The Types of Code-Mixing Found in Maudy Ayunda's YouTube Video in 2022

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ABSTRACT

In the age of globalization, the absorption of foreign words into young people's languages is frequently linked to the influence of many cultures, entertainment, lifestyles, information, and international business exchanges in modern society. This phenomenon is popular among young Indonesians who want to improve their social standing by increasing their education, modernism, aesthetic appeal, style, and elite status. Code mixing is one way to classify this occurrence. Code mixing occurs on all social media platforms frequented by young people, particularly YouTube. Based on Musyken's theory, this study examines the many types of code mixing in Maudy Ayunda's YouTube video in 2022. This study employed a descriptive qualitative approach. This study collected data using observation, content analysis, and note-taking techniques. The research's results state that Maudy Ayunda used 54 instances of code-mixing utterances in the studied video. The most predominant type of code-mixing in the video is insertion with 25 instances while the most infrequent type of code-mixing in the video is alternation with 8 instances.

Keywords: Code-Mixing; Maudy Ayunda; YouTube; Video

INTRODUCTION

Language is an indispensable and multifaceted tool of human communication that plays a crucial role in shaping social interactions, cultural identities, and collective understanding within societies. As a dynamic system of symbols and meanings, language not only facilitates the transmission of information but also acts as a social glue that unites individuals by enabling them to share experiences, express emotions, and negotiate relationships. Regardless of the form it takes—whether spoken, written, or signed—language is inherently tied to its social environment and reflects the values, beliefs, and norms of the community in which it is embedded. The systematic study of this complex relationship between language and society is known as sociolinguistics, a specialized and interdisciplinary branch of linguistics that investigates how language functions within diverse social contexts.

According to Holmes (1992:2) as cited in Slamet et al. (2020), sociolinguistics is an academic discipline dedicated to exploring the intricate and dynamic interactions between language and social structures, focusing on how language varies and

changes in response to social factors. In a similar vein, Saputra et al. (2019) describe sociolinguistics as the sociology of language or "language in society," emphasizing the centrality of social context in understanding linguistic phenomena. Supporting this view, Sukarno (2015), as referenced by Fadillah (2022), argues that sociolinguistics encompasses the comprehensive study of the interplay between language and the social contexts in which it is used, highlighting how individuals employ various linguistic strategies and expressions to convey nuanced meanings. Moreover, Wardhaugh (2015:1), quoted in Zalukhu et al. (2021), broadens this perspective by defining sociolinguistics as the examination of language usage in everyday life, encompassing not only informal conversations but also the influence of media, societal conventions, rules, and legal frameworks that govern language behavior.

These scholarly insights collectively underscore the role of sociolinguistics as a field that analyzes and interprets the diversity of language varieties employed within communities, recognizing how language variation serves as a marker of identity, social status, group membership, and cultural affiliation. One particularly salient area of research within sociolinguistics concerns the communicative practices of young people, especially in the context of globalization. The contemporary era is characterized by the rapid and widespread dissemination of information, cultural products, and technological innovations that transcend geographical, political, and linguistic boundaries. This unprecedented global interconnectedness has facilitated the emergence of new modes of interaction and cultural exchange, profoundly influencing the ways in which youth communicate, construct meaning, and express their identities.

The younger generation today is increasingly exposed to a vast array of global cultural influences through social media, entertainment, education, and international commerce. Such exposure not only broadens their horizons and enriches their knowledge base but also shapes their linguistic behaviors and preferences. One notable phenomenon resulting from this cultural and linguistic convergence is the frequent incorporation of foreign lexical items into the everyday speech of young people. This linguistic practice often reflects the influence of diverse cultures, entertainment media, lifestyle trends, academic knowledge, and global business interactions. Within sociolinguistics, this blending of languages is conceptualized through phenomena such as code-switching and code-mixing, which illustrate how speakers alternate or blend languages in conversation to achieve specific social and communicative goals.

In summary, language serves as a mirror reflecting the complex interplay between individual identity, social structures, and cultural influences. Sociolinguistics provides a powerful lens through which to explore how language is not merely a neutral medium of communication but an active, socially embedded practice that evolves alongside societal changes especially in a globalized world where young people continuously negotiate their linguistic repertoires amid diverse cultural forces.

LITERATURE REVIEW

In the field of sociolinguistics, the phenomenon of incorporating multiple languages within communication is known as code-switching and code-mixing. These phenomena have become compelling subjects for discussion, particularly as they illustrate language usage in the contemporary era of globalization (Meigasuri & Soethama, 2020). According to Sulianur et al. (2022), a code constitutes a language or an integration of languages. Code-switching refers to the sociolinguistic phenomenon in which speakers alternate between two or more languages or language varieties within a conversation (Octavita, 2016). Similarly, Fanani and Ma'u (2018) describe code-switching as oral communication involving the process of switching from one language or dialect to another. Generally, these definitions indicate that code-switching occurs when there is a shift between languages in speech.

The utilization of code-switching and code-mixing has become prevalent among Indonesian youth due to rapid advancements in information and communication technology over recent decades. Nowadays, young people employ these linguistic phenomena in their speech as a means to assert their social standing within peer groups. From their perspective, incorporating foreign words enhances their perceived knowledge, modernity, aesthetic appeal, style, and elite status. However, this research primarily focuses on code-mixing. According to Kridalaksana (1993) in P. Ningsih and Wulandari (2023), code-mixing involves using language units from one language within another to expand language style or variety, including words, clauses, idioms, greetings, and so forth. People can mix languages drawn from their linguistic environment. In a linguistic context, a conversation is considered acceptable and comprehensible when both speaker and listener share an understanding of the language, including its semantic nuances. Mewengkang and Fansury (2021) define code-mixing as the intentional infusion of language elements or specific words from one language into the discourse of another. This phenomenon is especially prevalent in bilingual and multilingual societies (Nurhasanah, 2021).

Musyken (2000), as cited in Risweni et al. (2021), classifies code-mixing into three types. First, insertion refers to the incorporation of a word or phrase from a foreign language into another language during speech or writing. Second, alternation involves integrating a clause from a foreign language with one or more clauses in another language within a spoken or written sentence. Third, congruent lexicalization is characterized by grammatically unrestricted switching, defined by alternative lexical insertions that often reflect dialectal influence (Nikmah, 2019). This type of code-mixing typically occurs in spoken language and reflects the impact of dialects on language usage, such as the incorporation of English words into Indonesian dialects (Sukrisna, 2019).

Social media platforms, particularly YouTube, have become prominent venues facilitating code-mixing among contemporary young people. Indonesian video

creators, YouTubers, influencers, and celebrities frequently employ code-mixing while discussing foreign lifestyles, series, films, novels, news, arts, and literature. One notable example is Maudy Ayunda, an Indonesian celebrity whose YouTube videos reflect her international education and esteemed status. Her channel features content on lifestyle, book reviews, travel, self-improvement, and personal experiences, which can be both inspiring and informative for viewers.

This research aims to examine the types of code-mixing present in one of Maudy Ayunda's YouTube videos from 2022, utilizing Musyken's theory as referenced in Sentana (2022). The selected video showcases Maudy's insights and recommendations regarding the self-improvement book Atomic Habits by James Clear, where she employs code-mixing alongside casual speech to articulate her views and the book's key concepts. Over the past decade, code-mixing has been a focal point of extensive research due to its prevalence in literary works, social media, and educational settings. For instance, Astri and Fian (2020) studied the forms of code-mixing in videos on Gita Savitri Devi's YouTube channel and found that intra-sentential code-mixing was dominant, comprising 88.46% of occurrences. Similarly, Maulidar et al. (2020) analyzed code-mixing among students learning English at SMA N 1 Bandar Baru, identifying intra-sentential code-mixing as the predominant type, accounting for 85% of instances. Additionally, Sari et al. (2022) explored code-mixing in the novel Antologi Rasa, categorizing it into insertion, alternation, and congruent lexicalization, with each category equally represented in the text.

METHOD

Design and Sample

This research employs a descriptive qualitative methodology. According to Ary, Jacobs, Sorensen, and Razavieh (2010, p. 424) in Hardianti et al. (2023), qualitative research involves investigating data presented in the form of words and images, rather than numerical values and statistics. It seeks to provide a comprehensive understanding of a phenomenon by exploring the holistic experiences of study subjects through descriptive language and natural approaches (O. Ningsih & Setiawan, 2021). Specifically, the descriptive qualitative method is grounded in postpositivism and is used to investigate natural phenomena rather than experimental conditions (Sugiyono, 2016, p. 9, in Salsabila et al., 2021). After evaluating its applicability to analyzing textual and visual media including novels, magazines, social media content, and videos the researchers concluded that this approach is suitable for examining code-mixing in the selected video. The sample for this study is a video from Maudy Ayunda's YouTube channel, which bears her name. The video is 8 minutes and 23 seconds in length and features her speech, which is the focus of the code-mixing analysis.

Instrument and Procedures

The data for this research was gathered through a combination of observation, content analysis, and note-taking techniques. Observation involved initially watching the video to gain an overall understanding. Content analysis, as explained by Gao (1989) in Agustina et al. (2022), is a systematic method for acquiring and organizing information consistently, enabling analysts to deduce characteristics and meanings from recorded materials such as books, articles, videos, and other human communication. The researchers used content analysis to identify and classify instances of code-mixing within the video. Note-taking was employed as a tool for systematically recording relevant data during the analysis. Based on Hornby (2010: 1004) in Gayatri (2024), note-taking is the process of focusing on important information and ensuring its retention. This method helped the researchers document all occurrences of code-mixing accurately throughout Maudy Ayunda's speech.

Data Analysis

After data collection, the researchers examined the recorded data using content analysis techniques. They categorized the data according to the types of code-mixing described in Musyken's theory (as referenced in Sentana, 2022). The classification included identifying insertion, alternation, and congruent lexicalization types of code-mixing within the video transcript. Once the data was classified, the researchers aggregated it comprehensively to derive meaningful interpretations and reach conclusions related to the research objectives. The researchers carefully optimized their analysis given the video's duration, ensuring all instances of code-mixing in Maudy Ayunda's speech were thoroughly documented and analyzed.

RESULT AND DISCUSSION

The data analysis revealed that Maudy Ayunda employed 54 instances of code-mixing utterances in her video review of the book *Atomic Habits* by James Clear. This research identifies the sorts of code-mixing according to Muysken's theory as referenced in (Sentana, 2022). The predominant form of code-mixing employed in the video is insertion, with 25 instances across the entire video. Conversely, the most infrequent form of code-mixing employed in the video is alternation, with 8 instances over the entire video. The comprehensive results of the data in this investigation are presented in the table below.

Table 1 Types of Code-Mixing

No.	Types of Code-Mixing	Total	Examples

1.	Insertion	25	"*James Clear sudah bertahun-tahun melakukan riset tentang* **habits** *dan* **decision-making**." *(0:20) – (0:26)* ("James Clear has been doing research on **habits** and **decision-making** for many years.")
2.	Alternation	8	"So**, we have to focus on the systems and on those small habits** *yang kita lakukan setiap hari*." *(1:34) – (1:38)* ("So, **we have to focus on the systems and on those small habits** that we do every day.")
3.	Congruent Lexicalization	21	"*Ada produsen pasta gigi yang melihat* **demand** *mereka itu naik ketika mereka menambahkan* **mint** *ke dalam produk mereka*." *(4:50) – (4:57)* ("There was a toothpaste company that saw their **demand** increase when they added **mint** into their product.")

According to the classification of code-mixing results based on Musyken's theory in (Sentana, 2022) as presented in Table 1, it is evident that Maudy Ayunda employed code-mixing in the video. The results indicate that Maudy Ayunda employed three distinct types of code-mixing to express her thoughts and opinions in the video.

Insertion

The analysed video reveals instances of code-mixing insertion utterance, characterized by the incorporation of English words and phrases into Indonesian statements in Maudy Ayunda's discourse. The researchers have shown an example of code-mixing insertion in the video in Table 1. The subsequent examples illustrate code-mixing insertion identified in the analysed video. "*James Clear sudah bertahun-tahun melakukan riset tentang* **habits** *dan* **decision-making**." *(0:20) – (0:26)*. James Clear has been doing research on **habits** and **decision-making** for many year.

In the aforementioned example, Maudy Ayunda used the English terms **habits** and **decision-making** in her Indonesian statement. The term **habits**, translated into Indonesian as '*kebiasaan*', denotes several recurrent actions, behaviours, or activities within one's daily routine, irrespective of their positive or negative nature. On the other hand, the term **decision-making**, translated into Indonesian as '*pengambilan keputusan*', denotes the capacity to make and ascertain a decision under specific conditions and circumstances. Both **habits** and **decision-making** are classed as lexical objects introduced into a certain language structure, therefore categorizing them as insertions.

Alternation

The analysed video exhibits code-mixing alternation, characterized by the integration of English clauses with an Indonesian clause within the uttered discourse. This is an instance of code-mixing alternation derived from the analyzed video. "So**, we have to focus on the systems and on those small habits** *yang kita lakukan setiap hari.*" *(1:34) – (1:38)*
("So, **we have to focus on the systems and on those small habits** that we do every day.")

Following the coordinating conjunction 'so', Maudy Ayunda initiates her sentence with an English clause stating, **we have to focus on the systems and on those small habits**, translated into Indonesian as '*kita harus fokus pada sistem-sistemnya dan kebiasaan-kebiasaan kecil tersebut*,' and subsequently continues with the Indonesian clause '*yang kita lakukan setiap hari.*' The language mixing transpires at the clause level hence it is classified as code-mixing alternation.

Congruent Lexicalization

In the analysed video, code-mixing congruent lexicalization is evident through insertions, alternation, or a combination of both, utilizing a common grammatical structure within the statement in question. This sample illustrates various implementations of congruent lexicalization in the analysed video. "*Ada produsen pasta gigi yang melihat* **demand** *mereka itu naik ketika mereka menambahkan* **mint** ke dalam produk mereka." *(4:50) – (4:57)*. ("There was a toothpaste company that saw their **demand** increase when they added **mint** into their product.")
In this segment of the video, Maudy Ayunda employs the terms **demand** and **mint**, which are applicable in both Indonesian and English grammatical frameworks, to provide a historical illustration of the last law of behaviour change, *make it satisfying*, from the book. The term **demand** pertains to a concept in business and economics that influences price fluctuations. On the contrary, **mint** is a distinctive herb that imparts a refreshing and pleasurable flavour to the palate. Consequently, these terms are categorized as code-mixing congruent lexicalization according to their characteristics.

The findings from the analysis of Maudy Ayunda's video review of Atomic Habits by James Clear reveal a significant use of code-mixing, with a total of 54 instances observed throughout the speech. These instances align well with Musyken's (2000) classification of code-mixing types: insertion, alternation, and congruent lexicalization, as outlined in Sentana (2022). The predominance of insertion, with 25 occurrences, highlights Maudy's tendency to embed English lexical items directly into her Indonesian sentences. This suggests that English terms related to specialized concepts, such as "habits" and "decision-making," are preferred for their precision or perceived modernity, especially when discussing academic or self-improvement topics. The frequent use of insertion reflects the natural integration of English vocabulary into Indonesian youth discourse, likely influenced by globalization, education, and media consumption.

Alternation, though the least frequent with only 8 instances, still plays a notable role in her speech style. This type of code-mixing involves shifting between entire clauses of English and Indonesian, which demonstrates Maudy's bilingual proficiency and ability to fluidly navigate between languages. The example "So, we have to focus on the systems and on those small habits yang kita lakukan setiap hari" illustrates a seamless transition between English and Indonesian clauses, supporting the notion that code-switching at the clause level functions as a pragmatic tool to emphasize or clarify meaning for diverse audiences. It also reflects a conversational style typical of young bilingual speakers, who adjust their language use dynamically depending on context or audience expectations.

Congruent lexicalization appears 21 times, making it the second most frequent form of code-mixing. This type merges elements from both languages within a shared grammatical framework, reflecting a hybridized linguistic structure. Terms such as "demand" and "mint" are seamlessly integrated into Indonesian sentences, highlighting how bilingual speakers negotiate and blend vocabulary that fits comfortably in both languages. The use of these terms also reflects the cultural and conceptual borrowing that occurs in bilingual communication, especially when discussing specialized domains like business and consumer behavior, as illustrated by Maudy's example about toothpaste producers. This type of code-mixing underscores the permeability of language boundaries and the creative ways speakers navigate meaning in multilingual contexts.

Overall, the distribution of code-mixing types in Maudy Ayunda's speech aligns with existing research suggesting that bilingual speakers favor lexical borrowing (insertion) when specific vocabulary is absent or less familiar in their native language, and utilize alternation for broader discourse functions. Congruent lexicalization demonstrates the deeper linguistic fusion characteristic of multilingual communities. The prominence of English lexical items also points to the sociocultural prestige and practicality of English in Indonesia, especially among educated youth and media personalities. Maudy's use of code-mixing not only enhances her expressive capacity but also signals her social identity as a globalized, modern, and knowledgeable figure.

This analysis contributes to the understanding of code-mixing as a natural and meaningful communicative strategy in contemporary Indonesian youth language, especially in digital media contexts such as YouTube. It highlights how language use reflects broader social and cultural dynamics shaped by globalization, education, and media exposure. Future research could further explore the pragmatic functions of these code-mixing types and investigate audience reception to understand how such linguistic practices influence comprehension and engagement.

CONCLUSION

In a 2022 video, Maudy Ayunda employed code-mixing to articulate her comments,

observations, reflections, and overall substance of the book Atomic Habits by James Clear. According to Musyken's classification of code-mixing (Sentana, 2022), the researchers categorized Maudy Ayunda's code-mixing utterances in the film into insertion, alternation, and congruent lexicalization. The obtained data indicates that Maudy Ayunda employed 54 instances of code-mixing, using both Indonesian and English in her assertions throughout the video. The predominant kind of code-mixing in the video is insertion, comprising 25 instances. The second type is congruent lexicalization (21 instances), while the final type is alternation (8 instances). According to the findings, Maudy Ayunda predominantly employed code-mixing insertions in her utterances throughout the entire video. The purpose of this research is to demonstrate how prominent individuals utilize Indonesian-English code-mixing to articulate their thoughts and opinions in inspirational and educational content across various media. In the analyzed video, Maudy Ayunda employs code-mixing to share her insights and advice from the book Atomic Habits by James Clear. Throughout her statements, Maudy Ayunda confidently and expressively conveys her ideas and reflections on the book. Through this research, the authors hope to inspire audiences to embrace code-mixing not merely to impress others but to effectively communicate informative and expressive ideas and opinions that can benefit those around them.

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