

Code Mixing of Raymond Chin in His YouTube Channel

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ABSTRACT

Code mixing of English is a very common phenomenon observed in spoken language in our country. The objective of the research is to analyze the type of code mixing uttered by Raymond Chin, a millennial entrepreneur and content creator from Indonesia who often uploads content in Indonesian mixed with English in his YouTube channel. There are five types of insertion of code-mixing, such as in elements of words, phrases, clauses, hybrid, and repetition. From 83 data of code mixing found in one of his YouTube contents, entitled “Bangun Siang = Orang Miskin? Orang Sukses Bangun Jam 5 Pagi”, insertion of the word shows 53 data or 63.85 % which consist word class of noun, verb and adjective. In phrase shows 23 data (27.71 %) which consist of noun, adjective, verb, and prepositional phrases. In insertion of the clause shows 4 data (4.81 %) and in repetition shows 3 data (3.61 %) which consist independent clauses. The most dominant type of insertion of code mixing in this research is insertion of word. Code mixing here occurs when the speaker (Raymond Chin) inserts an element of a foreign language (English) in an utterance when he mostly communicates in Indonesian as his first language.

Keywords: code mixing, YouTube, Raymond Chin

1. Introduction

Sapir (1921) once stated that ‘language is a purely human and non-instinctive method of communicating ideas, emotions, and desires by means of a system of voluntary produces symbols’. A little later, Morris (1946) described it as an arrangement of arbitrary symbols possessing an agreed-upon significance within a community; furthermore, these symbols can be used and understood independent of immediate context, and they are connected in regular ways. First, then, language is a *system*, which implies regularity and rules of order. Second, this system is an arbitrary one in as much as its particular units or elements have meaning only because of users’ agreement and convention. And third, language is used for communicative purposes by a group of people who constitute the speech or language community.

Edwards (2009) considered language as a communication system composed of arbitrary elements which possess an agreed-upon significance within community. These elements are connected in rule-governed ways. The existence of *rules* (that is to say, *grammar*) is necessary for comprehension, of course, but it is also essential for the virtually infinite creativity (or productivity) of a system that rests upon a finite number of linguistic gears and axles. Implicit here is the idea that languages differ from one another in the ways in which they assign meaning to sounds and symbols. No language can be ‘logically’ described as better or worse than another. Given that language is an arbitrary system in which communication rests upon community agreement, it follows that the only ‘logic’ of language is to be found in its grammar.

Few areas of linguistics are surrounded by as many misconceptions as is bilingualism. Most people think that bilingualism is a rare phenomenon found only some countries and that bilinguals have equal speaking and writing fluency in their language, have accentless speech, and can interpret

and translate without any prior training. The reality is in fact quite different: bilingualism is present in practically every country of the world, in all classes of society and in all age groups; in fact, it has been estimated that half the world's population is bilingual. As for bilinguals themselves, the majority acquired their languages at various times during their lives and are rarely equally fluent in them; many speak one of their languages less well than the other and many can only read or write one of the languages they speak. Furthermore, few bilinguals are proficient interpreters and translators.

Mixed languages are a type of contact language that results from two or more languages combining in a situation of multilingualism (Mufwene & Anna, 2022). They arise during times of significant social change, serving as an expression of a new identity or the maintenance of an older identity. Blanc (2001) states that multilingualism or societal bilingualism refers to the co-existence of two or more languages used by individuals and groups in society. It should be distinguished from the contact of different languages within the individual, which is sometimes called bilinguality, defined as 'the psychological state of the individual who has access to more than one linguistic code as means of communication' (Hamers & Blanc, 2000). Societal bilingualism does not necessarily imply that all members of the society are bilingual. In fact, paradoxically, a majority of the members of an officially multilingual country may be monolingual, because the different language groups are territorially separated by more or less fixed and secure boundaries.

Code, as defined by Wardhaugh (1992) "is the particular dialect or language that a person chooses to use on any occasion". Code alternation refers to the phenomenon when bilingual speakers shift from one language to another during communication, and it is studied in the field of sociolinguistics through the study of both the processes of code-switching and code-mixing. Referring to the different characteristics and features of code-mixing, various linguists have defined it in different ways. For instance, Odlin (1989) asserts that "language mixing is the merging of characteristics of two or more languages in any verbal communication". In contrast to this loosely constructed definition, Hammink (2000) explains intra-sentential switching (code-mixing) as switching that takes place at the clause, phrase level, or at word level if no morphological adaptation occurs. According to Wardhaugh (1992) Code-mixing occurs when during conversation, speakers "use both languages together to the extent that they shift from one language to the other in the course of a single utterance".

Code-mixing, as compared to code-switching, is a language choice that is subtler than code-switching since in code-mixed sentences, pieces of one language are embedded in the other language while a speaker is basically using the other language. These *pieces* of the other language are often words, but they can also be phrases or larger units. Code-switching, on the other hand generally refers to the switch or shift from one language to the other while speaking, which involves longer pieces or units of language. Nunan and Carter (2001) briefly define the term as "a phenomenon of switching from one language to another in the same discourse".

"Speakers switch to manipulate or influence or define the situation as they wish, and to convey nuances of meaning and personal intention" (Trudgill, 2000). Another very important factor that serves as a motivational force for code-mixing is the prestige factor. People insert the words of the prestige language in their base language for identification with the speakers of the prestige language. Norrish (1997) cites the example of Maltese students who perceived code-mixing of English with Maltese as a means of exhibiting social superiority. Kahcru (1986) discusses code-mixing as a strategy to neutralise identities. The code-mixing process helps the speaker to "unload" a linguistic item from what it carries in its traditional socio-cultural, political, emotional, or any other connotations. The borrowed word of the other code that replaces an item in the native code has referential meanings, but it is not culture specific; therefore, it is free from all the cultural connotations and thus is culturally neutral.

Insertion, alternation and congruent lexicalization are three types of code mixing (Musyeken, 2000). Insertion is a single constituent B is inserted into a structure identifiable as belonging to a language A. Cantone (2007) states that insertion is inserting elements from one language which are mixed (inserted) into another language. Alternation is the constituent of language A, preceded by a constituent of language. Congruent lexicalization is a situation where language A and B share the same grammatical structure.

Based on the linguistic elements involved in code mixing, Suwito (1983) differentiates code mixing into six types as follows: 1) Insertion of word elements. It means a language unit that stands alone, consisting of a single morpheme or a combination of morphemes. 2) Insertion of phrase. It is a combination of two or more words that are not predictive. The combination of words that be tight and can be loose. 3) Insertion of elements in a hybrid form. It is a result of a combination of two different language elements that form one meaning. 4) Insertion of repetition elements or repeating words. It is a word that results from reduplication process. 5) Insertion of elements in the form of expressions or idioms. It is a construction of elements that choose each other, each member has a meaning that exists because it is a grammatical unit in the form the subject and predicate, and have the potential to become a sentence.

There are several recent studies found that also examine code mixing. First, is a study written by Fitria (2021) entitled “An Analysis of Code Mixing of an Australian YouTuber “Dave Jephcott” in his Instagram “Londo Kampung”. She finds that the Instagram captions of Dave Jephcott contain some types of code mixing, such as insertion of the words (114 data or 62.64), insertion of hybrid (36 data or 19.78 %), phrase (14 data or 7.69 %), clause (12 data or 6.59 %) and repetition (6 data or 3.33%). Second, Syafryadin (2020) conducted a research entitled “An Analysis of English Code Mixing Used in Indonesia Magazine”. The study investigates the types of code mixing used in two editions of Aneka Yess! Magazines. The results show there are five forms of code mixings used in the rubric part of the popular teenager magazines, namely word insertion (64 data), phrase (29 data), clause insertion (10 data), reduplication insertion (1 data), and idiom insertion (4 data). Third, a study written by Rafly & Pribahy (2024) entitled “An Analysis of Code Mixing That is Used by The Models and The Judges in Indonesia’s Next Top Model Cycle 3” reveals 62 code mixing utterances, consist of 57 data of intra sentential types, 22 data of intra-lexical and 25 data of involving change of pronunciation. The researchers also find seven functions of code mixing from the models and judges interaction, namely Talking about Particular Topic (3 data), Being Emphatic about Something (4 data), Interjection Function (1 datum), Repetition Used for Clarification Function (1 datum), Expressing Group Identity (8 data), Intention of Clarifying Speech Content for Interlocutor (4 data), and Quoting Somebody Else (4 data). Fourth, a study about code mixing by Rahmawati (2022) entitled “Code-Mixing in WhatsApp Group Discussions of Online English Classes” shows that there three types of code mixing found, namely insertion (12 data), alternation (16 data), and congruent lexicalization (3 data). Fifth, Chika & Nurma (2022) also conduct a research about code mixing that entitled An Analysis Code-Mixing Found In Social Media Twitter: Sociolinguistic Approach research. The results show that there are only two types of code switching found in the Twitter posts they use as the source of the data, namely alternation (4 data) and congruent lexicalization (6 data).

Related to previous research mentioned above, there are some similarities and differences between the previous research and this research. The similarities are all the previous research above focusing on code mixing. On the other hand, the differences are the object of the research. The first research discusses code mixing used in Instagram social media, the second research discusses code mixing in local magazine, the third research discusses code mixing in TV show, the fourth research discusses code mixing in WhatsApp Group, and the fifth research discusses code mixing used in Twitter posts. In this study, the researcher wants to analyze code mixing in Raymond Chin YouTube Channel.

Raymond Surya Chin known as Raymon Chin (born December 7, 1994) is a millennial entrepreneur, YouTube and TikTok content creator from Indonesia. Raymond comes from a middle-class family with a Singaporean father who grew up in Australia. His father had worked in Indonesia before moving to Malaysia. His mother, a high school graduate from Yogyakarta, previously worked as a cashier and secretary before getting married. He is the CEO and founder of Sevenpreneur or PT Pengusaha Muda Indonesia. In 2018, he founded Wellnez, a startup company engaged in the health sector. Raymond started his digital career by creating YouTube content about finance and investment

in 2015. Raymond is known to actively share free financial tips and self-development content through social media includes YouTube. His channel is popular with stock investment tutorial videos, market analysis, self-development, and social phenomena. In addition to creating content, he also focuses on building a business. He is also often invited as a speaker at entrepreneurial events. The main targets of his company are Millennials and Generation Z because they are more familiar with technology and social media compared to previous generations. Because he is very active in educating through various social media, such as YouTube, it is not surprising that many netizens who are curious about financial and investment knowledge follow his channel. As a businessman he frequently conducts interviews or discussions with prominent figures, often using English as the medium of instruction. Raymond Chin often uploads content in Indonesian mixed with English. Thus, this research is conducted to find the types of code mixing and the most dominant type of code mixing used by Raymond Chin on his YouTube channel entitled “Bangun Siang = Orang Miskin? Orang Sukses Bangun Jam 5 Pagi” that has been viewed by more than 1 million viewers.

2. Method

This research is qualitative research. There is no hypothesis needed in this research. Qualitative research delves into the rich textures of human experience and perspective, capturing contexts and nuances often lost in numerical translation. Engaging with qualitative research is not just a methodological choice but a commitment to exploring the depths of social phenomena, enabling researchers to connect with the subjective experiences of their subjects (Lim, 2024). In this research, the data are calculated after collected in the form of percentage, then interpreted into qualitative sentences.

The instrument of the research is the observation checklist and documentation, that is the transcripts extracted from Raymond Chin YouTube video. The data are collected by following the steps, as follow: First, the researcher watches and listens the content of Raymond Chin entitled “Bangun Siang = Orang Miskin? Orang Sukses Bangun Jam 5 Pagi” to comprehend what the youtuber says in detail from the introduction until the closing part. Second, the researcher views the script of the content provided from YouTube to make a comparison after watching the content. Third, the researcher marks and collects all the fit script to be analyzed then interpreted into sentences.

3. Results and Discussion

After collecting the data, it is found that there are some code mixing in Raymond Chin YouTube channel entitled “Bangun Siang = Orang Miskin? Orang Sukses Bangun Jam 5 Pagi”. This research discovers the

Insertion of word means a language unit that stands alone, consisting of a single morpheme or a combination of morphemes deixis. Sometimes code-mixing of a word occurs because “it is shorter and thus requires less linguistic effort” (Li, 2002). There are 53 data of insertion of word found in Raymond Chin YouTube content. Some of them can be seen in this table:

Table 1. Code Mixing of Words

No	Data
1.	Mereka punya habit atau rutin.
2.	Kita itu dibentuk untuk survive
3.	Kayak emang kita tuh di- wire untuk kalau bisa gak sukses, jangan sukses.
4.	Lifestyle manusia pada zaman dulu dimana evolusinya kebentuk.
5.	Baca-baca news , baca buku.
6.	Otak kita tuh memang didesain bukan untuk grow .
7.	Tapi gimana caranya kita avoid risiko apapun.
8.	Dengerin podcast , atau nonton video.
9.	Nah mastery brain ini itu bagian otak yang ke- develop .
10.	Sekarang society itu nuntut kita untuk gimana caranya kita berkembang.
11.	ada komponen growth —berkembang.
12.	Gimana caranya orang A yang sama-sama spend 10 jam buat kerja
13.	tapi dia bisa 3-4x lipat output -nya dibanding kita.
14.	Kalau di buku ini, terms -nya itu ...
15.	Biar punya headstart .

16. Pas badan dan otak kita udah prime.
17. Dan karena olahraga itu **nature**-nya kita keluarin energi,
18. Kita berkeringat—hasil akhirnya itu kita lebih **calm** dan focus
19. Tulis mimpi, **goals** yang dicapai.
20. Udah **proven** apapun yang bakal kita kerjain

The table indicates that there is insertion code mixing in the element of words. The words that contain code mixing can be seen in bold words. Raymond Chin inserts words from Indonesian to English. The bold words “habit, lifestyle, news, podcast, society, growth, output, terms, nature, goals” refer to the words especially word class “noun”. The bold words “survive, wire, grow, avoid, develop, spend, proven” refer to the words especially word class “verb”. The bold word “calm” refers to the word especially word class “adjective”.

Insertion of Phrase is a combination of two or more words that are no predictive. In other words, it is the combination of words can be tight and can be loose. There are 23 data of insertion of phrase found in Raymond Chin YouTube content. All of the phrases are shown in the following table.

Table 2. Code Mixing of Phrase

No	Data
1.	Bukan untuk keluar dari comfort zone .
2.	Yaitu ancient brain .
3.	Sama satu lagi yang namanya mastery brain .
4.	Keluar dari comfort zone , ambil risiko.
5.	Ini tuh bagian otak yang high level thinking dan kreativitas.
6.	Yaitu kalian keluar dari comfort zone dan berani ambil risiko, hal-hal baru.
7.	Ngedidik mastery brain ini.
8.	Kebanyakan dari mereka bangun pagi itu biar bisa punya me time .
9.	Kalau di buku ini, terms-nya itu less distraction .
10.	Naikin atau panasin mastery brain -nya mereka ini.
11.	Jadi otak yang merespon itu ancient brain -nya.
12.	Dia jadi punya waktu yang less distraction , lebih sunyi.
13.	Dan punya namanya sense of headstart .
14.	Gimana cara otak kita kerja— mastery brain ini
15.	20 menit self reflection , sama 20 menit grow.
16.	Nah bagian ini tuh lebih untuk aktifin mastery brain kita.
17.	Dan emang aktivitas di self reflection ini
18.	Aktivasi mastery brain mereka.
19.	Terus selalu punya waktu untuk me time .
20. dengan less distraction .
21.	Gak pernah burn out dan bisa ngelakuin itu jangka panjang?
22.	Baru at the end of phase 3 , di 66 hari itu.
23.	Dan ternyata a matter of bangun pagi bukan biar kerjanya lebih banyak.

From the table above, it can be seen that there is insertion code mixing in the element of English phrases. The phrases can be noticed in bold words. Raymond Chin inserts word from one language to another language, or we can see the insertion of some English phrases into Indonesian sentences. The phrases are “comfort zone, counter productive, ancient brain, mastery brain, high level thinking, me time, less distraction, sense of headstart, self reflection, burn out, at the of the phase 3, a matter of”. The phrases are noun phrase, adjective phrase, verb phrase and prepositional phrase.

Clause insertion happens when the speaker or writer inserts a clause in his or her native language for a foreign language elements. There are 4 data of insertion of clause found in Raymond Chin YouTube content.

Table 2. Code Mixing of Clause

No	Data
1.	The Early Birds Get the Worms.
2.	That’s it.
3.	It doesn’t work.
4.	I guess I’ll see you on the next video, bye bye.

The table reveals that there is insertion code mixing in the elements of English clauses. The bold words show all the clauses in the content. The clauses are “The Early Birds Get the Worms, That’s it, It doesn’t work and I guess I’ll see you on the next video, bye bye.” Those clauses are independent clauses that consist of “Subject + Verb”.

The word repetition is a word that result from the reduplication process. There are 3 data of insertion of repetition found. The code mixing of repetition uttered by Raymond Chin in his YouTube channel entitled “Bangun Siang = Orang Miskin? Orang Sukses Bangun Jam 5 Pagi” are shown in the following table.

Table 4. Code Mixing in Repetition

No	Data
1.	Habit habit
2.	CEO CEO
3.	Benefit benefit

From the table above, it shows that there is insertion code mixing in repetition. It can be seen in bold words, they are “habit habit, CEO CEO, and benefit benefit”. All the words are repeated within a sentence. The kind of all repetitions is “word+and+word”.

Based on the finding, the following table shows the types of code mixing uttered by Raymond Chin in his YouTube channel entitled “Bangun Siang = Orang Miskin? Orang Sukses Bangun Jam 5 Pagi”

Table 5. The Types of Code Mixing in Raymond Chin YouTube Channel

Insertion of Code Mixing			
Word	Phrase	Clause	Repetition
52 data	23 data	4 data	3 data
63,85 %	27,71 %	4,81 %	3,61 %

There are four types of insertion of code mixing are found in Raymond Chin YouTube channel entitled “Bangun Siang = Orang Miskin? Orang Sukses Bangun Jam 5 Pagi, encompassing insertion of word, insertion of phrase, insertion of clause and insertion of repetition. Based on the table 6, the researcher obtains 82 data containing insertion of code mixing. Based on the table 6, the insertion of word is the most being found (53 data or 63.85 %). In the second position type found is in insertion of phrase (23 data or 27.71 %). The third position type is insertion of clause (4 data or 4.81 %). And the fourth position type is insertion of repetition (3 data or 3.61 %). As a result, the most dominant type of insertion of code mixing found from Raymond Chin YouTube channel entitled “Bangun Siang = Orang Miskin? Orang Sukses Bangun Jam 5 Pagi” is the insertion of word.

4. Conclusion

Processes of globalization and emergence of English as an international language have considerably influenced many languages around the world, and Indonesian, the national language of Indonesia, is no exception in this regard. A significant result of the impact of English in Indonesia is its code-mixing and code-switching with the national and local languages of Indonesia. Code-mixing is frequent in spoken discourse. This trend is also evident in the YouTube channel of many influencers, artists, politicians, entrepreneurs, etc.

The research obtains 83 data containing insertion of code mixing in Raymond Chin YouTube channel entitled “Bangun Siang = Orang Miskin? Orang Sukses Bangun Jam 5 Pagi”. Insertion of word is the most being found (53 data or 63.85 %). The second position is insertion of phrase (23 data or 27.71%). The third position is insertion of clause (4 data or 4.81 %). And the fourth position is insertion of repetition (3 data or 3.61 %). Thus, the most dominant type of insertion of code mixing found from Raymond Chin YouTube channel entitled “Bangun Siang = Orang Miskin? Orang Sukses Bangun Jam 5 Pagi” is the insertion of word.

The research highlights how a content creator in YouTube actively engages in code mixing as part of digital communication, reflecting evolving language practices. The implication of this research is that code mixing is not merely a linguistic curiosity but a central feature of digital communication in multilingual societies. It reflects broader trends in identity, media use, and cultural expression, offering valuable insight for linguists, educators, content creators, and digital platform designers. This research provides valuable insight into the ways in which language mixing, particularly between Indonesian and other languages such as English, is developing within the realm of digital communication. By examining this phenomenon in the context of Indonesian social media

platforms like YouTube, the study sheds light on how bilingual users navigate and blend languages in their online interactions. Furthermore, the findings highlight the dynamic and ever-evolving nature of bilingual communication, illustrating how language used on social media is not fixed but constantly shaped by cultural, social, and technological influences.

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