Presuppositions Contain Code-Mixing in the Jeda Nulis Podcast and Their Implications in Expository Text Learning

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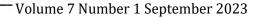
ABSTRACT

The Jeda Nulis podcast has become one of the channels that offers a lot of engaging discussions and interesting content related to current issues. The objectives of this research are to describe the types of presupposition containing code-switching in the Jeda Nulis podcast, explain the factors causing code-switching in presuppositions within the Jeda Nulis podcast, and discuss the implications of the Jeda Nulis podcast in teaching expository texts to high school students (Class X). This study utilizes a qualitative approach, and the data sources are the host Habib Ja'far and guest speaker Onad. The data were obtained from language activities in a video podcast that was aired on YouTube on December 31, 2021. The research data consist of presuppositional discourse containing code-switching and the factors causing code-switching in presuppositions. Data collection techniques include documentation, observation, and note-taking. The analysis of the data reveals various types of presuppositions containing code-switching, such as existential presupposition, factual presupposition, nonfactual presupposition, lexical presupposition, structural presupposition, and counterfactual presupposition. The factors causing code-switching in presuppositions include limitations in code use, the use of more popular terms, the speaker's characteristics, the desire for prestige, the main topic of discussion, language variety and register, the interlocutor, and the use of humor.

Keywords: presupposition, code-switching, podcast, implications for teaching expository texts.

INTRODUCTION

Presupposition, or assumptions, is a part of the study of the science of pragmatics. As known, pragmatics is a branch of linguistics that focuses on the meaning of language as it is bound by a context. According to Wibowo (2018), pragmatics primarily focuses on language in use. In the context of pragmatic studies, presupposition is defined as something assumed by the speaker or communicator before utterance is produced (Fatmawati and Dira, 2021).

As living beings, communication is the primary tool for interacting with the environment in society. Effective communication between individuals or groups

can occur when the speaker and the listener share the same assumptions about the topic of conversation (Fatmawati and Dira, 2021). Basic inferences within a context and the use of language (linguistic situations) that give language its form and meaning to the listener and vice versa are referred to as presupposition (Nababan, 1987).

In language activities, presupposition follows specific patterns in its delivery. Speakers and listeners should share a common background of knowledge about the topic discussed. Several factors contribute to successful communication (Pranowo, 2012), including: (1) a shared understanding of the conversation's topic, (2) a shared language understanding during the conversation, (3) the listener's interest in the conversation, (4) the speaker and listener being in the same context and situation, (5) good assumptions or presuppositions, and (6) the speaker's ability to use their language to achieve effective communication.

Using two or more languages (bilingual) in communication makes the speaker appear more confident. Language mixing is a phenomenon in which two or more languages are used in conversation by incorporating one language into another (Rokhman, 2013). In other words, speakers insert elements of another language while using a specific language (Sumarsono, 2002: 20).

The use of code-switching is more related to the principle of language use that is not ambiguous, clear, and concise, and is usually motivated by certain factors such as using a foreign language in Indonesian, which, when translated, can become a long and potentially double-meaning phrase or sentence (Ohoiwatun, 2007: 71). According to Jendra (2007), some factors contributing to code-switching include code limitations, topics, prestige, humor, popular terms, speech modes, speech levels, third persons, interlocutors, location and time, discussion topics, functions, and goals.

Technological advancements make it easier for humans to access information, learn new things, and explore themselves more widely. The digital age accelerates the growth and influence of languages, particularly for users of communication media and the technological products within them (Iswatiningsih, 2021). Communication media have proliferated with various labels, but well-known communication media such as YouTube have been the most popular among the public for the past five years (David, 2017). Content on YouTube, such as music, sports, vlogs, podcasts, news, lifestyle, movies, and more (Lukman, L., & Said, 2022).

Podcast content has become a new favorite among YouTube users. Since 2013, podcast content has had over a billion users worldwide, making it one of the reasons for YouTube's popularity (David, Sondakh, and Harilama, 2017). Over time, podcasts have grown rapidly. Unlike its early days when it consisted of audio material, podcasts can now be enjoyed in audio-visual formats such as talk shows (dialogues), monologues, dramas, documentaries, and more (Fadilah, 2017).

The development of podcasts in Indonesia has been rapid (Simbolon, M. J. I., & Simbolon, 2022). One of the podcasts that has gained popularity among the public, especially among young people, is "Jeda Nulis," owned by Habib Ja'far. To date, the podcast has 1.08 million subscribers. The themes discussed are interesting and relevant, especially when addressing current issues from a religious perspective

and offering solutions. The guests come from various backgrounds and ages, including actors, religious or political figures, entrepreneurs, comedians, and more. Habib Ja'far is a skilled preacher who excels in language use. He leads discussions and interviews with guests in a relaxed yet goal-oriented manner. Their warm approach allows all conversations to flow smoothly and effectively. Assumptions and various forms of language align well between the speaker and the listener in the discussion. One interesting content piece is a discussion with Onadio Leonardo, also known as Onad, as the guest. The discussion on divinity is peppered with presuppositions. Communication between the two is supported by their ability to use more than one language, such as English and the Betawi or Jakarta dialect.

Several prior studies have focused on presuppositions. Fauziati (2018) conducted research titled "Presuppositions in the Flick On! TV YouTube Channel Talkshow Episode 'Bijin Denshin – Ariana Miyamoto." The study identified types of presuppositions based on Yule and analyzed the language functions based on Jakobson's theory. Elfitri (2021) conducted research to identify types of presuppositions that appear in speech. This research also analyzed language styles for each presupposition and identified their intentions and purposes. The study was titled "Analysis of Presuppositions on the Deddy Corbuzier YouTube Podcast Channel with Novel Baswedan." Additionally, Widiastuti, Badrih, and Busri (2023) conducted research titled "Potential Presuppositions Containing Language Styles as Rationalization Control of Speech in Denny Sumargo's Podcast." This study examined potential presuppositions containing language styles, including language styles such as repetition, ellipsis, symbolism, hyperbole, euphemism, and metaphor.

While these previous studies analyzed presuppositions that arise in language activities, this study delves more deeply into types of presuppositions involving code-switching. The code-switching in presuppositions is the basis for determining the factors underlying the use of code-switching and its implications in the context of podcast Jeda Nulis in relation to teaching expository texts to 10th-grade high school students. The objectives of this study are to identify types of presuppositions involving code-switching, the factors behind code-switching in the podcast Jeda Nulis, and to describe the relationship between teaching expository texts and presuppositions.

METHOD

The approach used in this research is a qualitative approach. The qualitative approach is employed to explore phenomena in narrative form. This approach helps the researcher in examining the phenomenon of presuppositions expressed in the Jeda Nulis podcast. The data source for this research comes from the conversation between Habib Ja'far and Onad in the podcast titled "Hidden Camera With Onad." The data for this research consists of presupposition utterances containing code-switching and the factors that lead to the occurrence of code-switching in presuppositions. The data collection techniques used in this research are documentation, listening, and note-taking. Data analysis is carried out in several stages: 1) identifying symbols, 2) classifying symbols, and 3)

interpreting the data. The data analysis technique employed is content analysis. Content analysis is a method for making valid inferences from text (Ahmad, 2018). Content analysis is a data collection technique from a text (Martono, 2014).

RESULT AND DISCUSSION

Discussion and Implications of Code-Switching in Presuppositions in the Jeda Nulis Podcast

In the Jeda Nulis podcast, six types of presuppositions are identified: existential presupposition, factual presupposition, non-factual presupposition, lexical presupposition, structural presupposition, and counterfactual presupposition. Each of these presuppositions contains instances of code-switching, which involves the insertion of elements from other languages or language varieties. The following table presents the findings of the presupposition types in the "Hidden Camera With Onad" podcast episode:

Table 1: Types of Presuppositions in the Jeda Nulis Podcast Episode "Hidden Camera With Onad"

Presupposition Type	Number of Utterances
Eksistensial	6
Faktual	9
Nonfaktual	3
Leksikal	5
Struktural	6
Konterfaktual	3

The types of presuppositions were collected based on the framework presented by Yule. Each presupposition found in the data includes code-switching elements.

Existential Presuppositions Containing Code-Switching in the Jeda Nulis Podcast

Existential presuppositions in the Jeda Nulis podcast are related to the presence of something or someone. These presuppositions convey the existence of a tangible entity, be it a person, object, or other entities mentioned by the speaker. Indicators of existential presuppositions include noun phrases and expressions that denote ownership, existence, or the identity of an object. Winaryadi (2020) Context: The speaker (O) expresses amusement at the questions and discussions raised by HJ. O has no concerns about discussing religious topics and demonstrates a strong tendency towards faith, despite being a non-Muslim. O is interested in discussions about various religions to gain knowledge and insights. O: (laughs) Your questions are always like that. What matters is that we have faith, right? I enjoy discussions, Bib. In this context, the existential presupposition is related to the existence of faith, a concept or belief in a higher power. This presupposition is indicated by phrases like "your questions," "we have faith," and "I enjoy

discussions." Code-switching is observed in the use of the word "faith," which is borrowed from English, while "Bib" is a code-switching element that signifies a close colloquial interaction. "Bib" is often used in the Betawi or Jakarta dialect to address someone and is an example of code-switching that incorporates local language elements into the conversation.

Factual Presuppositions Containing Code-Switching in the Jeda Nulis Podcast

Factual presuppositions can be identified through the use of verbs (Elfitri, 2021). These presuppositions indicate statements of fact or truths. Indicators of factual presuppositions include verbs associated with awareness, regret, knowledge, amazement, discovery, and delight (Winaryadi, 2020).

In the provided context, the code-switching instances can be analyzed as follows: Context: O previously invited a guest to their channel, but it did not meet O's expectations. O felt that the discussion about Islam was not adequately answered. However, after numerous discussions with Islamic figures, O's perceptions changed. O: You know, I've invited your clients before, Bib. It wasn't as exciting, you know. I was too scared to ask. But with you, "just ask, Nad, you're also a novice, you don't know," that's why I ask. I got to know you from that content. The factual presupposition is related to O's past experience of inviting HJ's clients. The use of code-switching can be identified in the interaction between O and HJ. Code-switching occurs with the use of the term "clients," which signifies HJ's followers or associates, and the colloquial term "Bib" used to address HJ. Code-switching in this context involves the insertion of colloquial and informal language elements to enhance the conversation.

Non-Factual Presuppositions Containing Code-Switching in the Jeda Nulis Podcast

Non-factual presuppositions are assumptions that are not true and do not align with reality. These presuppositions often involve verbs such as dreaming, imagining, hoping, or pretending. In the context provided, the code-switching instances can be analyzed as follows: Context: O concludes that non-Muslims should be open to understanding Islam to avoid making incorrect judgments. Stigmas associated with Islam often lead to terrorism. However, after engaging in discussions with Islamic figures, O's perceptions changed. O: You see, if you don't know, you change, right? Because I used to think you were a terrorist, right? It was like that. That's the stigma! The non-factual presupposition in this context is indicated by O's previous misconception about HJ being a terrorist, which was not true. The use of code-switching is evident in the term "change," which signifies a shift in perception. The term "terrorist" is a code-switching element borrowed from English, used to describe O's earlier misconception. The interaction demonstrates how code-switching can be employed to emphasize the change in perception.

These findings highlight the presence of code-switching in presuppositions in the Jeda Nulis podcast, with code-switching elements adding nuances and expressions that enhance the conversation. Code-switching serves to connect with the audience more effectively, express emotions, or emphasize certain aspects of the presuppositions.

Implications for Expository Text Learning Understanding the use of code-switching in presuppositions has implications for expository text learning. Code-switching can impact how presuppositions are conveyed and interpreted, adding cultural and contextual layers to the message. In educational contexts, particularly when teaching expository texts, educators should consider the potential presence of code-switching in texts and discussions.

Furthermore, code-switching can affect the overall comprehensibility and relatability of expository texts. Students exposed to expository texts that contain code-switching may need additional support to understand the nuances and cultural elements introduced through code-switching.

Incorporating discussions and activities that explore the role of code-switching in presuppositions can enhance students' critical thinking and cultural awareness. By recognizing code-switching in presuppositions, students can gain a deeper understanding of how language and culture intertwine in communicative contexts.

In conclusion, the presence of code-switching in presuppositions in the Jeda Nulis podcast demonstrates the dynamic nature of language use. This study provides insights into how code-switching is used to express presuppositions, emphasizing cultural and contextual factors that enrich the conversation. Educators should consider the implications of code-switching for expository text learning and integrate discussions of code-switching as part of language and cultural awareness education.

Factors Underlying the Emergence of Code-Mixing in Presuppositions in the Jeda Nulis Podcast

Code-mixing is a linguistic phenomenon. Consequently, code-mixing can be influenced by various situations and conditions in its usage. Various factors contribute to the occurrence of code-mixing, as mentioned by Jendra (2007), including thirteen factors such as topic, prestige, humor generation, code limitation, popular terminology, function, discourse mode, place and time, third parties, interlocutors, objectives, subject matter, language level, and language variation. Additionally, according to Suandi (2014), the factors that underlie the emergence of code-mixing include: 1) code limitations; 2) speakers; 3) interlocutors; 4) topics of discussion; 5) popular terms; 6) language level and language variation; 7) discourse mode; 8) topics; 9) functions and objectives; 10) third parties; and 11) generating humor.

Code Limitations

One of the factors contributing to code-mixing is code limitations, which occurs when the speakers do not understand an equivalent expression in the base language being used. As a result, code limitations necessitate the use of a different code due to a lack of understanding of word, phrase, or clause correspondences in the base language. Code limitations are driven by the absence of exact expressions in the base language.

The example provided involves code limitations. The form of code-mixing in the utterance "log in" cannot be succinctly explained using the main language of

the speaker, Bahasa Indonesia. The intended meaning of the speaker is to convert to Islam or become a convert (mualaf), whereas "log in" in Bahasa Indonesia means to join. Code limitations, as described by Jendra (2007), can occur because of constraints in the use of language or the absence of the exact expressions used in the base language. These limitations compel speakers or interlocutors to utilize a different code, as they do not comprehend the word, phrase, or clause counterparts in the base language. This aligns with Sapir Whorf's assertion that no two languages share enough commonality to be considered the same social reality. Thus, code-mixing cannot be imposed (Yunhadi, 2016).

It's important to consider these factors when analyzing the phenomenon of code-mixing, as it contributes to a deeper understanding of its occurrence in educational contexts.

CONCLUSION

Code-Mixing in Presuppositions in the Jeda Nulis Podcast was found in 32 instances, with the most prevalent type being factual presuppositions, totaling 9 instances. The discussion between Habib Ja'far and Onad primarily revolves around insights into spirituality, life experiences related to faith, and seeking answers to reinforce life's facts based on religious guidance.

The code-mixing utilized by both speakers includes insertions of English and Betawi language, commonly used by people in Jakarta and its surrounding areas. The most dominant factor contributing to code-mixing is the use of more popular terms, which accounts for 8 instances. This practice is aimed at expanding the audience reach and instilling positive values in language usage during the discussions. Despite addressing religious themes, the code-mixing does not lead to monotony or boredom.

This research has implications for the teaching of the Indonesian language and can support students' competence in writing expository texts while enhancing their writing and speaking skills. The implications of presuppositions containing code-mixing in the Jeda Nulis podcast include its potential use as teaching material for expository text lessons. The utterances produced can serve as examples of expository texts to be analyzed by students in terms of structure and language conventions.

Furthermore, this research can serve as a reference for future studies. The hope is that this research can be further developed and may even lead to new research in the field of presuppositions containing code-mixing, particularly in the realm of linguistics. Beyond improving listening and interpreting skills, this research emphasizes the importance of processing speech to truly understand information, particularly information sourced from social media platforms like YouTube and the like.

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