Expression of socio-cultural values in Javanese-Australian families: a study of code mixing and code switching

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Abstract

This study examines the code-switching and code-mixing strategies of a Javanese-Australian diaspora family, namely the family behind the YouTube channel MyOzlife. Specifically, how code-switching and code-mixing function as a mechanism for maintaining the family's cultural identity in the digital space. This study uses a qualitative descriptive approach and, for analysis, employs Miles and Huberman's content analysis, grounded in the theory of social functions, to examine 65 speech events and present interpretive analysis of the code-switching and code-mixing patterns of Javanese-Indonesian families. On the other hand, further findings are in the form of integration with the theory of axiological values. The findings of this study indicate that the linguistic principles used by the family on the MyOzlife channel by 43.1% indicate personalization versus objectivation, so that the main meaning and motive of code-switching are the management of social distance and affective expression rather than referential needs. The findings of this study are in line with the sociolinguistic strategy of the Javanese-Australian MyOzlife family as a manifestation of the cultural axiological values of *rukun* (social harmony), respect (hierarchy), and *silaturahmi* (family solidarity), which are manifested in using Javanese registers and religious interjections to transmit the values of politeness norms that their multilingual generation wants to learn. These findings indicate that, in the context of this Javanese-Australian family, multilingual phenomena such as code switching and code-mixing are demonstrated as communicative competence strategies integrated into local and global identities.

Keywords: *code switching, code mixing, social function, cultural axiological values, multilingual families*

Introduction

Multilingual families have become a prominent social topic in contemporary global society (Hall, 2015; Yim, 2021). Multilingual, multicultural families' engagement with social media platforms like YouTube serves not only as an extension of their daily viewing but also as a means

of generating authentic linguistic data (Nurbaya, 2025; Parhusip et al., 2023; Ilmassafa et al., 2023). Indonesian amalgamated families, including those resulting from an intercultural marriage between an Indonesian and a Spanish citizen (the Dewi Pobo family), have unique patterns of activity on YouTube to express their daily life experiences (Nurbaya, 2025). Information from this online data can reveal how languages are connected and used in real-life situations without the structure of a research framework (Parhusip et al., 2023; Rahmadani et al., 2023).

Factors that influence the occurrence of code switching and code mixing are social situations, personal identity, communication goals, and language skills (Chaer & Agustina, 2010; Nurbaya, 2025; Ilmassafa et al., 2023). Nurbaya (2025) obtained six main factors causing code switching, namely: (1) Clarification of the situation; (2) Personal needs or circumstances; (3) Change of topic of conversation; (4) The presence of a speaking partner using a different code; (5) Explanation or affirmation; and (6) Striving for the purpose of the conversation.

These factors include the social situation, speaker identity, communication goals, and language proficiency (Fishman, 1972; Gumperz, 1982). Other contextual factors, such as changes in conversation partners, audience, or the presence of a third participant, also trigger code switching or code mixing (Gumperz, 1982). More recent supporting research suggests that participants, interaction function, and setting influence language choice in multilingual speakers (Ilmassafa et al., 2023; Rahmadani et al., 2023).

The phenomenon of code-switching in multilingual contexts has been a major focus of sociolinguistic research since the 1970s. In an effort to broaden our understanding of the social significance of code-switching, Gumperz (1982) was one of the influential linguistic theorists who made significant contributions. Gumperz (1982) classified the various social functions of code-switching based on his study of interactions between ethnic communities in North America.

Gumperz emphasized that code-switching is not merely a mechanical result of the meeting of two languages, but rather a pragmatic activity chosen by the speaker based on its function and social meaning. To understand which code is chosen and the reasons for the exchange, Gumperz (1982) groups the functions of code-switching in social interaction as follows: (1) quotation, that is, the speaker borrows another person's words and conveys them in his or her original language as a maintainer of the authenticity of the quoted words; (2) addressee specification, that is, by switching a particular code the speaker emphasizes and determines the message to the interlocutor in a multi-party interaction; (3) interjection, the spontaneous occurrence of an interjection from another code; (4) reiteration, that is, the repetition of the message received by the recipient in a code different from the original code; (5) message qualification, using a different code to validate or explain, provide clarification of or elaborate on the quality of the main message; and (6) personalization versus objectivization, meaning that by displaying another language we show personal closeness to the participants in the interaction or the opposite, namely maintaining social distance (Gumperz, 1982). This classification model, based on Gumperz's views, has proven relevant and can be applied to various forms of sociolinguistic life. Thus, many subsequent researchers have drawn on the main ideas of Gumperz's theory in their research on the social meaning and pragmatics of code-switching (Muysken, 2000; Auer, 1998; Gardner-Chloros, 2009).

In the context of code switching used by amalgamated YouTube families, code switching functions, among other things, to clarify information, build closer social ties, express more authentic feelings, socialise cultural values to children, and facilitate linguistic adaptation in complex multilingual contexts (Nurbaya, 2025). In Javanese-Australian families, such as those on the MyOzlife YouTube channel, the use of code-switching serves specific purposes, actualised in ways that reflect family values, efforts to maintain Javanese culture, and the complex dynamics of intercultural communication.

Indonesian is a multilingual phenomenon, with each family member having a different language background and level of bilingualism. In this context, this study can apply the Gumperz social function framework, namely code switching and code-mixing in bilingual families have social functions, in this case, it can be applied to express, manage and direct relationships between family members, affirm and express identity, and as a conventional consideration of communicative needs. This study analyzes the social function of code switching and code mixing in Indonesian-Javanese-English language interactions in one family, by applying the Gumperz social function framework and finding the implications of these actions in linguistic communication among contemporary Indonesians.

The study of code switching and code mixing in digital media has continued to attract the attention of researchers in the last decade (Nurbaya, 2025; Parhusip et al., 2023; Sofiatin & Adawiah, 2024). Nurbaya (2025) analyzed an Indonesian-Spanish amalgamation YouTuber family and identified six causal factors for code switching through qualitative content analysis methods. Sofiatin and Adawiah (2024) examined 305 code switching and code mixing data in television programs broadcast on YouTube. The results showed that the emergence of external code mixing was more dominant, which functions to drive language learning. (Oentari, 2024) examined 83 code-mixing data in local webtoons, showing that code-mixing in digital media can be utilised to maintain regional languages. This can be achieved through the appeal of digital media to the younger generation, especially through humor. (Parhusip et al., 2023) examined 49 code-mixing data in the YouTube channel "Menjadi Manusia". The research findings show that the dominant form of code-mixing is word form (71.43%), followed by phrases (14.29%), and then other forms. In this study, the data analysis method used the qualitative Miles-Huberman model (2014).

The difference between this study and previous studies is that this study conducts an in-depth analysis not only on the forms and types, classifications, and causal factors of code switching and code mixing (Nurbaya, 2025; Oentari, 2024), but this study can also examine the social functions and axiological values that drive the use of the forms and types of code switching and code mixing. So this study can not only answer "how" and "why" the phenomenon of code switching and code mixing occurs, but also "for what" or "what values are communicated and reproduced" through specific linguistic choices in the context of amalgamated families living abroad. Thus, this study provides a richer, more multidimensional view and greater value in understanding complex linguistic phenomena in the digital age.

Far from indicating a lack of linguistic competence, bilingual or multilingual speakers reflect high and valuable communicative skills, linguistic flexibility, and cognitive creativity (Hall,

2015; Yim, 2021; Nurbaya, 2025; Ilmassafa et al., 2023; Rahmadani et al., 2023). Bilingual and multilingual speakers not only demonstrate the ability to use multiple languages with a high level of mastery but also possess superior cognitive abilities in terms of problem-solving and adaptation to complex situations (Suek, 2017; Rahmadani et al., 2023).

In the Javanese-Australian family on YouTube channel MyOzlife, their multilingual ability to switch and mix Javanese, Indonesian, and English is a highly functional and valuable communicative asset. Multilingual speakers are able to utilize their linguistic skills to achieve various communicative goals, build multidimensional cultural identities, express authentic cultural values, maintain valuable social relationships, and create messages that resonate with diverse audiences (Hall, 2015; Yim, 2021; Nurbaya, 2025). This ability is a strategic, intentional, detailed communicative practice, imbued with deep social meaning and a highly detailed articulation of audiences, contexts, and communicative goals.

Methods

This study analyzes code switching and code mixing in Javanese-Australian families on the MyOzlife YouTube channel, using a qualitative approach and content analysis (Miles & Huberman, 2014; Nurbaya, 2025). The data sources in this study are communication events from videos on the MyOzlife YouTube channel that document daily interactions in Javanese-Australian families. The criteria for determining which videos to analyze include: (1) dialogic (containing a lot of dialogue); (2) many participants; (3) long enough duration; and (4) having frequent code switching and code mixing (Nurbaya, 2025; Parhusip et al., 2023). The videos studied were: (1) Returning to Indonesia to Meet Family and Relatives; (2) Shopping at the Traditional Market | Cycling Around the Village; (3) Visiting Relatives' Houses | Eid Atmosphere in the Village. Each 30-40 minute video includes all family participants, namely Dwi (Wife), Justin (Husband), Zach (Child), and Isabela (Child), and has a frequency of code switching and code mixing.

The data collection technique used was the listening method with note-taking techniques: (1) watching videos repeatedly; (2) looking for utterances that use code switching and code mixing; (3) noting utterances and their context; and (4) translating foreign language elements (Sudaryanto, 2015). Data analysis used the Miles and Huberman (2014) model which consists of three stages, namely (1) Data Reduction: reduction, selection, and simplification of raw data obtained by selecting and simplifying data according to meaningful categories formed based on their social functions and axiological values; (2) Data Presentation: arranging data into tables, matrices, and diagrams for easy analysis; and (3) Drawing Conclusions and Verification: steps of interpretation, taking findings, temporary arrangement (generalization), and verification of conclusions against the original data (Miles & Huberman, 2014; Parhusip et al., 2023). The main research instrument was the researcher himself who played the role of data collector and data analyst (Nurbaya, 2025). Meanwhile, the supporting instruments in this research include data cards, classification tables, and analysis sheets for each code switching and code mixing event.

Finding and Discussion

Forms and Classification of Code Switching and Code Mixing

This study examines 65 linguistic event data, divided into 49 code-mixing events and 16 code-switching events, extracted from three selected videos on the MyOzlife YouTube channel. Participants in the three videos include Dwi (wife), Justin (husband), Zach (son), Isabela (son), brother, and seller. Data were collected using listening and note-taking methods, and analyzed using the Miles and Huberman (2014) model to identify the social functions and axiological values found in these events. The results of this qualitative analysis indicate that code-switching and code-mixing in Javanese-Australian families are not merely random linguistic phenomena, but socially and culturally meaningful communicative strategies, guided by deep underlying values.

Table 1. Classification of Code Switching and Code Mixing Form

Category	Type	Amount of Data	Percentage	Description
Code Mixing (49 data)	Inner Code Mixing	24	49.0%	Lexeme/morph insertion in language structure origin
	Hybrid Code Mixing	16	32.7%	Combination of 2-3 languages as a base with third language insertion
	Outer Code Mixing	9	18.4%	Insertion of phrases/clauses in the original language narrative
	Subtotal	49	100%	
Code Switching (16 data)	Inter-sentence	10	62.5%	Full language changes between sentences/inter-speakers method
	Intra-sentence	6	37.5%	Language changes within a sentence at the level word/phrase
	Subtotal	16	100%	
TOTAL		65	100%	Mix Code: 49; Switch Code: 16

Several linguistic analysis practices from this multilingual family indicate the existence of an advanced and integrated multilingualism system. With a dominant code mixing of 75.4% and code-switching of 24.6%, speakers in this family tend to insert one element from each language into the language structure being used rather than switching completely. This tendency is caused by a fairly strong desire to engage in intra-sentence code mixing events (inner code mixing), especially when speakers use Javanese kinship terms such as "lek" and "pakde," which shows that this is a fairly cognitively efficient strategy. This allows speakers to maintain one grammatical structure in their language while at the same time economizing grammatical structures and cleverly placing lexemes from other languages that 1) bring social value, 2) are hierarchical, 3) want to maintain culture, 4) and specific and eurocentric emotions that are irreplaceable in that context.

This sample of family members exhibited a higher proportion of mixed code-mixing than other code-mixing categories. This suggests they possess the ability to facilitate communication interactions by orchestrating three or more language systems simultaneously. This suggests that these family members possess a higher ability to utilize code-mixing skills effectively, thus not demonstrating low-quality mastery or the root of interlanguage confusion.

Socio-Cultural Functions of Code Switching and Code Mixing

An analysis of 65 cases of code-switching and code-mixing phenomena (49 code-mixing, 16 code-switching) from the three videos revealed five social functions according to Gumperz's (1982) classification, with a total of 72 occurrences of these functions across the various dialogues. The analysis of these social functions revealed that, of the 65 speech events found, there were 72 occurrences of social functions. This is because each speech event is capable of carrying out more than one social function simultaneously. This is consistent with the concept that code-switching is multifunctional according to Gumperz (1982). Thus, on average, each event contains 1.1 social functions. The distribution of these social functions shows patterns consistent with several markers. Table 2 displays the frequency distribution of social functions according to Gumperz's theory.

Table 2. Distribution of Social Functions of Code Switching and Code Mixing

Fungsi Sosial	n (Total)	VIDEO 1	VIDEO 2	VIDEO 3	%
Personalization vs Objectivization	31	14	10	7	43,1
Interjection	22	14	5	3	30,6
Addressee Specification	9	7	2	0	12,5
Message Qualification	6	1	4	1	8,3
Reiteration	4	0	4	0	5,6
Quotation	0	0	0	0	0,0
Total	72	36	25	11	100

The analysis shows that the social function of personalization versus objectivization is the most dominant (43.1%), followed by interjection (30.6%), addressee specification (12.5%), message qualification (8.3%), and reiteration (5.6%). Quotation or citation was not found (0%). This phenomenon of code switching and code mixing in multilinguals is specifically for managing social relationships and expressing identity as well as fulfilling the purpose of clarifying communication in multi-party interactions.

2.1 Personalization Versus Objectivization (43,1%)
The personalization vs. objectivization function is the most dominant function in the corpus, with a frequency of 31 occurrences (43.1%), and a balanced distribution across the three videos (VIDEO 1: 14 cases; VIDEO 2: 10 cases; VIDEO 3: 7 cases). This function is realized by choosing language codes to emphasize interpersonal affiliation with the target of interaction involving personal closeness (personalization), or maintaining social distance or formality (objectivization).

According to Gumperz (1982), the codes chosen for this function reflect efforts to negotiate social relations between speakers and conversation partners. These two functions (personalization and objectivization) are represented by three linguistic strategies.

First, the choice of kinship terms, such as "lek", "mak e", "pakde", "mas", "mba", "dik" (18 of 31 cases, 58.1%) as solidarity markers or in-group markers to build and affirm group identity in the family context. The use of kinship terms evokes a relational frame in the emotionally positive family domain. For example, "Ayu men kok, semakin cantik. Perawatan ya mak e?" (VIDEO 1, 23.02) shows the choice of using "mak e" (her mother) in Javanese to build a nuance of intimacy that cannot be achieved through the more formal Indonesian equivalent "ibu". This solidarity function is further reinforced explicitly by the intonation and playful context articulated with the standard word "bercanda" in the closing utterance.

Second, the register variation strategy through the choice of refined levels in Javanese (ngoko, krama, krama inggil) (13 of 31 cases, 41.9%). The refined level system in Javanese is an expression of the complexity of Javanese socio-cultural stratification internalized in linguistic form. The context of personalization is scanned through the choice of ngoko or krama that expresses relational closeness, but still signifies respect and politeness. In contrast, the context of objectivization is scanned through the choice of krama inggil (the refined part of krama) to show respect and politeness to someone who is a stranger or of a different social status. For example, in VIDEO 2 (28.31), Dwi chooses the sentence: "Enggih matursuwun... Nggih terima kasih ma'am. Dereng pernah masuk pasar" to interact with a cake seller at the market. The first sentence contains krama inggil which indicates the formal politeness required based on the norms of interaction appropriate to strangers in the context of commercial transactions in public places, the choice of addressing "ma'am" (mother) adds more appropriate social distancing.

Third, the contextualization strategy of choosing Javanese or Indonesian as the base or insert language (4 cases, 12.9%) indicates that the code choice itself communicates the type of relationship being activated. The Javanese chosen for interactions between family members communicates that the relationship being actualized is a familial relationship with a local value system, and standard Indonesian or English communicates a formal or objective framing.

The dominance of this function (43.1%) reflects several complex sociolinguistic realities. First, Javanese-Indonesian values that prioritize the principles of social harmony (rukun) and social etiquette require the use of appropriate language to address social relationships. Second, the context of interaction is dominated by the family domain, with approximately 75% of the total cases originating from family contextual situations that require intimate expressions and emotional warmth that can most effectively be achieved through Javanese coded with kinship terms. Third, speakers attempt to express their layered identities as members of a Javanese family, as members of the Indonesian Muslim community, and as members of a modern society, each layer of which requires different language codes. Javanese used with kinship terms activates local ethnic identities and family relationships.

2.2 Interjection (30,6%)

The interjection function is the second highest social function. The interjection function appears 22 times (30.6%) with a very thick distribution in VIDEO 1 (14 cases, 63.6%), then VIDEO 2 (5 cases, 22.7%) and VIDEO 3 (3 cases, 13.6%). The interjection function is used as code switching or code mixing in the form of spontaneous (or reflexive) expressions as signs of emotion, filler words and unplanned affective markers (Gumperz, 1982). Interjections reflect direct emotional responses to a particular situation and appear at the most automatic level of linguistic processing. Linguistically, there are three categories of interjections: religious interjections dominate (14 cases, 63.6% of all interjections): "Ya Allah" (10 cases) and "Alhamdulillah" (4 cases); followed by English interjections (5 cases, 22.7%): "Oh my god" (5 cases); and finally local Javanese/Indonesian interjections (3 cases, 13.6%): "Aduh", "Wah", and a combination of local interjections. Such contrasting distributions indicate that each code is associated with a different type of emotion in the speaker's intention.

Religious interjections dominate (63.6%), rooted in the internalization of Muslim identity in everyday family communication. "Ya Allah" is not merely an interjection, but an identity marker that strengthens the connection of Islamic religiosity to the speaker's linguistic life. This interjection occurs in various emotional contexts: expressions of awe ("Ya Allah, are you so kind to me? Ya Allah, this is how you are"), worry ("Ya Allah, I'm so small, I'm sorry"), expressions of appreciation, and so on. The use of religious interjections in positive emotional contexts indicates that religiosity is not a segmented language domain but rather is integrated into various emotional expressions in everyday life.

In contrast to religious interjections, the English interjection "Oh my god" (5 cases) only appears in the context of surprise or shock at certain situations and conditions related to urban life-modernity, namely things related to traffic jams. For example: "Oh my god. This is the traffic, the traffic jam. Oh my god, it's so long" (VIDEO 1, 24.16). This association indicates that speakers associate English with the condition the modern conditions of street life so that English interjections become code switching when wanting to express reactions of surprise and shock towards life phenomena This code-switching phenomenon is consistent with the literature explaining that the choice of language code in spontaneous bilingual speech is strongly influenced by the emotional and contextual associations of the languages in the speaker's intentions.

The high concentration of interjections in VIDEO 1 (63.6% of all interjections) can be explained by the context of the situation. VIDEO 1 is a large gathering of relatives who meet after a long time, so the context of this reunion provides a high emotional charge with various emotional expressions - admiration, nostalgia, joy, surprise, and so on. The context of the reunion is symbolically very culturally significant in Indonesian society, so that it creates a highly affective feeling, and with the intention of this affect, gives rise to spontaneous emotional expressions in the form of interjections. Meanwhile, VIDEO 2 and VIDEO 3 depict more mundane/routine daily interactions that are more stable in terms of emotions and rarely give rise to spontaneous emotions so that interjections appear rarely.

Interjections occur at the most automatic level of processing, bypassing the speaker's conscious mechanisms. The high frequency of religious interjections indicates that religious expressions are internalized to the point that they emerge reflexively/spontaneously in every

emotional situation. This suggests that religiosity is not simply a belief system, but rather dimensions of identity that are internalized and integrated into the speaker's sociolinguistic competence.

2.3 Addressee Specification (12,5%)

The addressee specification function occurred nine times (12.5%) and the distribution of this function was very concentrated in VIDEO 1 (seven cases or 77.8%), then VIDEO 2 (two cases or 22.2%) while for VIDEO 3 there were no cases of code-switching or code-mixing that filled this function. The addressee specification function includes the use of code switching or code mixing with the intention of specifically referring to a particular addressee or interlocutor in a communication situation involving many parties. In this particular context, this function is dominated by a specific speech layout that accommodates the occurrence of conversations between many participants while having a level of ability to understand and master the language involved.

The realization of this function was also found to overlap with two strategies. The first strategy, accounting for six cases (66.7%), involved a combination of mentioning the target participant's name with giving instructions in another language. For example, "Bella, say hello to Uncle Jaka" and "Hey Zack, did you say hello to Auntie? Yes?" In this function realization strategy, mentioning the name is counted as a turn-allocation device and code choice, between English (for children) and Indonesian or Javanese (for local relatives) while also functioning as a form of accommodation to the recipient's linguistic abilities, in addition to identifying the relevant relational context.

Meanwhile, the second strategy (three cases or 33.3%) is in the form of choosing or differentiating language codes according to the language code that dominates the language ability of the target speech participants, such as the choice of using English as a medium of communication exclusively for bilingual children (Zack, Bella, Isabella) while to attract attention or pay attention to local relatives who are bound by monolingualism the choice is between Indonesian or Javanese. This choice of code, apart from the intention of accommodating each person's language ability, also serves as a contextual cue to convey the relational form derived from the language code chosen.

2.4. Message Qualification (8,3)

The message qualification function was identified as appearing six times (8.3%), with a distribution that tended to be centred on VIDEO 2 (four cases or 66.7%), followed by VIDEO 1 and VIDEO 3 with one case each (16.7%). Code switching or code mixing was used to provide details, limitations, or reinforcement of the statement being made by the speaker to the interlocutor. Basically, this function is used in communicative situations where the communicator feels the need to provide high precision and clarity on the reference or reference to a particular topic being discussed, in order to fulfil certain attributes of the reference. Linguistically, the use of this function involves cross-code strategies: (1) strengthening and detailing statements; (2) comparisons and analogies; and (3) the use of hedging markers. The first strategy (50%) is to

strengthen and detail the previous statement. tends to re-emphasize the message through repetition of meaning between languages with subsequent placement after the first utterance.

For example, the previous utterance using the L1 code to say "This is very traditional" is then repeated in the L2 code by highlighting a specific category, namely "traditional market." The second strategy (33.3%) is to provide a comparison or analogy to create a path of understanding between the foreign concept and a broader or more familiar local category. The third strategy (16.7%) involves the use of hedging markers to organize the order of the level of certainty that should be before the speaker makes a subjective assessment of a particular item. This is done to avoid, among other things, reducing conflict in maintaining the objectivity of the transaction interaction order.

The high concentration of this function in VIDEO 2 is likely related to the complexity of the communicative situation in the busy traditional market location in almost all of its visual elements shown in VIDEO 2, thus requiring the speaker to continuously offer negotiation of meaning regarding the reference to be understood specifically by the family in the VIDEO with various levels of language ability. The low occurrence of the message qualification function in VIDEO 1 and VIDEO 3 is likely due to the fact that in a more private domestic context, detailed explanations of the reference are much less often needed because there is a strong consensus of understanding and background agreement that has already been established. It should be emphasized that this tendency strengthens the point that not all code switching for the purpose of message qualification can be considered as random events but rather selective code switching oriented by considerations of self-adjustment considering social and situational demands.

2.5. Reiteration (5,6%)

The reiteration function is the least common social function in the corpus, appearing only 4 times (5.6%). Its distribution is highly concentrated in VIDEO 2 (3 cases, 75%), followed by VIDEO 3 (1 case, 25%) and VIDEO 1 (0 cases, 0%). The social function of reiteration is code-switching (or code-mixing) to replicate or reaffirm a proposition or concept in another language code (Gumperz, 1982). The use of this communicative strategy goes beyond mere mechanical repetition: for example, to ensure understanding, to emphasize, or to reinforce a message, among other functions.

From a linguistic perspective, two main realization mechanisms were found. The first mechanism is reiteration in the form of repetition with sentence translation (4 cases, 100%). In this case, the same proposition is reformulated in another language code, but its meaning (i.e., its semantics) remains unchanged. For example, in the example given above, "*Makan apa kamu Zack?* What are you eating Zack?" (VIDEO 2, 1.14) replicates the same question identically in Indonesian and then repeated in English. The same pattern is present in the case of "*Wis sudah yuk.* Alright, let's go" (VIDEO 2, 30.19). In the Javanese-Indonesian construction, the same concept or proposition is expressed (affirming that the activity has ended and can now move on), and then repeated in English. This mechanism carries out the pedagogical function of repetition to accommodate the heterogeneous comprehension abilities of the recipients in this communicating multilingual family. The second mechanism is reiteration through multilingual elaboration (3 out of 4 cases,

75%), in which the same core proposition is repeated, with an added explicit quality to the overall sentence thanks to different language codes. In the example "What are you doing. Belanja ya salted fish, do you like salted fish, im gonna cook for you" (VIDEO 2, 24.07), the phrase "salted fish" is formulated three times with varying contexts. The first time, as the object of an activity ("are you eating salted fish"), then repeated as a choice of product to be purchased in mixed Indonesian-English ("Belanja ya salted fish"), and finally, as a consumer choice and preference repeated in English ("are you like salted fish"). This repetition creates an increasingly specific understanding of the product being discussed. Another case, "Nah ini loh keren, what do you think bella? Isabella: So cute I know right?" (VIDEO 3, 7.33) shows the reiteration in the affiliation sequence, namely Dwi asking a question in Indonesian-English ("Nah ini loh keren, what do you think bella?"), then affiliated with Isabella's statement in English ("So cute, I know, right?"), resulting in an affirmation of solidarity.

3. Javanese-Indonesian Cultural Values in the Manifestation of the Social Function of Code Switching and Code Mixing

Analysis of the social functions of code switching and code mixing from multilingual family data shows that there is no random language selection by family members, but that code switching and code mixing function at a level based on Javanese-Indonesian cultural values , adapted as a discourse to develop communication among family members. After being viewed through the optimization of local cultural values within the Gumperz expansion paradigm, this research data also shows how traditional Javanese-Indonesian values are concretized as code-switching and code-mixing strategies by family members. This section will discuss five Javanese-Indonesian cultural values that are more relevant to the manifestation of Gumperz's social function as found in this research data.

Table 3. Javanese-Indonesian Cultural Values in the Social Functions of Code Switching and Code Mixing

Cultural Value	Definition	Linguistic Manifestation	Gumperz Function	Examples from Data
Rukun (Social Harmony)	Emphasis on harmony, alignment, and conflict avoidance in social relations	Use of appropriate language registers; kinship greetings to maintain harmony; bilingual reiteration to avoid miscommunication	Personalization vs Objectivization; Reiteration; Message Qualification	"Makan apa kamu Zack? What are you eating Zack?" (VIDEO 2)
Hormat and Social Hierarchy	Respect for social status, age, and position within the social structure	Use of formal register (*krama inggil*) to people with higher status; kinship terms that differentiate hierarchy (*lek*, *pakde*, *mas*, *mba*)	Personalization vs Objectivization; Addressee Specification	"Enggih matursuwun bu" (VIDEO 2, kepada penjual)
Budi	Use of refined and	Religious interjections as markers of	Interjection;	"Ya Allah

Bahasa (Language Politeness)	polite language, considering the feelings of the interlocutor	empathy; reiteration to ensure understanding; message qualification to provide context	Reiteration; Message Qualification	jenengane lek suryati no?" (VIDEO 1)
Silaturahmi (Family Solidarity)	Maintenance of good relationships and emotional bonds within the family through warm communication	Use of kinship terms as markers of familiarity; casual greetings in *ngoko*; transmission of cultural values to children	Personalization vs Objectivization; Addressee Specification; Interjection	"Perawatan ya mak e?" (VIDEO 1)
Local Culture Preservation	Commitment to maintaining and passing on local Javanese cultural values to the next generation	Continuous use of Javanese language and Javanese register system; socialization of politeness values to bilingual children	Addressee Specification; Personalization vs Objectivization; Interjection	"Say hello sama pakde jaka" (VIDEO 1, pengajaran ke Bella)

3.1 *Rukun* (Social Harmony)

The cultural value of harmony refers to the desire and effort to maintain harmony and avoid conflict in social relationships. The cultural value of harmony in this research data is reflected in the bilingual reiteration used to maintain harmony in an effort to avoid miscommunication. In VIDEO 2 (1.14), when Dwi repeats twice, "What are you eating, Zack? What are you eating, Zack?" with the intention of ensuring that Zack gets the same information, she demonstrates the true value of harmony because communicative harmony is more important. In addition, the message qualification strategy also shows that the value of harmony is contained in this data; when Dwi provides a message qualification ("because otherwise you will have bugs in your eyes") to her rule for Zack to wear glasses (VIDEO 2, 4.49), She is not giving a simple rule, She is ensuring that Zack agrees with his rule and that She can maintain harmony by including an explanation that the child can accept. These strategies indicate that this family has a positive attitude towards the cultural value of harmony.

3.2 Respect and Social Hierarchy

The second cultural value is social hierarchy. This value is seen in terms of our social status; for example, if, in a grammatical context, a certain register (*krama inggil*) is used with someone of high social status, this is a clear manifestation of cultural values. When Dwi speaks to an unknown seller in the market (VIDEO 2.28.31), she says, "*Enggih matursuwun ma'am. Nggih terima kasih. Dereng pernah masuk pasar*". She uses krama inggil grammar, such as the particle "enggih", the words "*matursuwun*", which are too polite (*makasih* is quite simple), and also "*dereng*". For Dwi, an unknown seller in the market (also, according to Javanese-Indonesian, because it seems as if they have no relationship at all), she must respect and 'di-inggil'. How different if Dwi says something

to parents and family, she does not use this high register. Specific kinship pronouns: (VIDEO 1. 25.06), "Bella, say hello to Uncle Jaka." This is a specific preposition for her grandfather. In addition to explaining the kinship relationship here, it also explains that Uncle Jaka is someone older.

3.3 Language Politeness

The cultural value of polite language is defined as the use of clean, refined, and polite language. In addition, the value of polite language is also shown by paying attention to the feelings of others. The most obvious example of the value of polite language is the use of religious interjections to show emotions. The following is an example of the use of religious interjections: In VIDEO 1 (25.41), Dwi's greeting when meeting Lek Suryati after a long time together is "*Ya Allah jenengane lek suryati no? Ya Allah iki ayune koyo ngene. Ya Allah Pripun kabare*?". The religious interjection is repeated to express her admiration and honest affection. In addition, the interjection can also be seen as a sign that Lek Suryati is very close to Dwi's heart. In VIDEO 3 (13.38) Dwi expresses her emotions by using interjections that are connected to each other "Ya Allah, I'm too small, oh my". The sentence above also explains that religious markers, apart from expressing honest feelings from the heart, Dwi also uses other emotional markers (*adhuh*) to show Dwi's sensitivity to the feelings she feels.

3.4 *Silaturahmi* (Family Solidarity)

The cultural value of *silaturahmi* here is associated with the concern for maintaining emotional bonds in harmonious, well-established relationships among family members through warm communication and care. The manifestation of this value can be observed in the use of familiar greetings. This is seen in VIDEO 1 (23.02) Dwi said, "Ayu men kok, more beautiful. Take care ya mak e? Just kidding". The use of the greeting "*mak e*" (Javanese for "her mother") and playful tone patterns indicate that the interaction is carried out in a familiar frame, as family members feel close and warm. This is also seen in VIDEO 3 (2.21) in terms of the use of kinship greetings: "*Menune opo toh mba? Bakso. Wes, Loh sudah bangun mas?*" this also shows the spontaneous use of kinship terms to give a touch to bonding in everyday family interaction situations. The pedagogical dimension of the value of *silaturahmi* is evident when Dwi fosters self-awareness to teach children about the value of solidarity in the family, as when guiding children to address family members broadly with kinship terms and with respectful attitudes.

3.5 Preservation of Local Culture

The next cultural value identified in this analysis is local cultural preservation. This value can be seen from their efforts to preserve and pass on Javanese culture to their children even in such a less supportive global environment. This is most explicitly reflected in the cultural socialization strategies for bilingual children. For example, when Dwi is teaching "Bella, say hello to Uncle Jaka" at (25.06) in VIDEO 1, she is teaching the child not only English terms but also Javanese kinship terms. She also uses this opportunity to convey Indonesian politeness norms, and to practice exposure to the Javanese language which is rich with social hierarchical systems.

Thus, language socialization in VIDEO 1 is not just about learning the language but about preserving the Javanese cultural worldview for bilingual children. Similarly, in VIDEO 3 at (2.21), when everyone speaks Javanese as a lingua franca at home: "Menune opo toh mba?" (what do you want to eat, brother?), this shows the family's efforts to continue preserving Javanese as a family language in the overseas environment.

Discussions

This research contradicts Nurbaya's (2025) research, which found that the Indonesian-Spanish amalgamation YouTuber family applies code-switching communication strategies to serve social functions, while the Javanese-Australian family of the MyOzlife channel pragmatically applies both strategies based on their social meanings and functions. The qualitative findings of this research in the form of various functions of code-switching and code-mixing reaffirm the fundamental view that is the core of Gumperz's (1982) thesis that code-switching is not merely a mechanical linguistic activity or a defect of communicative incompleteness, but rather a pragmatic activity that is consistently chosen based on its function and social meaning.

Considering its most dominant function, namely personalization compared to objectification, which reached 43.1%, this study serves as theoretical support and logical argument that the selection of language codes is consistently carried out by multilingual diaspora families which is guided strategically, not just mechanically and referentially, namely to maintain distance social or reducing it through the strategy of referring to adjacent realities (personalization) and expressing identity (self-reference) consistently through these social functions. The dominance of code mixing (75.4%) compared to code switching (24.6%) is driven by cognitive efficiency manifested in the strategy that speakers do not attach unimportant word elements or morphemes in one language code and replace the entire language with another but still maintain the main grammatical elements of basic meaning markers in one language and insert morphemic and lexical features of another language, namely Javanese kinship terms and religious interjections with their emotional meanings that can be filled by everyday Indonesian. This communicative-pragmatic language strategy is consistent with the argument of Nurbaya's research (2025) that the amalgamation YouTuber family utilizes the YouTube channel as a tool to root/maintain ties to local cultural identity, while maintaining communicative continuity pragmatically in a communicative reality that is thick with multilingualism.

An interesting difference between this study and Nurbaya (2025) is the degree of consistency in applying Gumperz's theory to the social functions, as a theoretical view, distinguished from the practical application of aspects of the axiology of Javanese-Indonesian culture. For example, Nurbaya found six factors causing code switching and concluded with an analysis of its linguistic forms, while in this study, it is driven by the identification that these social functions go beyond mere proof as pragmatic communication strategies to serve and express meaning, but can be interpreted as concrete manifestations of a cultural value system that has been widely formed and internalized: harmony, respect, politeness, *silaturahmi*, family

solidarity, and preservation of local culture. In particular, the use of kinship terms in Javanese (*lek, mak e, pakde, mas*) serves as a solidarity marker. The use of code-switching and code-mixing fosters relational closeness among family members, while the variation in Javanese registers (*ngoko, krama, krama inggil*) reproduces the traditional Javanese social hierarchy. Furthermore, religious interjections account for a dominant 63.6% of all interjections. This indicates that the deep internalization of Muslim identity consistently permeates their emotional expressions, transcending the boundaries of a single structured language.

Taken together, these practices demonstrate advanced pragmatic competence. The systematic use of Javanese and Indonesian on YouTube goes beyond mere documentation of daily life or entertainment. Instead, it serves as a deliberate pedagogical strategy for the diaspora family. Through this linguistic flexibility, the parents actively maintain indigenous traditions and transmit complex cultural values to their children, who are growing up in a multilingual society. These findings align with Nurbaya (2025), who noted that amalgamated YouTuber families creatively utilize linguistic variations to preserve their cultural heritage. Ultimately, their digital content provides an authentic documentation of how multiple languages are naturally interconnected and used in contemporary family settings, independent of artificial academic structures.

Conclusion

This study concludes that the forms of code-switching and code-mixing found in Javanese-Australian families on the MyOzlife channel are forms of three languages with a level of multilingualism that are mutually integrated and strategic for the survival of their culture in the context of the diaspora. From a quantitative perspective, the data shows the dominance of the code-mixing phenomenon (75.4%) compared to code-switching, which can be proven that the research subjects have a cognitive tendency to insert local cultural concepts into general language patterns (English), forming useful language hybridity without clashing with existing communication structures. Qualitatively, it can be concluded that the social function of language in the context of family communication is more than just a means to interact and communicate information, but rather emphasizes aspects of negotiating relationships between individuals and transferring values. The fact that the discovery of the use of code switching and code mixing in the Dwi family is dominated by the personalization versus objectivization function also proves that all their use of code switching and code mixing, starting from the emphasis on *krama inggil*, mastery and insertion of various kinship terms, as well as English, is driven by Javanese cultural norms that always prioritize the principles of harmony (*rukun*), respect for the concept of social hierarchy (*hormat*) and the truth of polite behavior (*budi bahasa*). Therefore, this linguistic flexibility that occurs can be seen as a tool of cultural education that allows them to transfer their sense of identity as Javanese-Australian people and transmit religious values to their children more authentically.

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