

WHEN LOCAL MEETS GLOBAL: EXPLORING MULTICULTURALISM BEYOND CODE MIXING IN INDONESIAN FOOD ENDORSEMENTS ON SOCIAL MEDIA

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ABSTRACT

The use of code-mixing in social media has amassed significant attention as social media platforms have become prominent spaces for communication in recent years. This study aims to explore how code-mixing in Instagram captions serves as a reflection of multiculturalism in Indonesia. Through content analysis of posts from the Instagram account which focus on food reviews and endorsements, this research provides insights into the intersection of language, culture, and social media in a diverse, globalized context. The source of data is from *Instagram* account @sobatjajan.samarinda where the posts were manually reviewed, and captions that included food-related content and employed code-mixing were selected for analysis. The findings revealed 37 relevant captions, categorized into three main themes: (1) content promoting local food from the three major ethnic groups in Samarinda, (2) content showcasing a broader diversity of Indonesian cuisine, and (3) content featuring foreign food influences. Through a linguistic analysis of these captions, the study illustrates how code-mixing not only serves as a promotional tool but also highlights the multicultural dynamics of the region, blending local and global influences in food culture.

Keywords: code mixing, social media, multiculturalism

ABSTRAK

Penggunaan campur kode di media sosial telah menarik perhatian yang signifikan karena platform ini semakin menjadi ruang komunikasi yang dominan dalam beberapa tahun terakhir. Penelitian ini bertujuan untuk mengeksplorasi bagaimana praktik campur kode dalam keterangan (caption) Instagram berfungsi sebagai cerminan multikulturalisme di Indonesia. Melalui analisis konten terhadap unggahan dari akun Instagram yang berfokus pada ulasan dan promosi makanan, penelitian ini memberikan wawasan mengenai persinggungan antara bahasa, budaya, dan media sosial dalam konteks yang beragam dan global. Sumber data diperoleh dari unggahan akun Instagram @sobatjajan.samarinda yang ditinjau secara manual. Keterangan yang mengandung konten terkait makanan serta menggunakan campur kode dipilih sebagai data untuk dianalisis. Berdasarkan hasil

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analisis, diperoleh 37 data relevan yang dikategorikan ke dalam tiga tema utama: (1) konten yang mempromosikan makanan lokal dari tiga kelompok etnis utama di Samarinda, (2) konten yang menampilkan keragaman kuliner Indonesia secara lebih luas, dan (3) konten yang memperlihatkan pengaruh kuliner asing. Melalui analisis linguistik terhadap data tersebut, penelitian ini menunjukkan bahwa campur kode tidak hanya berfungsi sebagai strategi promosi, tetapi juga merefleksikan dinamika multikultural di wilayah tersebut, yang memadukan pengaruh lokal dan global dalam budaya kuliner.

Kata kunci: campur kode, media sosial, multikulturalisme

A. Introduction

Social media platforms have facilitated a new form of word-of-mouth marketing, where endorsements can reach a global audience quickly (Kaplan and Haenlein, 2010). Influencers on platforms like Instagram, YouTube, and TikTok can shape consumer perceptions and behaviors by endorsing products to their followers. Endorsements often reflect and reinforce cultural norms and values. For instance, food endorsements might emphasize family values, tradition, or modern lifestyles, shaping how different culture's view food consumption.

The extensive influence of social media is also evident in Indonesia, where approximately 167 million users have made Indonesia as the fourth-largest country in terms of social media usage in 2024 (World Population Review, 2024). With such a substantial user base, the potential for leveraging social media endorsements is highly promising. Content creators in Indonesia capitalize on promoting the country's rich diversity, particularly through food reviews. They employ various strategies to engage target audiences, carefully selecting content formats and even tailoring the language they use to resonate more effectively with their followers. This is supported by research showing that the linguistic styles used in brand posts can influence consumer engagement. (Deng, Hine, Ji, & Wang, 2021). Related to the use of language in social media, Munaro et al. (2024) found that linguistic style is associated with different levels of digital consumer engagement. Prudencio et.al. (2023) found that influencers' language affected respondents' purchase choices and interactions with others. These findings demonstrate the power of language in influencer marketing and its potential effects on young social media users. In the Indonesian context, Ariesta and Sutrisno (2019) found that since most Indonesians view English as a foreign language, social media influencers often use code-mixing to encourage their followers to develop English proficiency. Their aim is to show that learning English can be enjoyable and accessible for everyone. Similarly, other studies, such as those by Yusnida and Muliawati (2021), Mewengkang and Fansury (2021), and Lianda, Lismalinda, and Rizka (2022), have explored the use of code-mixing in social media among Indonesian users.

Based on the previous findings about the popular use of code-mixing among social media users and influencers in Indonesia, this study focuses on that similar aspect but with a broader issue that is multiculturalism. Specifically, the

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present study aims to explore the use of code-mixing in Instagram captions and how they portray multiculturalism in Indonesia. This study focuses its data from the captions taken from the Instagram account of @sobatjajan.samarinda, a food content creator in Samarinda city. As one of the buffer cities for Nusantara as the new capital city of Indonesia, Samarinda is experiencing a rise in the number of new residents that need to adopt the local cultures including terms, dialects and customs. Given this context, this research aims to answer the following questions:

1. How is code-mixing used in the Instagram account @sobatjajan.samarinda?
2. To what extent does the use of code-mixing in the Instagram account @sobatjajan.samarinda reflect Indonesian multiculturalism?

The following section will review the literature relevant to the topic of this research, providing a foundation for understanding the key concepts and frameworks surrounding code-mixing and multiculturalism. This literature review will be followed by a detailed explanation of the research methodology, outlining the approach, data collection, and analysis techniques used in this study. Next, the findings and discussion will present and interpret the results, highlighting how code-mixing operates within the context of multiculturalism in the examined social media content. Finally, the conclusion will synthesize the insights gained from the research, drawing connections between the role of code-mixing in shaping multicultural identities and communication practices in a globalized world.

B. Literature review

1. Code Mixing

Bilinguals often switch between their two languages in the middle of a conversation (Spolsky, 1998: 49). The process of using two or more languages can be seen in the theory of code mixing. Code mixing can be used both in formal and casual conversation by combining two or more languages within a conversation or discourse. Muysken proposed three types of code mixing namely insertion, alternation, and congruent lexicalization. Insertion happens when two or more languages are mixed in the form of lexical items or entire constituents from one language into other languages. Alternation is a process of switching the structures like clause or sentence from one language and the other. Congruent lexicalization occurs in the mixing process of material from different lexical inventories into a shared grammatical structure (2000). So, insertion code mixing occurs in a small unit of one language such as in phrase. Then, alternation code mixing is in the bigger unit of language than insertion, namely in the form of a clause such as consisting of subject, verb, and object. The last one is congruent lexicalization that refers to words or phrases whose meanings are generally known (common expressions) by people in its first language.

a. Insertion

Insertion is related to lexical borrowing limited to one lexical unit of considerable variation in what is or can be inserted. Insertion can be in the forms of

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adverbial phrases, but mostly in single nouns, and also in determiner + noun combinations (Muysken, 2000).

An example of insertion is in the analysis of Ikhsani (2012) who analyzed *Gogirl* magazine. She found insertion of code mixing between Indonesian and English language in which insertion occurred in English language by expressing a phrase ‘next edition’. “*Gimana kalo di next edition tambah latihan kebugaran lain yang bisa ngebuat kita tampil lebih menarik*” (Ikhsani, 2012). The phrase next edition is the English phrase which is inserted within the statement. It is categorized as insertion because it is stated in a small unit of one language, namely in a phrase.

b. Alternation

Alternation occurs between utterances in a turn or between turns. So, this condition is in the form of a complete sentence between two or more languages which are mixed in a conversation such as “*Tahu sendiri kan kalau sekarang apa-apa made in China, makanya situs yang punya banyak banget seller ini lengkap banget barangnya!* You can find shoes, accessories, stationery, etc.” (Ikhsani, 2012). In this sentence, alternation code mixing is indicated by the use of the expression “you can find shoes, accessories, stationery, etc.” That statement is identified as alternation because it is in the form of a sentence.

c. Congruent lexicalization

Congruent lexicalization is a code mixing in terms of words or phrases whose meanings are generally known (common expressions) by people in its first language. The example from Musyken (2000) “Weet jij [**whaar**] Jenny is?” which is originally from Dutch and is translated as “Do you know where Jenny is?” (p.5). The word **whaar** in Dutch has the same meaning as the word ‘where’ in English. They are similar in pronunciation and also in meaning, while **Jenny** is a name in both languages.

Another example that shows congruent lexicalization is as “*Keseriusannya ngejalanin karier plus persiapan UAN, bikin Yuki cuma punya sedikit quality time sama teman-temannya di kelas 3 SMA Bakti Mulya 400*” (Ikhsani, 2012). The data above consists of congruent lexicalization code mixing in the phrase “quality time” that is used within an Indonesian language. The phrase ‘quality time’ is commonly used and understood by teenagers and people in general as their daily expression during their interaction.

2. Multiculturalism

Two contrasting perspectives emerge in discussions surrounding the concept of multiculturalism. Some experts perceive multiculturalism as a force for enrichment and growth, while others see it as a potential threat to social unity or national identity. Ivison (2001) defines multiculturalism as a situation in which different ethnic and cultural groups are acknowledged as politically relevant within a society or globally. It is generally understood as the co-existence of multiple cultural groups within a society, alongside efforts to foster mutual respect and understanding. As a result, multiculturalism reflects an integration in which cultural diversity becomes a vital component of national identity. Eagan (2023) describes multiculturalism as the perspective that cultures, races, and ethnicities especially

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those of minority groups should receive distinct recognition for their differences within a dominant political framework. In addition, Parekh (2002) states that the concept of multiculturalism focuses on how different cultural communities relate to one another. The rules and ideas of fairness in these relationships cannot come from just one culture; they must be shaped through open and equal dialogue between all groups. Therefore, a multicultural society includes various cultures, each with its own unique values and perspectives on life.

3. The role of social media in multicultural engagement

Scholars hold different perspectives on the role of social media in fostering multicultural engagement. Some argue that it enables new forms of social solidarity and the creation of broader identities (Arasaratnam & Doerfel, 2005; Jandt, 2021). However, others caution that social media may threaten cultural diversity due to the predominance of the English language, making it challenging to address the diverse realities of global populations. As Jandt (2021) emphasizes, understanding unique cultural identities and fostering collaboration across cultures is key to addressing global issues.

Despite these concerns, social media serves as a powerful platform for sharing and showcasing diverse cultures with a global audience. Chen (2012) argues that social media allows individuals from various cultural backgrounds to express themselves, build relationships, and engage with different communities. Monika, Nasution, and Nasution (2020) further support this by showing how social media enhances communication competence, helping users engage with international peers, strengthen social bonds, and improve language skills such as English reading.

In addition to promoting cultural interaction, social media has transformed the way people engage with brands and products. According to Kaplan and Haenlein (2010), platforms like Instagram and YouTube have facilitated a new form of word-of-mouth marketing, allowing influencers to quickly reach a global audience. Ren et al. (2023) found that influencers who adopt an entertainer role attract more engagement through likes, comments, and views than those who act solely as informers. Furthermore, Aw et al. (2020) explored how social media interactions foster celebrity attachment, where parasocial relationships (one-sided emotional connections) influence consumer behavior and purchase intentions through both cognitive and emotional engagement. Together, these perspectives highlight the dual role of social media in shaping both multicultural engagement and consumer behavior, underscoring its potential to foster cross-cultural communication while also creating new challenges for cultural representation.

C. Method

This study employs qualitative content analysis, following the framework outlined by Hurst (2023), which emphasizes the use of this method in analyzing forms of human communication, such as social media posts, to systematically explore their meanings, assumptions, themes, and patterns. The primary objective

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is to examine how code-mixing in Instagram captions reflects multiculturalism in Indonesia. Data were purposely selected from Instagram posts by the account @sobatjajan.samarinda. This account was chosen for its local focus on Samarinda, a city known for its cultural diversity, and its frequent posts related to food reviews and endorsements. Established in 2019, the account now boasts over 211,000 followers, significantly surpassing similar accounts in Samarinda, which typically have around 100,000 followers (Kuliner Samarinda, n.d.). With its growing follower base, the account has greater potential to reach a wider audience, increasing its visibility and influence in the local food scene. A growing follower base not only expands the account's direct audience but also enhances opportunities for engagement, brand partnerships, and social proof, ultimately boosting its ability to attract and connect with a wider range of potential customers or followers with shared interests.

Captions were purposely selected based on their relevance to the study, particularly those containing food-related reviews or endorsements and demonstrating code-mixing, where two or more languages were used within a single post.

To collect the data, the researchers manually reviewed all posts on the @sobatjajan.samarinda account, identifying those that met the criteria for code-mixing and food endorsement or review. The selected captions were then organized chronologically by month and categorized based on the origin of the food. Posts with similar language patterns or themes were grouped together for comparison. Finally, the captions were analyzed from a linguistic perspective, focusing on code-mixing and how they reflect multiculturalism.

D. Findings and discussion

1. Findings

After collecting the data, the researchers identified 37 relevant data, which were categorized into three main categories. The first category includes content promoting local food, specifically focusing on the three major ethnic groups in Samarinda. The second category covers content showcasing the broader diversity of Indonesian cuisine beyond Samarinda. Finally, the third category features content promoting food influenced by foreign cultures. The following section demonstrates how the Instagram captions are structured to provide information and promote products, while simultaneously highlighting aspects of multiculturalism through the use of code-mixing.

a. Contents promoting local food

Samarinda, like many other cities in Indonesia, is a melting pot of cultures. According to Daniswari (2022), this city is highly influenced by the culture of three main ethnic groups: Kutai, which is originally from the Sultanate of Kutai Kartanegara Ing Martadipura; Banjar, which is originally a tribe in South Kalimantan; and Bugis Wajo, which is originally from Sulawesi. Based on this influence, the Instagram account @sobatjajan.samarinda has accommodated this diversity through the endorsement in their contents.

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Table 1. Captions promoting three main ethnic groups' cuisines in
Samarinda

Ethnic group	Captions	Date of Posts	
Kutai	WARUNG MAKAN KHAS KUTAI 😊 Siapa nih yang kangen sama makanan khas kutai? Yang biasanya kita temuin di rumahan aja tapi untungnya ada @acilinuncorner_new yang jual makanan khas kalimantan gini, kalau kesini cocok rame rame sih soalnya lebih enak sharing makanan gitu jadi bisa icip" in yang lain juga 😊 English translation: KUTAI'S SPECIAL FOOD STALL 😊 Who's craving Kutai's special dishes? These are usually found at home, but fortunately, @acilinuncorner_new offers authentic Kalimantan cuisine. It's the perfect spot to visit with a group since sharing the food lets everyone enjoy the variety of flavors together! 😊)	July 1 st , 2024	
Banjar	SOTO BANJAR DAN BUBUR AYAM SARANG WALET Nah buat bubuhan kam yang susah bangun pagi dan sering gak kebagian @burletsonjar.smr di wisata belanja sempaja, kalian bisa cobain ke outlet mereka yang ada di jalan kemakmuran, disini bukanya setiap hari, jadi gak perlu nunggu setiap hari minggu aja lagi buat makan soto banjar dan bubur sarang waletnya 😊 English translation: SOTO BANJAR AND BUBUR AYAM SARANG WALET Now for those of you who have trouble waking up in the morning and often miss out on @burletsonjar.smr at the Sempaja shopping tour, you can try their outlet on Jalan Makmur, here it is open every day, so you don't have to wait every Sunday to eat soto banjar and swallow nest porridge 😊	January 13 th , 2024	
Sulawesi	BEBEK PALEKKO DAN AYAM BEBEK SAMBEL NIKMAT KHAS SULAWESI 😊 Ni yang dari kemaren nanya dimana warung yang jual bebek palekko kalian bisa cobain ke	January 22 nd , 2024	

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@ayamtampu.bungtomo **guys btw** ini tu cabang dari pinrang sulawesi, selain bebek palekkonya disini ayam dan bebek tampunya juga enak banget sambelnya itu loh yang bikin nagih 😊

English translation:

DELICIOUS PALEKKO DUCK AND CHICKEN DUCK WITH SULAWESI SPECIALTY SAMBEL 😊

This is the one who asked yesterday where the stall that sells palekko duck is, you can try @ayamtampu.bungtomo guys btw this is a branch from Pinrang Sulawesi, besides the palekko duck here, the chicken and tampu duck are also really delicious, the chili sauce is what makes it addictive 😊

Table 2. Types of code mixing used in captions promoting three main ethnic groups' cuisines in Samarinda

Ethnic group	Type of code mixing	Language used in the captions
Kutai	Insertion: sharing	Indonesian, English
Banjar	Insertion: outlet Congruent lexicalization: <i>bubuhan kam</i> (It comes from Banjarese, and is generally used as common solidarity expression in the region)	Indonesian, English, Banjarese
Sulawesi	Insertion: guys; btw	Indonesian, English

The three captions in Table 1 promote cuisines from three main ethnic groups in Samarinda, reflecting Indonesia's multicultural and linguistic diversity. The first caption highlights Kutai cuisine, blending regional terms, informal Indonesian, and English. The use of the word "Kutai" emphasizes the tribe's identity, while English terms like "sharing" illustrate the integration of global language into everyday communication, especially in social media. This shows how traditional cultures, like Kutai, are shared in modern, globalized contexts. The second caption promotes Soto Banjar, a traditional dish from the Banjar people of South Kalimantan. It includes regional Banjarese terms like "bubuhan" (group) and "kam" (you all), which are mixed with standard Indonesian. This demonstrates the coexistence of local ethnic identities within the national language framework, reinforcing regional

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cultural diversity. The third caption focuses on Sulawesi cuisine, specifically “Bebek Palekko.” It blends Indonesian, English, and regional dialects, reflecting modern social media communication styles. The use of casual English terms like “Guys” and “btw” shows the influence of globalization on Indonesian culture. This post also highlights the deep cultural identity rooted in Sulawesi’s traditional cuisine while showcasing how regional dishes are marketed to a broader audience.

The captions promoting the food culture of Samarinda’s main ethnic groups showcase how the Instagram account @sobatjajan.samarinda preserves and promotes Indonesia’s traditional cuisines, particularly from Kutai, Banjar, and Sulawesi, in a modern, globalized context. By using insertion and congruent lexicalization as presented in Table 2 the captions highlight the fluid blending of cultural and linguistic boundaries, demonstrating how local identities are preserved while embracing global trends.

b. Contents promoting another Indonesian food diversity

Not only reviewing the food from the main ethnic groups in Samarinda, the account also shows Samarinda as a city that embraces a blend of various food cultures from other regions in Indonesia. The table below presents captions promoting the diversity of Indonesian cuisines.

Table 3. Captions promoting another Indonesian food diversity

Region	Captions	Date of posts	
Madura, East Java	<i>SPECIALIS NASI & SOTO MADURA ☺</i> <i>Kalau kalian main main ke kultur+ alaya terus bingung mau makan apa, aku saranin gass ke @bumad_smd sih disini tu spesialis nasi dan soto madura, terus ada menu favoritku juga kayak bebek dan ayam goreng bumbu hitam, btw bumbu hitam disini tu gak pedes tapi tetep nikmat makanya wajib dicocolin ke sambel koreknya yang super nampol! Langsung aja kah cobain kesini? Jangan lupa ajakin bubuhanmu juga ya!</i>	January	17 th , 2024

English translation:

MADURA RICE & SOTO SPECIALIST ☺

If you're hanging out at Kultur+ Alaya and not sure what to eat, I recommend checking out @bumad_smd. They specialize in Madura-style rice and soto, and they offer some of my favorite dishes like black spiced fried duck and chicken. By the way, the black spice isn't spicy, but it's still incredibly flavorful—make sure to dip it in their super delicious chili sauce! Why not give it a try? And don't forget to bring your friends along!

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Sumatera NASI PADANG AMBIL SAYUR, SAMBEL, BUMBU GULAI DAN RENDANG SENDIRI 😊 August 5th, 2024

Siapa sih yang gak suka sama nasi padang? Salah satu makanan terfavorit apalagi kalau sayur, sambel, bumbu nya ambil sendiri kayak gini, btw ini tu di @dipo.smr dan khusus Si Bundang cabang diponegoro ini juga ada promo nasi padang ayam goreng cuma 25rb aja guys 😊

English translation:

PADANG RICE, TAKE YOUR OWN VEGETABLES, CHILI SAUCE, GULAI AND RENDANG 😊

Who doesn't love Padang rice? It's one of the most popular dishes, especially when you can serve yourself the vegetables, chili sauce, and spices like this. By the way, this is at @dipo.smr, and for Si Bundang branch on Diponegoro, they're offering a promo—Padang rice with fried chicken for just 25 thousand, guys 😊!

Table 4. Types of code mixing used in captions promoting another Indonesian food diversity

Region	Type of code mixing	Language used in the captions
Madura. East Java	Insertion: btw, bubuhan	Indonesian, English, Banjarese
Sumatera	Insertion: btw, guys	Indonesian, English

Table 3 presents the captions that promote different food from different regions in Indonesia. The first caption promotes Soto Madura, a traditional soup from East Java, highlighting its unique characteristics compared to Soto Banjar. It also mentions dishes like "bebek bumbu hitam" (black spiced duck) and "sambel korek" (chili sauce), emphasizing the culinary heritage of East Java and Madura. The caption incorporates code-mixing, using regional terms like "bubuhan" (your group of friends or family), along with Indonesian and English slang like "gass" and "btw." This reflects the multicultural landscape of Indonesia, where regional dialects coexist with the national language, and global influences shape contemporary communication, particularly among younger generations. The second caption promotes Nasi Padang, a dish from West Sumatera, using a mix of Indonesian and English terms like "btw," "promo," and "guys." These English words, commonly used in Indonesian social media, reflect the impact of globalization on language, making the text feel modern and relatable. The fusion of local Padang cuisine with English slang demonstrates how young Indonesians maintain their cultural roots while engaging with global trends, showcasing the

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blending of local and global influences in everyday life. In Table 4, code-mixing appears as insertions, illustrating how this practice, along with multiculturalism, is embraced in Indonesia. Particularly on social media, global languages like English are incorporated into local contexts, symbolizing modernity and connectivity in a globally aware society.

c. Contents promoting food with the influence of foreign countries

As a part of the globalized world, Samarinda has also welcomed foreign cuisine into their daily consumption. This integration of diverse culinary traditions reflects the city's openness to new experiences and flavors, enriching the local food culture. Influences from various countries can be seen in the thriving food scene, where residents enjoy a mix of traditional Indonesian dishes alongside international options. The following table shows the related posts on the account @sobatjajan.samarinda, illustrates how Samarinda's food landscape is evolving, as locals embrace both their heritage and the flavors of the world.

Table 5. Captions promoting foreign countries cuisines

Country	Captions	Date of post
Korea	<i>COBAIN MAKANAN KOREA LANGSUNG DARI OPPA, DENGAN VIEW SUNGAI MAHAKAM.</i> <i>Guys ada yang baru lagi nih di samarinda, akhirnya @1988pocha id buka juga di samarinda. Ini tu warung tenda ala korea yang sudah punya 100 cabang di Korea sana, tapi ini udah sertifikasi halal loh gaes. Gass tag teman kalian yang pecinta korea 🍷</i> <i>(January 4th, 2024)</i> English translation: TRY KOREAN FOOD DIRECTLY FROM OPPA, WITH A VIEW OF MAHAKAM RIVER. Guys, there's something new in Samarinda, finally @1988pocha id is also open in Samarinda. This is a Korean-style food stall that already has 100 branches in Korea, but this one is already halal certified, guys. Come on, tag your friends who love Korea 🍷	January 4 th , 2024
China	<i>NIKMATNYA NASI HAINAN AYAM CRISPY DAN MIE MALA PEDAS 🍷</i> <i>Bubuhanmu udah ada yang pernah nyoba ke @tokokopi8 kah? Kalau belum saranku langsung gass kesini sih soalnya menunya tu enak enak terus bukannya mulai pagi sampai malam jadi sabi banget buat sarapan atau nongki ramean bareng bubuhanmu disini 🍷</i>	September 4 th , 2024

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English translation:

THE DELICIOUSNESS OF CRISPY CHICKEN
HAINAN RICE AND SPICY MALA NOODLES 🍜

Have any of you tried @tokokopi8? If not, I suggest you
go straight here because the menu is delicious and it's open
from morning to night so it's really great for breakfast or
hanging out with your friends here 🍴

Table 6. Types of code mixing used in captions promoting foreign countries cuisines

Country	Types of code mixing	Language used in the captions
Korea	Insertion: <i>Oppa</i> , tag	Indonesian, Korean, English
China	Insertion: <i>crispy</i> , <i>bubuhanmu</i>	Indonesian, Banjarese, English,

The first caption in Table 5 promotes a new Korean food stall in Samarinda. It uses the blending of Indonesian, English, and Korean terms, such as "Oppa" and English words like "guys" and "tag," which represent the influence of global trends, particularly K-wave and Western culture. Seeing from the multiculturalism aspect, the caption reflects how the account navigates global cultural trends while maintaining local customs, with a strong emphasis on halal certification, which is a crucial aspect of Indonesian lifestyle. By highlighting halal certification, the caption not only caters to the religious and cultural needs of the predominantly Muslim population but also underscores how global influences, such as Korean food, are adapted to fit local values. This focus on halal certification demonstrates how Indonesians integrate global trends into their daily lives without compromising their cultural and religious identity.

The second caption highlights key elements of Indonesian cuisine, referencing staple foods like "nasi" (rice) and the ever-popular "mie" (noodles). These dishes, with influences from Chinese cuisine, are central to the Indonesian diet and reflect the country's rich culinary heritage. The caption also features code-mixing as it is presented in Table 6, blending local terms with foreign words, which further emphasizes the global influences that have shaped Indonesian food culture. By using local terminology alongside foreign influences, the account reinforces its distinct identity as a local platform while embracing the multiculturalism that defines modern Indonesia. From a multicultural perspective, the caption illustrates the integration of Chinese, Western, and local culinary traditions. The inclusion of Chinese-inspired dishes like noodles demonstrates how foreign cuisines have been adapted to local tastes, becoming an essential part of everyday meals. At the same time, the use of local language reflects the account's effort to maintain its roots and connect with a local audience. This blending of cultural influences in food mirrors Indonesia's broader multicultural landscape, where diverse traditions coexist and enrich the country's culinary identity. The integration of these elements showcases Indonesia's ability to embrace foreign influences while celebrating its own cultural heritage, creating a unique and diverse food culture.

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2. Discussion

The captions analyzed in this research reflect a dynamic multiculturalism where regional ethnic identities are not only preserved and celebrated but also serve as a source of resilience against global interconnectedness. Code-mixing plays a key role as a tool for cultural and linguistic adaptation, allowing local expressions to thrive in the globalized, digital world. The use of Indonesian language reflects a sense of national identity, broadening the captions' reach to a wider audience across Indonesia. Simultaneously, the inclusion of regional terms like "bubuhanmu" underscores the city's unique cultural bond, a term deeply rooted in the local context and only fully understood by its residents. This is complemented by the use of English terms such as "guys" and "btw," reflecting the growing influence of global culture and the increasing popularity of English among social media users in Samarinda. This aligns with Eagan's (2023) characterization of multiculturalism, which emphasizes recognizing and celebrating cultural differences within a dominant political culture. In this context, localized expressions strengthen regional identities while coexisting within broader multicultural dynamics.

Insertion and congruent lexicalization are the types of code-mixing identified in the selected captions from the Instagram account @sobatjajan.samarinda. However, the researchers did not find any instances of alternation code-mixing. Most of the code-mixing occurs in the form of single words or phrases. The use of insertion, where words or phrases from one language are embedded into another, emerges as a common code-mixing strategy. It allows culturally significant elements, such as food names and local expressions, to be seamlessly integrated into predominantly Indonesian or English sentences. This technique not only preserves and promotes local identity but also ensures that the message remains accessible to both national and global audiences. Such use of insertion highlights the flexibility of language in accommodating diverse cultural elements. Moreover, the presence of congruent lexicalization, where elements from two or more languages share grammatical structures, adds complexity to the linguistic landscape of these captions. This form of code-mixing occurs when the syntactic rules of both languages align, making the alternation between them smooth and effortless. The prevalence of congruent lexicalization suggests a high degree of bilingual or multilingual proficiency among Instagram users, who shift between languages without disrupting the flow of their communication. The findings reflect similar phenomenon found in the studies conducted by Santoso et al. (2025) and Rahmawati et al. (2025) about the growing globalization of English into everyday interactions in Indonesia.

At the same time, global trends like K-pop and Western slang are embraced, but they are not adopted wholesale; instead, they are adapted to fit local contexts. This ensures that core cultural values, such as religious practices, remain intact. As a result, code-mixing serves not only as a linguistic tool but also as a symbol of Indonesia's ability to blend modern global influences with deep-rooted local traditions. This dynamic interplay between global and local elements, especially in

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language and cultural practices surrounding food, highlights how multiculturalism is embedded in the very essence of everyday life in Indonesia.

The captions from the Instagram account @sobatjajan.samarinda illustrate how food, language, and culture intersect in the context of globalization. Each caption, promoting dishes from different ethnic groups in Samarinda, reflects Indonesia's rich multicultural and linguistic diversity. They showcase how traditional and local identities are maintained while engaging with global influences. Overall, these captions demonstrate how multiculturalism and globalization shape not only Indonesia's food culture but also its linguistic and social practices. Through code-mixing, the posts reflect the fluidity of modern Indonesian identity, blending regional and global influences while preserving local traditions. This interplay between local and global forces encapsulates Indonesia's multicultural landscape, where traditional ethnic identities coexist with and adapt to global trends.

E. Conclusion

The findings from this research show that multiculturalism, as reflected in social media captions, is a living, adaptive process where local and global influences constantly interact. Code-mixing serves as both a linguistic and cultural bridge, enabling users to preserve their regional identities while participating in a global digital culture. This balance of local resilience and global adaptation highlights the fluid nature of identity in modern Indonesia. Ultimately, the social media captions analyzed in this study illustrate how Indonesia's multicultural landscape is shaped not only by historical traditions but also by ongoing engagement with global cultural flows, ensuring that both regional uniqueness and global connectivity thrive in harmony.

To gain deeper insights into the relationship between multiculturalism and code-mixing on social media, future researchers are encouraged to consider the following aspects. Firstly, since this study is limited to analyzing written captions, it is suggested that the next researchers incorporate multiple elements. Future research should broaden its scope to encompass other elements, including images, hashtags, user interactions (such as comments and likes), and follower demographics. By including these additional components, researchers can uncover deeper layers of meaning and gain a more thorough understanding of how multiculturalism and code-mixing are expressed on social media. Furthermore, examining spoken content from video or audio sources could further enrich the findings. Considering larger sample size is also helpful to draw broader insights about the Instagram user base, both in specific regions and across Indonesia. Secondly, related to the regional scope used in this study, we encourage the future researchers to include other regions and similar contents Instagram accounts to explore how multiculturalism and code-mixing vary across different areas of Indonesia. This would help present more diverse ethnic compositions, cultural practices, and social dynamics, making the results more representative and comprehensive. Thirdly, we encourage addressing broader sociopolitical factors

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such as national language policies, education systems, and media trends, which can affect language use on social media. By accounting for these broader factors, researchers can better understand the complex ways in which users engage with code-mixing and multicultural expression.

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