

Analysis of the Mixed Code of West Java Governor Dedi Mulyadi: A Case Study of Viral Content "Naughty Boys Are Sent To Military Barracks"

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Abstract

This study aims to analyze the form and meaning of the use of mixed codes in the viral video content of the Governor of West Java, Dedi Mulyadi, entitled "*Naughty Children Brought to Military Barracks*". The approach used is qualitative descriptive with literature study techniques, see and note techniques on videos uploaded on @dedimulyadiofficial TikTok account. The results of the study show that the code mix used is a mixture of inward codes, in the form of a combination of formal Indonesian and informal spoken language. This mixed-code strategy is not only linguistic, but also reflects a political communication strategy that is populist, paternalistic, and responsive to digital audiences. Dedi Mulyadi positions himself as an authority figure who is close to the people, especially families and children, by using simple, persuasive, and emotional language. Mix code serves as a tool to build a symbolic relationship between leaders and society and form an image of a leader who is friendly, active, and down-to-earth. These findings show that in a digital space like TikTok, language becomes an important instrument in the construction of political image and effective public communication.

Keywords: Mix code, Political Communication, Social Media, TikTok, Dedi Mulyadi

INTRODUCTION

Political communication is a crucial aspect of social and governance dynamics, especially in the context of a democracy that places the relationship between public officials and the public as the key to successful message delivery and decision-making. In today's digital era, political communication is no longer limited to conventional media, but is dominated by social media and the internet. Political actors can leverage this platform to build a support base and spread the message of political campaigns (Poernomo, 2023)

This phenomenon has given rise to various unique and adaptive communication practices, one of which is the use of mixed code in public communication. Code mixing in political communication is a linguistic strategy that combines two or more languages in one speech. Code mixing occurs at the time of using one language as the dominant language and placing several other languages with a specific motive for a specific reason. (Salim, dd, 2023)

This not only enriches language variety, but also serves as a tool to tailor messages to the socio-cultural context of the audience, build emotional closeness, and strengthen cultural identity. Code mixing can act as an effective rhetorical tool in shaping the image and authority of a political communicator, as well as bridging the social distance between officials and the public.

The Governor of West Java, Dedi Mulyadi, is known as a political actor who is adept at producing his political content on social media, often combining formal Indonesian with Sundanese regional languages and a variety of informal languages that contain family nuances. One of the content that attracts attention and goes viral among the wider community through social media is content about appeals for naughty children to be taken to the Military Barracks. This content is unique because it is packaged with a relaxed language style, full of humor, and uses a mix of code that combines official and colloquial language so that it is easy to understand and entertaining. In a social media environment, users often use slang words, new terms, abbreviations, and more casual and informal language styles (Wake up et al., 2024).

The West Java Governor's content achieved significant virality through the TikTok platform on Governor Dedi Mulyadi's official account, @dedimulyadiofficial, which has more than 8 million followers. One of them, the video content "Anak Natak Diawa to the Military Barracks" until the time of this research was conducted, the video had reached more than 82.2 million views, received 5.1 million likes, received more than 240.4 thousand comments, and was shared 963.4 thousand times. This figure indicates an unusually high level of engagement and signifies that the message has managed to penetrate broad demographic and social boundaries. This virality not only makes content an object of entertainment, but also a social phenomenon that causes various reactions from the public.

Public responses to this content are diverse, one of which is the psychological impact experienced by children. There are various reports in the form of video content on social media and comments that show that some children feel scared and even cry after watching the video. This indicates that the use of mixed code and narrative in the content not only serves as a persuasive communication tool, but can also have a profound emotional effect on a particular audience. This phenomenon raises important questions about the limitations and implications of using communication strategies such as code mixing in public communication, especially when targeting vulnerable groups such as children.

According to Saddhono (2012: 75), code mixing is the use of language or more by incorporating elements of one language into another in one speech or communication interaction. There are three types of mixed codes, the first is intersentence code, where one sentence comes from one language, and the other comes from another. The second is the intrasentence code, where multiple languages are between single sentences, which means there is a transition between languages in the same sentence and the third is the word-level code, where the transition occurs in words (Elma Natalia Ancient et al., 2024) (Dey et al., 2023). In the Indonesian context, the move from standard Indonesian to the informal form, or from the national language to the regional language or foreign term, is a common form of code mixing.

According to the book *Men, Woman, Messages and Media*, written by Wilbur Schramm and William E. Porter (Cangara, 1998: 9) there are two theories that explain the beginning of human use of language as a means of communication, namely the *bow-bow theory* and the *poopoo theory* (Kadri, 2022). Language is the most effective means of communication in conveying messages, thoughts, feelings, and goals to others and allows to create cooperation between people. Language is a means to manifest ideas, as well as the expression of emotions both verbally and in writing. Language serves as a medium of emotion

and social control. In content that targets children such as the viral content of the Governor of West Java, the choice of diction and tone is the key to building a symbolic relationship between the state (represented by the governor) and the people (children as a symbol of generation). (Mailani et al., 2022)

Political communication includes all forms of conveying political messages to the public. In political communication research, language is seen not only as a means of conveying messages, but also as a tool to shape perception and legitimacy. According to Chilton and Schaffner (1997: p.6) in arguing that politics cannot go on without language, and that the use of language in forming social groups leads to what we generally define as 'political' language strategies in political communication often involve the use of metaphors, repetitions, even code mixing, to reinforce messages and create an emotional closeness to the audience. Dedi Mulyadi's choice of language style, including the practice of mixing codes, can be analyzed as a form of representation of populist, local, and paternalistic political imagery. (Rahmani & Saeed, 2024)

According to Holmes (2013), the variety of language a person uses reflects social identity, including status, roles, and relationships between individuals. Code mixing in public communication practices, such as those done by state officials, can be used to demonstrate closeness to the audience or as a rhetorical strategy to reinforce the message.

In the context of Dedi Mulyadi, the use of Sundanese, Indonesian, and other language elements can be seen as a way to display local, national, and modern identities. The use of this mixed language is not only a linguistic phenomenon, but also a symbolic one.

Social media has become a very dynamic discourse space. Among the many contemporary media channels, TikTok's social media is integrated by political actors and institutions into their strategic communication paradigms. In the context of political communication, social media is used by officials to build an image and get closer to the public. Viral phenomena such as the video "Naughty Boys Taken to Military Barracks" cannot be separated from social media algorithms and wide public responses. The virality of this content is an important object in understanding how political messages are packaged and received in the digital space. (Çakıcı, 2025).

Based on this background, this study seeks to dig deeper into how mixed code is used in Governor Dedi Mulyadi's video content in the context of digital virality. Through a descriptive qualitative approach, this research is expected to make a significant contribution to the study of political communication as well as become an important reference for communication practitioners in designing effective, responsive, and responsible political communication strategies in the digital era.

METHOD

This study use a descriptive qualitative method aimed at describing the use of mixed codes by the Governor of West Java, Dedi Mulyadi, in a viral video entitled "*Naughty Children Brought to Military Barracks.*" The procedure applies descriptive data in the form of spoken words delivered by the Governor of West Java Dedi Mulyadi in the video. The researcher will describe the data obtained with related theoretical foundations. Then, analyze Dedi Mulyadi's description of the viral content where the words, phrases or sentences conveyed in the video that contain a mixture of codes are then grouped based on their types.

The data collection techniques applied are in accordance with the problems to be analyzed in obtaining the data that will be needed. The documentation in this study is a video upload of the official Tiktok account @dedimulyadiofficial related to *"Naughty Children Brought to the Military Barracks"*. The data collection in this study uses literature study techniques, observation and recording techniques. The term listening is not only related to the use of language orally, but also the use of language in writing. Qualitative research data can be in the form of words, sentences, indirect expressions, and images. (Mashun , 2017) (Nasution, 2023)

The descriptive qualitative method allows the researcher to present the data as it is narratively, without statistical manipulation or generalization, according to a naturalistic approach. As explained by Miles and Huberman (2014), qualitative is most often used to present data in qualitative research is with narrative texts. This approach is suitable to be used to describe the processes, contexts, and meanings contained in social practice, especially when the research subject involves sociocultural phenomena such as language in political practice. (Saleh, 2017)

The primary data in this study is in the form of transcripts of speech in videos with a descriptive qualitative approach, this research is expected to produce a comprehensive and reflective understanding of the practice of mixing codes in political communication in the digital era, especially in local contexts (West Java) and global platforms (TikTok). In the stage of qualitative data analysis techniques, the author applies several steps, namely: (1) intensively watching the video content. (2) Identify and recognize the data being studied by marking the parts to be analyzed according to the formulation of the problem. (3) classify data based on the problem being researched. (4) The data that has been obtained is then analyzed to then answer the formulation of the problem.

RESULTS AND DISCUSSION

This study aims to analyze the form and function of code mixing in the video of West Java Governor Dedi Mulyadi on viral content entitled *"Naughty Children Brought to Military Barracks"* uploaded through the TikTok account @dedimulyadiofficial. The analysis was carried out using a descriptive qualitative approach. Based on the video transcript of the viral content on Dedi Mulyadi's tiktok account as follows:

Hey ayooo... Who doesn't want my kids to take a shower? Who are my children who don't want to eat?

Come on... Who doesn't want to sleep? Who has trouble waking up? Who doesn't want to go to school? Who keeps snacking? Be careful, if you fight your parents who don't obey, want to snack constantly, have trouble sleeping, have trouble waking up, have trouble bathing, have trouble eating, are lazy to go to school. Beware... The Governor came to his house to pick him up. Come on, let's take it home? Or do you want to obey your parents? "Come on, Governor, let's get this out of the way. be careful.

The findings of the study show that the use of mixed code in Dedi Mulyadi's content is not just a linguistic phenomenon, but also a communication strategy that is integrated with the practices of power, ideology, and the pattern of relations between the government and society.

Table 1. Mixing Codes in West Java Governor Dedi Mulyadi's Viral Video Content

No.	Speech Fragments	Types of Mix Codes	Language Form	The Meaning of Communicative in Political Communication
1	"Come on, Governor, let's get this out of the way." Beware"	Mix code into	Standard Indonesian + informal spoken language ("nih", "yaa")	Showing authoritative and close figures; Informal style builds an emotional connection with the audience. The image of a leader who is popular and ready to "go home".
2	"Be careful, if you go against your parents..."	Register variations (not interlanguage)	Formal Indonesian + parental warning style	The language of warning, which imitates the style of parents, strengthens the impression of the leader as the protector of family values and social morality.
3	"The governor came to his house to pick him up..."	Mix code into	formal Indonesian ("Mr. Governor") + informal speech ("invite")	A blend of formal authority and the warmth of spoken language; a populist communication strategy that builds trust and the impression that "leaders are directly present in people's lives".
4	"Who are my children who don't want to bathe/eat/sleep/go to school?"	Non-specific interlanguage code mix	Indonesian repetition in oral style	The rhetorical style is interactive and persuasive, resembling a teacher/parent-like questioning technique. This strategy strengthens the image as a leader who cares and is directly involved with the daily life of the community.
5	"Come on... Want to be invited home? Or do you want to obey your parents?"	Mix code into (speech style)	Spoken language in the structure of choice	The use of multiple choices in a joking tone, creating a light-hearted atmosphere but still containing a message of morality and social control, reinforces the symbolic position as the "father of society".

In the viral video "Naughty Children Brought to the Military Barracks", West Java Governor Dedi Mulyadi uses a distinctive and interesting communication style, namely a combination of

formal and informal language called inner code mixing. This code mixing occurs not only because of linguistic factors, but also as part of a political communication strategy that forms the image of a close, assertive, and caring leader.

1. "Come on, Captain, let's get this out of the way." Beware"

This speech shows a combination of formal Indonesian ("the governor comes") and informal language ("brought here", "yaa", "awas"). The use of the phrases "nih" and "yaa" is a characteristic of spoken language that is commonly used in everyday oral interactions, especially between parents and children. The meaning built in this speech is the figure of the governor who is firm but familiar, using a style of language that is easy to understand by children and the general public. In political communication, this style creates a populist impression, where leaders appear undistanced.

2. "Be careful, if you go against your parents..."

This speech does not contain interlingual codes, but uses a variation of registers, which is a combination of the official language style and the parental warning style. This sentence shows the function of social control, where the governor appears as a figure who oversees the family's ethical values, namely the child's obedience to parents. In the context of political communication, this serves to affirm the moral position of the leader, that is, as a protector of traditional social structures.

3. "The Governor came to his house later to pick him up..."

In this speech, there is an interesting form of code mixing, namely a combination of the formal title "Mr. Governor" with the non-standard form "pick-up". The word "pickup" is an informal form of speech from "pick-up" and is commonly used in casual communication. This combination forms the image of a leader who has power (Mr. Governor), but is also close and ready to go directly into the field ("pickup"). Politically, this shows the impression of an active, responsive, and popular leader.

4. "Who are my children who don't want to bathe/eat/sleep/go to school?"

This series of rhetorical questions uses a repetitive and informal Indonesian structure. There is no interlingual code mixing, but this style of communication imitates the style of a teacher or parent who is reprimanding attentively. Repetition is used as a form of emphasizing moral messages. In political communication, this strengthens the image of Dedi Mulyadi as a leader who is emotionally close to the people, especially children and families.

5. "Come on... Want to be invited home? Or do you want to obey your parents?"

This sentence uses a rhetorical multiple-choice language style, with an informal structure that is commonly used in serious teasing situations. The use of the words "let's go", "want to be picked up", and "obey" reinforce the impression of direct interaction, warm, but containing a firm message. In the context of political communication, it becomes a form of persuasive communication that instills moral messages with a psychological and emotional approach, rather than rigid instructional.

The mixing of codes in Dedi Mulyadi's video did not happen randomly, but was part of a planned and meaningful political communication strategy. Through the combination of formal and informal language, Dedi Mulyadi builds an image as a populist and popular leader, a paternal figure who cares about children's education and morals and as an authority who is ready to go directly to the community. With a descriptive qualitative approach, the use of mixed code is understood not just as a linguistic phenomenon, but as an effective social and political

communication tool in the digital space, especially on platforms such as TikTok that demand a light, quick to understand, and entertaining language style but still contain strong messages.

CONCLUSION

Based on the results of research and analysis of the viral video content "Naughty Children Brought to the Military Barracks", it can be concluded that the code mix used by Governor Dedi Mulyadi is an inward code mix, in the form of a transition from formal Indonesian to informal forms of speech and everyday expressions that are familiar to the community. These forms of code mixing are not random, but strategic, used consciously to create the impression of an authoritative yet emotionally close leader, especially when delivering moral messages to children and parents. The communicative meaning of code mixing in this video is very strong in shaping a political image, namely as a leader who is populist, caring, and active in the community. The use of humorous styles, warnings, and rhetorical questions reinforces the impression of a "father of society" figure who not only leads structurally, but also culturally nurtures.

In the context of social media, especially TikTok, the style of informal language combined with formal forms shows the flexibility of political communication in the digital age. This style answers the demands of audiences who prefer light but meaningful communication. The implications of this mixed use of codes are not only on the level of message acceptance, but also on the emotional impact, especially on children, which suggests that political communication strategies must also consider vulnerable groups and the ethical limits of public communication.

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