the conversation sound funnier and more interesting. Gumperz (1982) explains that language choice can help speakers create a certain effect in a conversation, including humour and sarcasm. This can also be seen in *Asmara Gen Z*. The dialogues below show how the characters use English to make the conversation more fun.

Dialogue 1

"Clue tambahan? Clue tentang apa nih? Cara ngerem pikiran-pikiran aneh?"
(Aqeela, 6:26) (Episode 75 Part 1/2) [Indonesian version]

"An extra clue? A clue about what? How to stop these weird thoughts?" (Aqeela, 6:26)
(Episode 75 Part 1/2) [English version]

Aqeela says the word "clue" while humorously talking to her friend. According to Muysken (2000) theory, this is classified as insertion because a single English word is placed inside an Indonesian sentence structure. She repeats the word "clue" before asking a funny question about strange thoughts. Gumperz (1982) explains that people sometimes choose certain words to create humor in a conversation. A similar finding was reported by Ekalia et al. (2025), who found that English words are often used to make jokes sound more natural.

Dialogue 2

“Why? Emang lu mau jalan kaki sendirian? No way girl, ini bos kita jemput kita sekarang. Special treatment pasti karena kerjaan kita tuh bagus.” (Victoria, 6:40) (Episode 331 Part 2/2) [Indonesian version]

“Why? Are you really going to walk home by yourself? Now way girl. Our boss is picking us up right now. It’s probably special treatment because we’ve been doing such a great job.” (Victoria, 6:40) (Episode 331 Part 2/2) [English version]

In this dialogue, Victoria jokes with her friend while talking about their boss. She uses the English expressions "Why?", "No way girl," and "special treatment." According to Muysken (2000) theory, this example belongs to insertion because English words and phrases are added to an Indonesian sentence. Gumperz (1982) explains that language choice can help create humor in a conversation. This finding is similar to Ekalia et al. (2025), who found that code-mixing is often used to make conversations more entertaining.

These examples show that code-mixing makes the interaction more playful. The characters simply use common English terms that most teenagers understand. Gumperz (1982) explains that language choice can create a certain effect in a conversation, including humor. These findings are also similar to previous studies, which found that English words are often used in jokes. In *Asmara Gen Z*, code-mixing helps make the conversation feel more relaxed.

CHAPTER 5

CONCLUSIONS AND SUGGESTIONS

5.1 Conclusions

This study analyzes code-mixing in the Indonesian TV show *Asmara Gen Z*. The purpose of this study focuses on two aspects. The first one is the types, and the other one is the purposes of code-mixing. The theories that the writer used come from Muysken (2000) theory for the types of code-mixing. While the theories from Hoffman (1991) and Gumperz (1982) are used to analyze the purpose of code-mixing.

The first finding shows there are three types of code-mixing. They are Insertion, Alternation, and Congruent Lexicalization. Insertion is the most common type found with 150 utterances (59%). The second most common type is Alternation with 99 utterances (39%). The least common type is Congruent Lexicalization with 6 utterances (2%). It shows that the characters mostly add English words or phrases while Indonesian remains the main language.

The second finding shows the purpose of code-mixing; the characters use code-mixing for several reasons. Seven purposes were found: Expressing Emotions, Emphasizing Meaning, Creating Intimacy or Solidarity, Referring to Modern/Pop Culture Concepts, efficiency and lexical need, persuasion, and humour and sarcasm. Persuasion is the most common purpose with 62 utterances (24%). The least common purpose is Humour and Sarcasm with 15 utterances (6%). From these findings, the characters use English for different communication purposes, not only to sound modern.

Overall, code-mixing has become a common part of the way Generation Z communicates. Many English words and phrases used in *Asmara Gen Z* represent the way Generation Z talks in daily life. The findings show that code-mixing is not only about mixing two languages. It also helps the characters communicate more clearly, naturally, and appropriately in different conversations.

5.2 Suggestions

Only five episodes from *Asmara Gen Z* were analysed in this study. Future researchers can use more episodes or different research subjects. They can also use other theories to compare the findings in this study. Future researchers can also study code-mixing in other media such as YouTube videos, films, podcasts, and social media. Different kinds of data may also produce different findings. This study is expected to help the readers understand that code-mixing is not only the process of mixing two languages. It also has different purposes in communication. The writer hopes that this study can be used as a reference for future studies, especially those related to Generation Z and digital communication.

