Code-switching in Londokampung Youtube Videos

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ABSTRACT

This research examines code-switching by a multilingual Australian YouTuber, Dave Jephcott, on his Londokampung Youtube channel. The data were obtained from five videos uploaded in July-August 2019 on this YouTube channel. The theory proposed by Blom & Gumperz (1972) was adopted for classifying code-switching and that by Malik (1994) for analyzing the reasons for code-switching. The results show that out of 35 utterances containing code-switching, 20 (57.14%) utterances belong to metaphorical code-switching and 15 (42.86%) utterances to situational code-switching. As for the reasons, 25.7% of code-switching instances serve to emphasize a point, 17.1% to show a lack of register, and another 17.1% to address a different audience. The other reasons include habitual expression (11.4%), the mood of the speaker (8.6%), semantic significance (5.7%), to show identification with a group (5.7%), lack of facility (2.9%), pragmatic reasons (2.9%), and to attract attention (2.9%).

Keywords: *Cak Dave, code-switching, Londokampung, multilingualism, YouTube.*

INTRODUCTION

Indonesia is known as a country where most people can speak more than one language. They can speak at least two languages, i.e., Indonesian and a local language. According to Badan Pusat Statistik Indonesia or the Indonesian Statistics Bureau (2011), in 2010, about 79.5% of the Indonesian population still preserved their local languages as the main language in their communities. On the other hand, English as a global language requires the native speakers of Indonesian influences the people to understand the language. Moreover, English for education curriculum purposes leads the Indonesian to be more common to the language aside from their native languages.

Yet, the speakers sometimes cannot control the language they are willing to utter in another language in a certain social group or circumstance. Holmes (2013) points out that domains, which were popularized by the American sociolinguist Joshua Fishman, involve typical interactions between typical participants in typical settings, which later covers three social factors in code choice (participants, setting, and topic). This phenomenon is later called code-switching. Code-switching occurs when a speaker switches from one code to another code or mixes two codes, then creates a new code in the process of communication between the speakers (Wardaugh, 2006), and it is extremely natural for bilingual speakers (Appel and Muysken, 1987, p. 80).

Code-switching is also applied to multilingual speakers. One of the examples is an Australian YouTuber, Londokampung. David Andrew Jephcott, known as Cak Dave, is a foreign YouTuber who has lived in Surabaya for more than 20 years. Moreover, he is fluent in three languages; English as his mother tongue, Javanese with a Surabaya accent, and Indonesian as his second and third languages. His contents mainly prank the commoners by asking them in English, then later changing to Javanese or Indonesian. As of January 2020, he has more than 2.8 million subscribers and has reached popularity within the local Javanese audiences and national YouTube viewers as well.

There are several studies about code-switching between bilingual speakers. However, code-switching among multilingual speakers is not very common. Dave Jephcott, as the subject of the present research, speaks three languages fluently and sometimes switches these languages depending on the circumstances. He also switches the code for humor purposes to get the viewers entertained with his acts as a foreigner who does not have a good proficiency level in local languages in Indonesia. As YouTube is a relatively new trend in Indonesia, this medium can also be a source of research to study language phenomena found in YouTube channels.

LITERATURE REVIEW

A number of studies have been made about code-switching (Abaa, 2016; Eldin, 2014; Geman, 2016; Hadei, Kumar and Jie, 2016; Luthfiyani, 2014; Rini and Moehkardi, 2020). Abaa (2016), for example, examined code-switching used by four lecturers of English in Sanata Dharma University when conducting the classes and the reasons for using the code-switching. Abaa collected the data by recording what the lecturers say and interviewing them to get perspectives based on the usage, then analyzed the data based on the three types of code-switching: intersentential, intrasentential, and tag-switching. The results show that a total of 180 code-switching instances were found, including 59 instances of intersentential switching, 92 instances of intrasentential switching, and 23 instances of tag-switching.

Eldin (2014) examined the functions of code-switching performed in social media, especially on Facebook, by Egyptian Arabic-English bilingual users based on the reasons and the effects. Eldin found that in online interaction, code switching happens to serve the functions of addressee specification, reiteration, message qualification, clarification, emphasis, checking, indicating emotions, availability, principle of economy and free switching.

Another study is Geman (2016) which examines the types and the functions of code-switching between English and Chinese which are found in a Singaporean movie entitled *I Not Stupid Too*. Geman adopted Blom and Gumperz's (1972) theory for analyzing code-switching, which is classified into two types: situational switching and metaphorical switching, while the theory of Appel and Muysken (1987) was used for analyzing the functions of code-switching. The results show that phatic functions are the most frequently used in the movie, then followed by expressive functions, referential functions, and directive functions.

Hadei, Kumar and Jie (2016) focused on the factors that motivate code-switching by Malay-English bilingual speakers. The data were obtained from transcriptions of different short video clips in Malay-English conversations. The results showed that the most frequent reason for motivating the speakers to switch languages is to 'show identity'. The study contribute to the provision of insight on why Malaysian-English bilingual speakers use code-switching in their conversations.

The next research is done by Luthfiyani (2014) who examined the usage of code-switching and code-mixing in a Korean TV show *After School Club*, aired by Arirang. She examined the types and factors which the hosts, Eric Nam and Hanbyul, utter. She observed the episode on YouTube which was uploaded on Wednesday, June 23rd, 2013, then analyzed it using Blom and Gumperz's (1972) theory. A total of 16 data were found. Seven (7) utterances were classified as code mixing and nine (9) utterances as code-switching.

Finally, Rini and Moehkardi (2020) investigated the types of and reasons for code-switching by a Canadian Bilingual Speaker on YouTube, Sacha Stevenson, based on five videos on

Stevenson's YouTube channel. For the first objective, the theory of Poplack (1980) was applied, which consists of tag-switching, intra-sentential code-switching, and intra-sentential code-switching. Based on the research, the most frequently used type in Stevenson's videos is inter-sentential code-switching (42%), followed by intra-sentential code-switching (34%) and tag-switching (24%). For the second objective, she found 11 reasons for code-switching.

THEORETICAL FRAMEWORK

Sociolinguistics can be defined as the study of language in relation to society. Sociolinguistics also examines the social context of language which the community speakers utter, as well as the social relationship within their communities and the way people construct their social aspects through the language (Holmes, 2013). Wardaugh (1986, p. 11) states that there are four possible relationships between language and society: 1) the social structure may influence the linguistic structure and/or behavior, 2) the linguistic structure and/or behavior may influence the social structure, 3) the language and society may influence each other (bi-directional), 4) or there is no correlation within language and society.

The concept of multilingualism is diverse among researchers and a very common phenomenon within today's generation. Cenoz (2013) proposes that globalization, transactional mobility of the population, and the spread of new technologies contribute to multilingualism. Aronin and Singleton (2008) compared the features of historical and contemporary multilingualism and clustered into three main areas: 1) Geographical, which this aspect does not limit the border areas and routes on the spread of multilingualism; 2) Social, which spreads across social classes, professions, and socio-cultural activities; 3) Medium, which broadens the limit because of the use of the Internet. Multilingual speakers do not necessarily have exactly the same abilities in languages (Wardaugh, 2006, p. 96). As Sridhar (1996, p. 50) states, "multilingual speakers have varying degrees of command of the different repertoires."

Code-switching refers to the language that a single speaker uses in different varieties at different times (Hudson, 1980). A language speaker may shift between two or more languages, dialects, or styles for varying reasons (Eldin, 2014). According to the study by Blom and Gumperz (1972), code-switching is distinguished into two types: situational code-switching and metaphorical code-switching. In situational code-switching, the speakers switch the language according to the situation that happens at the moment without having to change the topic. On the other hand, metaphorical code-switching occurs when a variety that is normally used only in one kind of situation is used in a different kind because the topic is the sort that would normally arise in the first kind of situation.

Malik (1994) identifies ten reasons for code-switching: (1) lack of facility, where the speakers are unable to find an equivalent term or appropriate expression; (2) lack of register as the speakers are either not competent in two languages and/or has no clue about the terms in two languages; (3) mood of the speaker, which affected by the emotional states of the speaker; (4) habitual expression, which is spontaneously occurred within a speech (Azlan & Narasuman, 2013); (5) to emphasize a point, stressing a particular statement in a certain speech or conversation; (6) semantic significance; (7) to show identity with a group within a certain community or social group; (8) to address a different audience, especially someone who comes from various backgrounds of linguistics; (9) pragmatic reasons; and (10) to attract attention.

METHODS

In this research, the writer used descriptive qualitative research methods, as the instrument data is needed to seek an answer to the research questions, collect evidence, and obtain specific information about the values, opinions, behaviors, and social context of particular populations (Farr, 2008). The data were collected from videos uploaded from July – August 2019 on Londokampung's YouTube channel. Five videos were selected as the sample data sources.

The data were collected by watching the videos on YouTube. In addition, the subtitles of the videos were also used to make the process easier for the language understanding. Next, utterances which contained code-switching were identified. Timestamps were included automatically from the subtitles as the details of the data. For the last step, the context and explanation for each data were added, along with the analysis of the strategies.

The theory of code-switching taxonomy proposed by Blom & Gumperz (1972) were applied to categorize code-switching in Cak Dave's utterances and the theory proposed by Malik (1994) was adopted to examine the reasons for code-switching. The present research focuses only on Cak Dave's utterances containing instances of code-switching. For easy reading, the code-switching utterances were printed in italics. English translation was also provided in square brackets after the code-switching. Below is an example. In this example, the code-switching instance is *Aku teko Australi ngono. Tapi aku ga eroh. Terus de'e tekan Amerika*, followed by its English translation in square brackets.

(1)   00:02:47,120 --> 00:02:56,179 (A.1.)

Dave: Maybe because I'm from Australia, not from America

Samuel C.: Oh okay, so you're from Australia.

Cak Dave: Yeah yeah yeah. *Aku teko Australi ngono. Tapi aku ga eroh. Terus de'e tekan Amerika.* [I told him that I'm from Australia. But I'm not really sure. Then he said that he's from America.]

RESULTS AND DISCUSSION

Types of Code-switching

The results show that a total of 35 utterances containing code-switching were found in five videos published between July – August 2019. Out of the 35 occurrences, metaphorical code-switching (57.1%) was slightly more frequent than situational code-switching (42.9%)

Metaphorical Code-switching

Blom & Gumperz (1972) argues that metaphorical code-switching occurs when a code which is normally used only in one kind of situation is used in a different kind…" This causes a change of tone or relationship within each other (Geman, 2016). From the research data, 20 occurrences of metaphorical code-switching were found. The example below, which was taken from the first video entitled "PRANK BULE JOWO SALAH NGOMONG SAMPAI DITABOK EMAK-EMAK!!!", shows how Cak Dave implements metaphorical code-switching.

(2)   00:07:30,839 → 00:07:44,400 (A.4.)

Cak Dave: *Gatel jare, njaluk ditapoki* [His body is itchy, gotta hit him]

S.V. #3: *Oh gitu…* [Oh yeah…]

Cak Dave: Can I do it? *Aku ae sing… aku ae…* [Let me… let me…] Can I hit you? Is that okay? Or them? It has to be them?

Samuel C.: Hit? What do you mean by hit?

The example above illustrates how Cak Dave faced the situation when he had to explain Samuel Christ's intention to street vendor #3 (SV #3). Because Cak Dave is doing the prank on that street vendor, he intentionally mistranslates Samuel Christ's intention to punch him. After explaining the situation, Cak Dave asked permission to Samuel if he could hit him instead of the street vendor, who was not willing to do what Cak Dave wanted to do.

The code-switching in the example above can be categorized as metaphorical code-switching because there is a tone change within the codes, when Cake Dave is stuttered for having a language problem when he had to explain to Samuel Christ and unconsciously switch into Javanese.

Another example of metaphorical code-switching is also found in the third video, "MURAH MANA? Nawar Pakai Bhs Inggris atau Jawa? Bule Jowo ke Pasar Tradisional!", which was uploaded on August 6, 2019.

(3)   00:05:49,240 → 00:05:53,040 (C.6)

Cak Dave : *Oleh* thirty thousand?

Market seller : *Ndak oleh* [No you can't]

Cak Dave : Lho, thirty thousand no "oleh" [Okay]?

In this conversation with the vegetable seller in a traditional market, Cak Dave tries to bargain with her about the price of garlic. As the vegetable lady is originally from Madura and has no understanding in English, she automatically responds to Cak Dave in her mother tongue, Madurese language. To create a bond with the seller, he switches the language. Later, he is shocked that the price is getting higher than he expects.

The code-switching in this example can be classified as metaphorical code-switching because the situation between Cak Dave and the vegetable seller remains the same, but the tone of conversation is different. It only happens in a single situation where Cak Dave and the seller are only doing transactional business with each other. Hence, the utterance's tone changes when Cak Dave is shocked by the price of the vegetable.

Situational Code-switching

Situational code-switching is influenced by the situation, which involves the speaker switching from one language to another, and the topic remains the same (Blom and Gumperz, 1972; Wardaugh, 2006). 15 utterances containing situational code-switching were found. An instance of situational code-switching can be found on the first video entitled "PRANK BULE JOWO SALAH NGOMONG SAMPAI DITABOK EMAK-EMAK!!!", which was uploaded on July 23, 2019.

(4)   00:01:18,959 → 00:01:27,459 (A.1.)

S. V. #1: *Bahasa Indonesia aja.* [Speak Indonesian, please.]

Samuel C.: I'm from America. I don't know how to speak Indonesian.

Cak Dave: *Oh, mau tak pikir njaluk iki…* [Oh, I thought you want this…] Where are you from again?

In the example above, there are three speakers involved in one conversation: Cak Dave, Samuel Christ, and Street Vendor 1 (S.V. #1). When Cak Dave and the street vendor are talking, Samuel Christ, an Indonesian American-based YouTuber, appears to join the conversation, asking a question in English. As the street vendor is not fluent in English,

she asked Cak Dave to translate what Samuel said. Later, Cak Dave switched the language to Indonesian or Javanese.

The situational code-switching occurs because there is a change in the situation between Cak Dave and the other two speakers. Cak Dave knows three languages, so he is expected to translate what Samuel Christ, who speaks English, said to Street Vendor 1. Hence, Cak Dave needs to explain to Samuel Christ in Indonesian or Javanese. There is no change of tone in the conversation above.

Another example was taken from the third video entitled "MURAH MANA? Nawar Pakai Bhs Inggris atau Jawa? Bule Jowo ke Pasar Tradisional!", which was uploaded on August 6th, 2019. The situation is occurred between Cak Dave and his YouTube viewers.

(5)   00:04:11,819 → 00:04:23,580 (C.5.)

Cak Dave : How much is the "golic"? *Nah, ini gara-gara apa rek? Aku kalau berbicara Bahasa Inggris, ga koyok wong amerika. Saiki Amerika, yo?* [Do you know why? ii don't speak like american. now let's change to american accent] How much is the garlic?

In the example above, the setting of place is in a traditional market in Surabaya, where Cak Dave was going to prank the sellers using English. Before he was ready to run the mission, Cak Dave had to try translating words into Indonesian using Google Voice, in case the sellers do not understand what he said. Yet, the system is not able to read his Australian accent, Cak Dave tells the viewer about the situation and has to switch his Australian accent to American.

This situational code-switching occurred because there was a change in the situation where Cak Dave had to adjust to the other speaker's ability in a certain language. Cak Dave tends to speak Indonesian or Javanese with a Surabaya accent to his viewers. By speaking Javanese, he ensures that the YouTube viewers understand the situation he faced when using the translation app.

Reasons of Code-switching

We applied the theory proposed by Malik (1994) to analyze the reasons for code-switching. Table 1 below presents the frequency of the reasons for code-

switching. All the ten reasons proposed by Malik (1994) were found in the code-switching instances done by Cak dave in his YouTube videos.

Table 1. The frequency of the reasons for code-switching

No	Reasons for Code-switching	Token	%
1.	Lack of facility	1	2.9
2.	Lack of register	6	17.1
3.	The mood of the speaker	3	8.6
4.	Habitual expression	4	11.4
5.	To emphasize a point	9	25.7
6.	Semantic significance	2	5.7
7.	To show identity with a group	2	5.7
8.	To address a different audience	6	17.1
9.	Pragmatic reasons	1	2.9
10.	To attract attention	1	2.9
	Total	**35**	**100.0**

Out of 35 instances of code-switching, the most common reason for the code-switching is to emphasize a point (25.7%). Code-switching is also commonly used because of a lack of register and to address a different audience, both of which were used in 17.1%. On the other hand, code-switching was rarely done because of lack of facility, pragmatic reasons and to attract attention, each of which was used only once in the videos.

Lack of Facility

The first reason why the speaker uses code-switching is because of his lack of facility, in which there is no suitable or appropriate expression from the speaker to utter. Hence, code-switching helps the speaker to convey the intention of a certain conversation. Only one occurrence was found in the second video entitled "BULE JOWO PRANK CALL TUTOR BAHASA INGGRIS". Before the prank act starts, Cak Dave makes an opening in the video.

(6)   00:00:20,760 → 00:00:22,679 (B.1.)

Cak Dave: *Dulurs, ini bukan* prank setting-an [Guys, this is a set-up prank!]

As a relatively new trend in the Indonesian YouTube scene, the word 'prank' is often used in content making for getting someone fooled with a certain act. Because the Indonesian language does not have an appropriate term, the English term 'prank' is used by content creators. Moreover, the word 'settingan' has also become a common term to refer to a set-up event or situation. Hence, Cak Dave was lost in translation to deliver the phrase.

Lack of Register

Another reason why code-switching occurs is that the speaker does not have competency in both languages or does not know the term in either his/her mother tongue or foreign language (Eldin, 2014). The example presents an instance of code-switching in the conversation between Cak Dave and his cameramen, Farid.

(7)   00:02:52,139 → 00:02:55,479 (C.3.)

Cak Dave: *Aku lali, jahe iku boso Inggris e opo?* [I forgot, what is "jahe" in english?]

Farid   : *"Ginger"*

Cak Dave: "Ginger". Thank you!

In the conversation above, Dave and Farid were planning to pre-test his prank mission to the police officer at the market. Cak Dave suddenly forgot the English word for *jahe'* so he asks Farid to help him. Cak Dave used the Indonesian word *jahe*, then later, he switches to English.

The Mood of the Speaker

According to Malik (1994), code-switching sometimes occurs because of the condition of the emotional state of the speaker. The speaker's mood, whether he/she is angry, sad, tired, excited, etc., can affect the conversation. In the example below, Cak Dave is involved in a conversation with Rachel (BahasoTalk tutor).

(8)   00:17:31,640 → 00:17:44,620 (B.11.)

Rachel: I will give you a review.

Cak Dave: Yes, please review.

Rachel: Is that okay?

Cak Dave: Yes.

Rachel: Okay, so your English is very good, Farid!

Cak Dave: *Masak, mbak?* [You must be joking]

After having a learning session, Rachel gives a review to Cak Dave aka 'Farid'. Cak Dave is amazed and shocked, knowing the fact that he 'can' speak

English well. Then he unconsciously switches into Indonesian, expressing his mood situation for hearing the compliment.

As shown in the above example, the emotional state of the speaker affects the speaker(s) in terms of switching the codes. The switch occurs because of the current mood of the speaker.

Habitual Expression

Code-switching mostly occurs in fixed phrases, such as greetings, partings, and invitations (Eldin, 2014). The strategy mostly happens in popular discourse markers (Azlan & Narasuman, 2013). The example below shows the occurrence of code-switching in a conversation between Cak Dave and Rachel.

(9)   00:11:13,039 → 00:11:22,439 (B.5.)

Cak Dave: Today my body is not delicious, so I not… *Halo?* [Hello?]

Rachel: (laugh) Yeah, yeah. I'm sorry.

During the lesson, Cak Dave is asked by the tutor how his condition is now by using English. Because he is roleplaying as a beginner, Cak Dave uses the sentence "my body is not delicious", which is the English translation for the Indonesian expression "tidak enak badan". Rachel bursts out laughing because in English we do not say "My body is not delicious" because the word "delicious" in English is commonly used for foods or drinks, not the body. For a moment, Cak Dave is confused then unconsciously switches to Indonesian to make sure that he is still speaking with the tutor through the phone call. This conversation shows that Cak Dave uses code-switching because of his habitual expression. When there is someone's calling and no one responds, the expressions of greeting used in Indonesian include such expressions as *halo* ("hello")*,* and *selamat tinggal* ("goodbye").

To Emphasize a Point

Code-switching is employed by a speaker to stress a particular statement in a conversation. Gal (1988) states that this strategy not only helps to end the interaction but to serve to emphasize a point. An example of an utterance containing code-switching

for this purpose is found in a conversation in the third video in a traditional market in Surabaya. The conversation happens between Cak Dave and the police officer around the market.

(10)   00:03:14,000 → 00:03:21,879 (C.4.)

Cak Dave: Where can I buy ginger? *Jahe, jahe, Pak* [Ginger, sir].

Police officer: *Ada di sana.* [Over there!]

In this conversation, Dave is preparing himself for the prank mission. Before he starts, Cak Dave first tests the English ability of the police officer. When he asks the question in English, Dave reads the police officer's expression which shows that he does not understand what he is saying. Later, he emphasizes his intention by using Indonesian. This shows that the intention for switching the language is emphasizing a point he is talking about to the other speaker, so each speaker could communicate and understand better.

Semantic Significance

Malik (1994) states that code-switching can be applied at a particular event that has a semantic significance. According to Choy (2011), semantic significance can be used as a 'verbal strategy'. Gal (1979) argues that the interpretation of listeners about code-switching is an indicator of the speaker's attitude or a tool for conveying appropriate linguistic and social information. The example below shows how code-switching is influenced by semantic significance.

(11)   00:01:59,780 → 00:02:04,560 (D.2)

Cak Dave: Now, we're looking for *gurami "setenggah." Sekarang kita harus cari gurami setenggah.* [gourami fish, "*setenggah*". now, we're looking for gourami fish, a halv]

Farid : *Setengah* [Half].

Cak Dave: Awakmu nulis e "setenggah" [you just wrote it "setenggah"].

Cak Dave moves to another market stall and reads the notes his wife gave to the crew, i.e., Farid. His wife writes *setenggah* instead of *setengah*, which means half in English.

To Show Identity with a Group

Crystal (1987) claims that code-switching is a tool to express unity within a certain community or social group. This strategy is also used to show the bond between the speaker and the hearer. The response is established within a similar switch. Below is an example from the conversation between Cak Dave and Rachel.

(12)   00:13:38,419 → 00:13:46,480 (B.7.)

Cak Dave: *Ini kebelet udah mbak, saya ... saya ... Sebentar Mbak, ya.* [I can't hold my pee anymore, miss. I … I … wait]

Rachel: So I'm talking with your teacher, then?

Cak Dave: Hello, I'm Cak Dave.

Cak Dave or "Farid" is in a hurry to switch his role from Cak Dave, an Australian who teaches English, to "Farid". He makes an excuse to go to the bathroom. Then Cak Dave switches into English. The occurrence above implies how Cak Dave wants to show his identity by playing two roles for his YouTube viewers. Even though he is talking to Rachel, his intentions are meant to be delivered to the viewers on how he switches the language from Indonesian to English.

Based on what Cak Dave utters from the conversation above, code-switching is intended to show his identity with a group. Cak Dave switches into Indonesian to show the community he brings to the other speaker.

To Address Different Audiences

Malik (1994) argues that code-switching can be used to address an audience with different language backgrounds. In addition, David (2003) suggests that when speaking to different audiences at the same time, we tend to switch codes according to the ethnicity of our interlocutors, as shown in the example below.

(13)   00:09:43,940 → 00:09:55,620 (A.5)

S. V #4 : Ah, nggak tau saya kalau ngomong Inggris itu. [ah… I don't know if you're speaking English.]

Samuel C.: Badminton court.

Cak Dave: *Aku bisa Pak.* [I can speak English, sir]

Samuel C.: Oh, Hi Sir!

Cak Dave: Where are you from?

Samuel C.: United States.

Cak Dave: *Oh, wong Amerika, Pak!* [oh, he's an American, sir!] Are you going to eat?

The conversation above involves three speakers: Cak Dave, Samuel Christ, and a male street vendor (S. V. #4). The conversation happens in a street stall where the street vendor sells noodles. Samuel Christ suddenly appears, asking for a place to play badminton near the stall while Cak Dave is waiting for his order.

In this conversation, an instance of code-switching occurs when Cak Dave switches codes when he speaks to Samuel Christ and the street vendor. This code-switching is used to address different audiences. The language switch is needed to make the other speaker, Samuel Christ, communicate better using English, while Cak Dave talks to the street vendor using Javanese.

Pragmatic Reasons

According to Malik (1994), code-switching is used to call attention to the context of a conversation in which the codes have a particular meaning. Sometimes the alternation between two or more languages conveys a highly meaningful context. The example below shows based on the conversation between Cak Dave and Farid.

(14)   00:01:14,219 → 00:01:31,340 (C.1.)

Cak Dave: *Nang kene, tiap kali mrene karo Bu Tri mbiyen, mesti dijewer, dicubit ngene lho.* [Every time I went here with bu tri, they always pinch my ear.]

Farid : Oh, gemes. [Oh, cute]

Cak Dave: *Nah, terus aku balik nang omah takon bapakku* [After that, I asked my father about how it happened.]. Hey, Dad! Why people in *pasar* [market] hate me? *Tak pikir dijiwit gara-gara ga seneng aku.* [I thought they pinched me because they hated me.]

Cak Dave is reminiscing his seven-year-old days when he was walking around the market with her neighbor, Bu Tri. At the time, he was confused

why the people there loved to pinch his cheeks. After he went home, he told his father about it.

In the conversation above, Cak Dave switches codes possibly because of pragmatic reasons. Cak Dave conveys the context when he talked to his father, switching the conversation to English as implying a meaning behind the sentence.

To Attract Attention

In India, code-switching is sometimes used in English newspapers by using non-English terms, in order to attract the attention of both the English-speaking readers and the non-English speaking readers. In Indonesia, teenagers use *Bahasa Gaul* or slang among them to gain attention. Below is an example.

(15)   00:01:21,379 → 00:01:45,040 (D.1.)

Cak Dave: *Sek, tak itung sek. Mau pitulas yo? Saiki gawe boso Inggris, Lurs!* [Wait, I'd count them first. The previous one was 17, right? Now, let's count them in English, guys!] One, two, three, four five, six, seven, eight, nine, ten, eleven, twelve, thirteen, fourteen, fifteen. Fifteen only. *Kacek* two! [There's a difference of two (chilies)]

Cak Dave compares the number of chilies he bought using two different languages. After counting the chilies in Indonesian, Cak Dave switches to English to compare the number of chilies he gets.

CONCLUSION

This study has explored code-switching done by Cak Dave on his Londokampung YouTube Channel. The research has shown that metaphorical code-switching occurs much more frequently than situational code-switching in the five videos under investigation.

The present research has also shown that in his Londokampung YouTube videos, Cak Dave employs code-switching for ten different reasons. The most common reason is to emphasize a point. In many cases, he emphasizes some points by switching to another language to get the intention of certain words, phrases, or sentences when the conversation occurs. The second-most common reasons are lack of register and to address other speakers. These reasons are often found in the utterances in which Cak Dave controls how the prank goes.

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