



Beyond alternation: The primacy of insertion in Qania Fanani's YouTube code mixing in social media discourse

ABSTRACT - This study investigates the linguistic phenomenon of code-mixing as exemplified in the YouTube content of Qania Fanani, with particular focus on its typological manifestations and the socio-communicative factors that motivate its use. The theoretical framework adopted is drawn from Muysken's (2013) taxonomy, which delineates code-mixing into distinct structural categories. Employing a qualitative research design grounded in textual analysis, this study examines transcribed data extracted from four selected vlogs. The analysis reveals that insertion constitutes the predominant code-mixing type, occurring 250 times, whereas alternation appears with markedly lower frequency, at 29 instances. These distributional patterns suggest that Qania Fanani's linguistic practice is characterized by a strategic and naturalistic deployment of code-mixing to achieve communicative functions such as enhanced clarity, discursive emphasis, and stylistic variation. Furthermore, the study identifies key social factors underpinning these patterns, most notably the speaker's multilingual competence and the presence of lexical gaps, which together point to a high degree of metalinguistic awareness and flexible bilingual proficiency. The findings underscore the organic integration of code-mixing as a discursive resource among digital content creators, facilitating audience engagement and navigation across linguistically diverse communicative contexts. In doing so, this research contributes to the broader understanding of social media as a site of dynamic and situated language practice. Future research is encouraged to examine the receptivity of such code-mixed practices among viewers, particularly regarding potential influences on language preference, comprehension, and the pedagogical implications for language learning within digitally mediated environments.

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1. Introduction

Language serves as a fundamental means of communication, enabling individuals to convey thoughts, emotions, and cultural values (Akmal, 2022). The capacity to communicate in more than one language is now considered not just advantageous but frequently essential in today's globally interconnected world. Nikula and Moore (2019) states that being able to speak more than one language helps with coming into one's own and improves the capacity to express oneself in different context. As people are increasingly exposed to foreign languages whether through education, social interaction, or media consumption their communicative styles will inevitably change. According to Suek (2017), upon mastering two languages, speakers build a linguistic system that facilitates their engagement in conversation. A process commonly known as code-mixing occurs when speakers of different languages blend them during interaction, which then resulted in the shift of language usage.

Code-mixing, defined as parts of one language are used in another, is a common occurrence in conversations between speakers of different language (Hoffmann, 2014; Musyken, 2013). Bilinguals and multilinguals often engage in this practice to clarify meaning (Burgess, 2018) express empathy, emphasize points, or navigate vocabulary limitations (Hoffmann, 2014). In addition, according to Ortega (2019) digital communication has accelerated these behaviors, leading to a broader acceptance of language mixing in informal and semi-formal contexts. One social aspect that is contributing to the increasing usage of English terms in local language is the prevalence of education systems that use an English based curriculum. The youth view code-mixing as a sign of global modernity and competencies (Oviogun & Veerdee, 2020).

In this day and in the age of digital technology, YouTube stands out as a significant platform where code-mixing is prevalent. As a result of its extensive reach and the content is generated by its users, it has evolved into a platform that allows content creators to engage in multilingual discourse in order to interact audiences from all over the world (Ensour, 2015; Burgess, 2018). A number of Indonesian YouTubers, such as Zhafira Aqyla, Xaviera Putri, Zahid Azmi Ibrahim, Qania Fanani and Leonardo Edwin, employ language alternation in their content on a regular basis, reflecting both their global educational backgrounds and their desire to reach a linguistically diverse audience (Aziz et al., 2019). This study focuses on Fanani, a communication graduate from the University of Washington, who consistently applies code-mixing between Indonesian and English in her vlogs. Fanani was chosen as the study's topic for a number of valid reasons. First of all, she has a degree from the University of Washington, which clearly implies that she is highly proficient in English and has had a lot of exposure to an English-speaking environment. She is a good subject to study code-switching phenomena since her educational experience is likely to affect both her linguistic competency and her patterns of language use. Second, her videos, such "Belajar Cara Ngomong Bahasa Inggris Seperti Orang Bule," clearly emphasize learning English. This emphasis demonstrates a high level of metalinguistic awareness, which means that in addition to using the language, she deliberately considers and clarifies it for her audience. This knowledge frequently leads to more deliberate and varied instances of code-switching, which are useful for study. Third, she uses both prepared and spontaneous communication in her vlogs. Her language use tends to be more deliberate and

controlled in organized forms, like explanations or tutorials, whereas it is more natural and uncontrollable in spontaneous conversations. This variation offers richer and more thorough data for the study by allowing code-switching patterns across various discourse modes to be compared. Her content, which includes education themed videos such as “Q and A *Kuliah di Amerika*” and “*Belajar Cara Ngomong Bahasa Inggris Seperti Orang Bule,*” is a useful resource for analyzing code-mixing communication patterns that involve code-mixing.

Despite the fact that code-mixing in digital content has been investigated in studies such as those conducted by (Salsabila et al., 2021), the linguistic style of Qania Fanani has not yet been the subject of the study that is focused on it. These previous works identified various types of code-mixing, such as insertion and intra-sentential shifts, and discussed motivations including identity, emphasis, and topic relevance. However, the gaps remains particularly when it comes to investigating the social aspects that influence code-mixing. Muysken (2013) categorizes code-switching into three distinct types: insertion, alternation, and congruent lexicalization. This study concentrates exclusively on insertion and alternation, eliminating congruent lexicalization for both theoretical and practical reasons. Insertion and alternation are more structurally apparent and easier to spot in linguistic data because they involve either putting pieces from one language into another or changing between different grammatical systems. In contrast, congruent lexicalization requires a significant degree of grammatical overlap between languages and is generally observed among highly experienced bilinguals, making it more complex and difficult to identify in analysis. Moreover, the data in this study primarily demonstrate more basic kinds of code-switching, which correspond more closely with insertion and alternation. Consequently, limiting the research to these two categories facilitates more consistent classifications and improves the reliability of the results. Therefore, this study aims to fill that gap by analyzing both the insertion and alternation types of code-mixing (Musyken, 2013) and the underlying social factors (Myers-Scotton, 2017) that drive Qania Fanani’s language utterance in selected YouTube vlogs. The objective of the study is to provide a contribution to a more comprehensive understanding of the ways in which language practices are formative within dynamics of digital media.

2. Literature review

2.1. Sociolinguistics and social media discourse

Sociolinguistics studies how language functions in social setting, emphasizing the connection between linguistic forms and social structures such as poser, identity, and standards (Deumert, 2014; Holmes, 2022; Wardhaugh, 2021). Modern sociolinguistics stresses language’s function as a social practice influenced by interactional aims and cultural contexts rather than viewing it as a merely structural system. In digital contexts, where communication is mediated, multimodal, and socially stratified, this viewpoint is especially relevant.

Social media sites like Youtube, Instagram, TikTok, and X (previously Twitter) have merged as important platform for linguistic variety and creativity. Their features -such as multimodality, interactivity, and algorithmic visibility – allow users to express identities in highly strategic ways and promote the quick transmission of linguistic forms (Androutsopoulos,

2015). Even though current research documents a variety of online multilingual activities, it frequently stays descriptive and platform-specific, which limit more comprehensive theoretical generalization.

Previous research on social media code-mixing reveals three important conclusions. First, across platforms, insertional code-mixing is consistently more common than alternation. Research on Indonesian English usage on X, for instance, reveals that users primarily insert English lexical items into otherwise Indonesian discourse (Ridhawati et al., 2025). However, other studies find hybrid and clause-level mixing but still report insertion as dominant (Wibowo & Hamidah, 2023). Second, code choice is heavily influenced by audience design, as users modify their language to target particular audiences, increase participation, or conform to community norms. Third, especially among younger users, English serves as a type of prestige capital in non-English environments by indexing modernity, global belonging, and digital literacy.

Considering these consistent findings, significant restriction exists. Majority of current study depends on small, convenience samples and emphasizes superficial categorization of code-mixing types, failing to systematically associate linguistic forms with their communicative roles. Consequently, assertion regarding identity formation, audience interaction, and status frequently remain interpretative rather than experimentally validated. Moreover, cross-platform comparisons are infrequently performed using comparable units of analysis, complicating the assessment of whether identified patterns are particular to a platform or broadly applicable.

This study suggests that although insertional code-mixing, audience design, and prestige indexing are prevalent patterns in social media discourse, their functional distribution can be accurately comprehended only through an utterance-level analysis that connects specific linguistic forms to interactional objectives. This study proposes that (1) insertional forms will be more prevalent than alternational forms in multimodal content, (2) code selection will systematically differ based on audience orientation and engagement strategies, and (3) English insertion will concentrate in contexts associated with a prestige, emphasis, and stance-taking. By addressing methodological gaps in prior research, this study aims to provide a more fine-grained and testable account of code mixing in digital communication.

2.2. *Multilingualism*

The ability to communicate in multiple languages has grown to be considered as standard and has become a common aspect of communication. When engaging in social interaction, it frequently involves mixing and switching between languages to ensure a level of comprehension (Grosjean, 2022; Aronin & Ó Laoire, 2013). According to Sumarsih, et al., (2014) and Coupland (2014) digital platforms such as YouTube have further encouraged language blending as a means of reaching a wider audience and building engagement.

Multilingualism is a key topic in sociolinguistic research, especially in digital communication. Multilingualism is now seen as a dynamic repertoire of linguistic resources that speakers use according to context, audience, and communication goals, according to recent research. This aligns with translanguaging, which emphasizes adaptable language activities

beyond linguistic boundaries (García & Wei, 2015). Multilingual social media users generally utilize a mix of local and global languages.

Interactive digital platforms have improved multilingual practices across geographical and cultural divides. According to Androutsopoulos (2015), online settings encourage “networked multilingualism,” where visibility, audience design, and platform conventions impact language choice. Users realize their diverse audiences and use many languages to reach, convey cosmopolitan identities, or indicate community affiliation. YouTube creators use spoken language, captions, comments, and hashtags to engage audiences.

Recent empirical studies show that multilingual social media use greatly influences identity expression. Bilingual and multilingual people use linguistic alternation to find authenticity and solidarity online (Lee, 2017). De Fina and Georgakopoulou (2018), also find that multilingual discourse online is linked to narrative self-presentation and persona construction through language choosing. The findings show that multilingualism in digital discourse is both a sign of linguistic skill and a social positioning technique.

Multilingualism in Indonesia involves Bahasa Indonesia, regional languages, and English. In 2019–2024, research shows that English indicates modernity, education, and worldwide connectivity in internet communication, whereas Indonesian and local languages preserve cultural authenticity and emotional depth. (Blommaert, 2018) calls this stratified linguistic behavior “sociolinguistic scales,” where language acts locally and globally. Social media makes local conversation instantly accessible to global audiences, speeding up scalability.

2.3. Code mixing

Code-mixing, a sociolinguistics problem in multilingual communities, is a common trademark of multilingual speech. Code-mixing is using various languages in a sentence conversation, or text. It can also mean the simultaneous use of more than one language in a single sentence or between different written or spoken texts (Karubaba & Rahman, 2025; Zebua et al., 2025). In addition to clarity, it can express identity, emotion, or prestige. This research applies Muysken’s (2013) classification particularly insertion and alternation to examine how Fanani uses code-mixing in her YouTube vlogs. Lexical embedding in her utterance is captured by these two forms of expressions.

Contemporary sociolinguistic research has thoroughly investigated code-mixing as an important aspect of multilingual communication, especially online. Code-mixing—the insertion of linguistic components from one language into another in a single utterance or speech segment—is now commonly recognised as part of multilingual and translingual practises (Canagarajah, 2017). Current study shows that code-mixing is a conscious, meaningful, and socially contextualized linguistic choice, not a monolingual alteration.

Social media's casual and engaging nature has made code-mixing common in digital communication. Online discourse promotes “networked multilingualism,” where language variation indicates audience knowledge and identification (Androutsopoulos, 2015). YouTube creators employ several languages in narration, titles, thumbnails, and comments. This intentional approach usually seeks emphasis, comedy, explanation, or audience group alignment.

New research shows that code-mixing in social media conversations has several purposes. It first shows identity and collective commitment. Bilingual people code-switch to show cosmopolitanism, education, and global youth culture (Lee, 2017). Although Indonesian or regional languages remain relevant and culturally authentic, English insertions are connected with modernity, digital literacy, and prestige in Indonesia. This dual orientation shows online discussion's global-local tension.

Second, code-mixing is pragmatic and discourse-oriented. Gardner-Chloros (2020) states that lexical insertions and phrase-level alternations provide complexity, distinctiveness, or stylistic effect that cannot be adequately represented in one language. English discourse phrases like "literally," "guys," and "so excited" can boost participation and tone in YouTube vlogs. According to studies, code-mixing occurs frequently in emotionally expressive or evaluative digital communication.

Third, technology affects code-mixing. Tagg and Seargeant (2021) claim that algorithmic exposure and audience analytics impact language choices, forcing authors to employ internationally recognizable lexical terms to reach more people. English keywords in titles and descriptions may boost discoverability, showing how digital infrastructures and sociolinguistic behavior interact. Thus, societal and technological factors affect social media code-mixing.

García and Wei (2015) emphasize the adaptability and interconnectedness of multilingual repertoires through code-mixing in translanguaging frameworks. Code-mixing may be a cohesive communicative system in which speakers use their whole linguistic vocabulary. Beyond structural categories (insertion, alternation, congruent lexicalization), this method considers social meaning, speaker purpose, and interactional environment.

Additionally, discourse-oriented study suggests that code-mixing fosters digital community co-construction. YouTube commenters often copy the artist's language, showing viewers' adaptation and alignment (De Fina and Georgakopoulou, 2018). Code-mixing communicates personal personality and defines online fandom and subscription group standards.

2.4. Social factors

Social issues that affect language choice and behavior are directly related to code-mixing research. Recent sociolinguistic research shows that multilingual competency, speaker-interlocutor relationships, community norms, situational context, lexical availability, and prestige concerns influence code-mixing (Gardner-Chloros, 2020). YouTube reflects online communicative affordances and offline social reality with its dynamic characteristics. According to Myers-Scotton (2017) code-switching is a socially influential linguistic exercise, not an accidental language switch. She says multilingual speakers substitute languages to show social affiliation, negotiate power and relations, and build social identities in certain interactional milieus.

Multilingualism often causes code-mixing. According to García and Wei (2015) multilingual speakers use their complete linguistic repertoire when speaking.

Multiple languages are often used together to convey complex meanings by multilingual persons. Online discourse expands this repertoire due to worldwide content, making English

lexical elements more accessible and often utilized in non-English contexts. Another factor is speaker-interlocutor interaction. Language choice often depends on speaker-audience relationship. Androutsopoulos (2015), claims that networked public users adopt language forms based on audience expectations. YouTube video makers may blend codes to appeal to foreign viewers who speak English and local users who speak their own language. In comment sections, people adapt their language to the creators to show group engagement and togetherness.

Social background and circle are also significant. Age, education, social background, and culture affect sociolinguistic identity. Younger generations employ English insertions to demonstrate digital literacy and global identity (Lee, 2017). Even though English symbolizes modernization and global connectivity in Indonesia, indigenous languages preserve cultural uniqueness. Code-mixing becomes a symbolic tool for speakers to regulate their social status in local and international societies.

Situational context affects code-mixing patterns. Formal explanations, casual storytelling, commercial portions, and emotional responses stimulate varied amounts of linguistic alternation. Tagg and Seargeant (2021) claim that platform-specific norms influence these situational judgments since social media communication blurs official and informal registers. Personal narratives employ the local language, whereas technical conversations and product reviews may use English.

Lexical requirements and restrictions are another practical factor. Gardner-Chloros (2020) emphasizes that speakers may mix or switch codes when a similar lexical item in one language is less accurate, unavailable, or culturally salient. Language insertions are common in multilingual communication since many technology and entertainment terms are English-derived. Recent studies show that stylistic choice and expressive efficiency promote code-mixing, not just lexical gaps.

Finally, reputation and symbolic capital substantially impact language mixing. Sociolinguistic theories of language and power attribute global reputation to English education, professionalism, and international exposure (Blommaert, 2018). English phrases on social media may boost audience attractiveness or sophistication. However, status is relational, therefore excessive mixing may be rejected based on social standards, demonstrating that code-mixing is socially judged.

2.5. *YouTube and language studies*

YouTube, offers an extensive variety of content (Cayari, 2011; Leppanen et al., 2017). Cayari (2011) highlights that YouTube has transformed into a powerful platform, changing how videos are created, consumed, and shared. The development has also affected education, as the platform offers countless educational videos that people can easily access through their computers or mobile devices. Incorporating videos into teaching has become an effective way to enhance the classroom experience. YouTube is a significant platform for uploading and sharing videos and it can serve as valuable educational resources. According to Zuhra et al., (2025), educators must effectively incorporate technology into their instruction. As an educator of young learners, YouTube videos are suitable for integration as technological resource in

English instruction. To proficiently acquire and master the language, learners must exhibit commitment and motivation.

In terms of code-mixing, this study highlights YouTube's particular affordances that make code-mixing activities possible. First, creators can edit and retake their speech on YouTube, allowing for more planned and intentional instances of code-mixing that might not happen in an unplanned conversation. Strategic language choice, such as adding English terms for emphasis, clarity, or stylistic effect, is supported by this modification ability. Second, the platform allows for multimodal capabilities, especially on-screen text and captions, where several languages can be orthographically merged to reinforce or even expand spoken code-mixing. Third, YouTube's comment sections, where users often imitate or react to the creator's language use, demonstrate the platform's interactive nature. As a result, the audience community reproduces and spreads similar code-mixing patterns. Lastly, in order to increase visibility and reach a wider audience, YouTube's algorithmic approach promotes the use of English keywords, titles, or tags. This can further encourage video creators to use English in their work. When taken as a whole, these affordances turn YouTube into a platform that actively shapes and amplifies code-mixing in unique and observable ways, rather than merely a place where it happens.

YouTube is becoming important for sociolinguistics, discourse analysis, and digital communication study. YouTube, one of the largest video-sharing sites, combines spoken language, written text, visual imagery, and audience engagement. This convergence makes it a good place to study multilingualism, code-mixing, identity performance, and audience involvement (Burgess & Green, 2018). YouTube is also a participatory culture where content creators and viewers form discourse standards. YouTube allows comments, live chats, community posts, and algorithm-driven recommendations, unlike traditional broadcast media. Interactive affordances influence linguistic choices as producers build speech for immediate and imagined audiences (Androutsopoulos, 2015). Thus, audience awareness, subscriber demographics, and engagement and visibility shape YouTube language.

YouTube discourse is multimodal, according to recent studies. Vlogs, according to Frobenius, (2014) combine conversational discourse with mediated performance. Vloggers use conversational methods to convey authenticity and intimacy, blending private and public communication. This conversation promotes code-mixing and slang, which increase relatability and audience connection. YouTube's global reach promotes multilingual and international communication. Digital storytelling platforms allow users to create cross-cultural narrative identities (Fina & Georgakopoulou, 2018). YouTube creators use English even when targeting local audiences, reflecting global digital culture and improving accessibility. Subtitles, captions, and auto-translation increase viewership and multilingualism.

Another important part of YouTube language studies is algorithmic influence. Platform architecture influences discourse production (Tagg & Seargeant, 2021). Keywords, searchable titles, and metadata boost global word use, especially English vocabulary. Thus, social influences, technological visibility, and commercial objectives affect linguistic choices. Creators can mix languages in titles and thumbnails to boost reach and engagement. Comment sections yield useful data on audience participation and linguistic accommodation. Studies suggest that

viewers mimic the creator's language, strengthening community standards (Lee, 2017). This concession shows how YouTube discourse is co-constructed. Subscribers can model code-mixing and multilingual expression after content creators.

YouTube is a popular digital platform among Indonesian youth, making it an important site for observing bilingual habits. Lifestyle, education, and entertainment content often mix English and Indonesian, reflecting global digital culture and local sociolinguistic reality. These findings show that YouTube is a sociolinguistic ecology where language, identity, and technology interact.

3. Method

This research utilizes directed content analysis (Hsieh & Shannon, 2005), a qualitative methodology that begins with existing theory guide the coding process while staying open to developing pattern within the data. This research employs a priori criteria from (Mus, 2013) typology-specifically insertion, alternation, and congruent lexicalization-alongside Agustina (2015) categorization to systematically identify and characterize instances of code-mixing in videos from Fanani's Youtube channel. These frameworks offer a systematic perspective for analyzing the integration of Indonesian and English components at the lexical, phrasal, and sentence levels within authentic discourse (McKinley & Rose, 2020).

The data comprises selected video transcripts from Fanani's channel, emphasizing periods featuring spontaneous or semi-structures conversation. Every utterance is categorized and encoded based on its structural kind of code-mixing, focusing specifically on the frequency and distribution of insertional forms, which prior research indicates are prevalent in social media situations. As a result of the fact that her content is a very relevant and contemporary example of multilingual social media discourse in Indonesia, the YouTube vlogs of Qania Fanani were chosen to serve as the primary subject of this investigation. Her vlogs show genuine and naturally occurring examples of code mixing, as compared to staged or institutional language use. She is a young Indonesian content creator who actively uses English and Indonesian in spontaneous, unscripted conversations. Her vlogs are produced by herself. The channel is a rich site for analyzing how English lexical items, phrases, and expressions are integrated into ordinary digital communication because the majority of her following is comprised of young people from Indonesia, who is a demographic that plays a significant role in the increasing number of bilingual practices. The conversational tone of her vlogs, in conjunction with their accessibility and high levels of engagement, makes it possible to conduct systematic observations of linguistic patterns, frequency, and functions of code mixing within real-life social media contexts. As a result, her channel is a representative and analytically valuable case among a large number of online creators.

a. Source of Data

The source of this research is the utterances of Qania Fanani in her vlogs with the tittle:

1. *“Q & A Kuliah di Amerika”* with 18:31 minutes duration of the vlog.

2. “*College Campus Tour: University of Washington*” with 13:35 minutes duration of the vlog.
3. “*Kuliah Online Amerika tapi di Jakarta*” with 22:16 minutes duration of the vlog.
4. “*Belajar Cara Ngomong Bahasa Inggris Seperti Orang Bule*” 18:17 minutes duration of the vlog.

These four vlogs were selected because they represent different discourse genres: Q&A (Vlog 1), campus tour (Vlog 2), online learning (Vlog 3), and English pedagogy (Vlog 4). This variation allows exploration of whether code-mixing frequency varies by genre.

b. Technique of data analysis

Following data collecting, the researcher applied a content analysis method. The transcripts of the selected YouTube videos made up the data set. The analysis was carried out in the following steps: first, identifying and marking all instances of code-mixing within the transcribed utterances. Then, classifying these instances according to their types. Next, analyzing each instance to determine both the type of code-mixing and the possible reasons for its use. Finally, presenting the findings in a table format, numbering the data and highlighting the code-mixed words in bold, and drawing conclusions based on the analysis.

4. Findings and discussion

4.1. Types of code mixing

Upon categorizing the selected four video of Qania Fanani, the types of code-mixing that were identified. It was found that out of 4 vlogs, 250 are identified as insertion, 29 are identified as alternation.

Table 1

Identified insertion and alternation of Qania Fanani’s vlog.

No	Vlog’s title	Insertion	Alternation
1	<i>QandA Kuliah di Amerika</i>	78	12
2	College Campus Tour: University of Washington	35	9
3	<i>Kuliah Online Amerika tapi di Jakarta</i>	79	3
4	<i>Belajar Cara Ngomong Bahasa Inggris Seperti Orang Bule</i>	58	5
	Total data	250	29

4.1.1. Code mixing type insertion

Table 2

Identified code mixing type: Insertion of Qania Fanani’s vlog.

No	Vlog's Tittle	Code Mixing Type: Insertion
1	<i>Q and A Kuliah di Amerika</i>	<p>a). Menurut hal yang kalian sudah submit di Instagram vote bagi yang hanya sekedar pengen tahu.</p> <p>b). Nah High School Completion Program ini itu so far hanya tersedia di Amerika dan hanya bisa di State Washington.</p> <p>c). Nah agar bisa apply kalian mungkin either pake agent untuk membantu lo apply atau kalian bisa melakukan semua prosesnya sendiri.</p> <p>d). SAT ini seperti a multiple choice and essay writing pencil test yang dipakai untuk ukur apa si murid siap masuk kuliah dan untuk membandingkan semua applicant.</p> <p>e). Agar terbantu untuk finance your tuition, cukup banyak pilihan seperti beasiswa atau loan atau grants.</p>
2	College Campus Tour: University of Washington	<p>a). Mereka tuh kadang-kadang ambilin brick-brick nya kayak gitu as a symbol that they did attend to Yudab.</p> <p>b). Okay, so actually, this one gue baru tau, fun fact -nya.</p> <p>c). Jadi ini tuh gue suka banget belajar disini kalo kadang-kadang gue lagi nunggu waktu between classes.</p> <p>d). Jadi gue lagi di library sendiri, jadi sekarang tuh bener-bener library tuh penuh banget soalnya ini tuh lagi final.</p> <p>e). Jadi sekarang gue mau pindah to the other side of the campus.</p>
3	<i>Kuliah Online Amerika tapi di Jakarta</i>	<p>a). Jadi a little bit background information aku itu kuliah di University of Washington tepatnya di Seattle Washington di Amerika Serikat.</p> <p>b). Nah jadi disini kalian bisa ngeliat ya schedule aku ya habis ini aku tuh lagi ngambil 3 kelas jadi kalau di US tuh kita per credits.</p>

- c). Jadi ada **break** gitu ya **at least** aku begadangnya itu **enggak** **setiap** **hari**.
- d). Disini kita lebih ngobrol ke murid-murid lain di sini kita kayak **ask question, do activities** gitu gitu.
- e). Aku tuh masih salah satu mahasiswa yang masih **take notes** pake kertas aku nggak bisa banget bisa-bisa sih **take notes** pakai laptop.
- 4 Belajar Cara Ngomong Bahasa Inggris Seperti Orang Bule
- a). **My advice** adalah untuk bener-bener setiap hari beberapa menit pun itu ngomonglah bahasa Inggris sama temen sama keluarga.
- b). **No worry at all** kalian juga bisa mempunyai pendamping untuk melatih bahasa Inggris kalian.
- c). **It's totally fine** kalian juga disini mau membaguskan Inggris kalian gitu kan.
- d). Jadi **speak as you can** tapi yang penting nanti setelah kalian udah menggunakan aplikasinya untuk beberapa bulan baru Inggris kalian pasti membagus aku jamin itu.
- e). Mari kita **explore per lesson** ya.

4.1.2. Code mixing type alternation

Table 3

Identified code mixing type: Alternation of Qania Fanani's vlog.

No	Vlog's Tittle	Alternation
1	<i>Q and A Kuliah di Amerika</i>	<p>a). So this is exactly what happened to me lalu aku pindah ke Edmonds Community College saat aku umur 16 tahun.</p> <p>b). Setiap tempat itu bagus-bagus sekali, view nya gak sama, and it's really nice to see a different set of view.</p> <p>c). Karena jujur prosesnya panjang dan aku khawatir aku ngomongnya salah sebab i'm not really familiar with the visa thing.</p> <p>d). Dan juga depends whether if the school is a private or a public institute.</p> <p>e). I know that the number I said before are really high but honestly don't take it as a</p>

- scare because there so many ways** *kamu bisa dapat dukungan untuk menggapai cita-cita kalian.*
- 2 College Campus Tour:
University of Washington
- a). **Tapi I hope I'll give you guys a glimpse of how it will look like later.**
b). Terus misalnya kalau spring time di bulan-bulan Maret atau April, pohon-pohon ini tuh, they'll grow like cherry blossoms.
c). So this is like a really famous staircase, dimana orang-orang tuh sering kayak foto-foto disini.
- d). **Jadi, this is called the Red Square, that's the Suzalo Allen's building.**
e). And I don't know what that is jadi cuma mau kasih tau aja kalo semua building dan lantai terbuat dari batu-bata.
- 3 *Kuliah Online Amerika tapi di Jakarta*
- a). **Jadi sebelum dia jadi profesor, dia tuh dulu, her career was set in that field.**
b). This is my last discussion section, minggu depan udah exam semua.
c). So, I'm probably gonna head to bed, aku ngantuk banget.
- 4 Belajar Cara Ngomong
Bahasa Inggris
Seperti Orang Bule
- a). **Oke jadi setelah kalian sign-up, what you wanna do first adalah untuk find your level.**
b). Karena it's like the little stuff to have a really good english pronunciation.
c). Oke so I had to change location karena adikku ngambek pengen dibawah pengen terus pindah ke kamar but that's okay going back to the lesson, next we're going to the last lesson six.
d). Hi everyone welcome back to my channel, nah untuk video kali ini aku tahu banget kalian tuh pada semangat nontonnya karena ini adalah video yang telah kalian tunggu-tunggu.
e). Okay I can go on for like an hour, kalau misalnya kita kayak go through all the lessons.

4.2. Social factors of code mixing

Individual may use code-mixing in several contexts. Agustina (2015) identifies six social factors that lead to the prevalence of code-mixing: multilingualism, speaker and partner interaction, special community and background, situation, vocabulary and prestige. Those mentioned six social factors in the utterances of Qania Fanani were discovered, based on the findings data as follow.

Table 4

Identified social factors affected code mixing of Qania Fanani's vlog.

No	Code Mixing Social Factors	Example
1	Multilingualism	<p>a). <i>Program ini tuh bisa dimulai dari umur 16 tahun dan biasanya it takes two years untuk lulus.</i></p> <p>b). <i>Ini tuh lebih untuk melatih kebiasaan kita untuk ngobrol dan have a conversation.</i></p>
2	Speaker and Partner Interaction	<p>a). <i>Disini aku adalah their first project so bisa banget kalian bantu aku di support dan di xawer.</i></p> <p>b). <i>This right here is the Paccar Hall or as the Indos like to call it, the Pacar Hall. Get it? Pacar.</i></p>
3	Special Community and Background	<p>a). <i>Financial aid itu biasanya ga bisa dapetin karena financial aid disediakan oleh pemerintah dan prioritas mereka adalah untuk membiayai murid-murid Amerika.</i></p> <p>b). <i>Jadi biasanya satu kelas tuh 5 credits jadi normalnya satu quarter atau sama dengan tiga bulan kita tuh ambil 15 credits atau sama dengan 3 kelas.</i></p>
4	Situations	<p>a). <i>Satu fun fact, kalian tau Bruce Lee ga si? Jadi dia tu dulu sekolah di sini.</i></p> <p>b). <i>Kalo ini lebih kayak kelas gampang kok aku bilangya kayak my easy grading my easy four o class.</i></p>
5	Vocabulary	<p>a). <i>kayak kalian tuh ga geterin lidah kalian jadi bener-bener kayak you know.</i></p> <p>b). <i>Aku gatau Indonya cherry blossoms apa ya, pokoknya yang pink-pink itulah ya.</i></p>
6	Prestige	<p>a). <i>Setahu gue all major universities di Amerika itu membutuhkan apa namanya SAT which stands for Scholastic Aptitude Test.</i></p>

b). *Aku tuh in this organization namanya PRSSA which is Public Relation Students Society of America.*

The findings identified two forms of code-mixing proposed by Muysken (2013); insertion and alternation. The findings indicate that insertion, in 250 occasions, is markedly more prevalent than alteration, 29 occasions. This pattern suggests that Qania Fanani prefers to incorporate English lexical pieces or phrases into Indonesian sentence structures instead that adjusting full clause or syntactic patterns.

The prevalence of insertion indicates a natural bilingual optimization technique, as proposed by Muysken (2013), wherein speakers incorporate lexical words from an alternate language to enhance communicative efficiency. In many examples, English words such as *apply*, *credits*, *schedule*, *loan*, and *financial aid* are integrated seamlessly into Indonesian grammatical structures. This suggests that English lexical items have become cognitively accessible and functionally embedded in her daily communication. The frequent insertion also aligns with previous studies accounted for 78-85% of all mixed utterances (e.g., Salsabila et al., 2021), which indicated that Indonesian content creators frequently employ insertion as the most practical and flexible form of code-mixing in digital contexts and this is consistent with this range, suggesting cross-creator stability in insertion dominance.

In contrast, alternation occurs less frequently and usually appears when Qania shifts into a complete English clause before returning to Indonesian. These alternations frequently appear during explanation, emphases, or narrative engagement, particularly when she directly addresses the viewer or shares personal experiences. The limited use of alternation may indicate that insertion is perceived as more natural and less disruptive to overall flow of communication, particularly in context where Indonesian serves as the primary language.

The findings strongly indicate that code-mixing is shaped by social circumstances from a sociolinguistic perspective. According to Agustina's (2015) framework, six factors were identified: multilingualism, speaker and partner interaction, special community and background, situation, vocabulary and prestige. Multilingualism and vocabulary emerge as the most significant factors among them. Qania's academic background at the University of Washington and her exposure to English-dominant academic environments contribute to her high bilingual competence. As explained by Grosjean (2022), bilingual speakers naturally activate both languages in communication, especially when both languages are relevant to their life experiences.

The factor of prestige is also evident in several utterances. The use of English, particularly in academic or institutional contexts, may indicate educational background, global exposure, and contemporary identity. In digital platforms such as YouTube, English frequently embodies symbolic capital linked to globalization and advanced education. This corresponds with sociolinguistics viewpoints (Holmes, 2013; Wardhaugh, 2015) that language selection can signify identity of social status. Through the integration of English into her Indonesian dialogue,

Qania not only conveys knowledge but also cultivates an identity as a globally educated, proficient, and relatable young Indonesian.

5. Conclusion

This research identified two types of code-mixing as classified by Muysken (2013)—insertion and alternation—across four selected vlogs. Insertion was the predominant type, occurring 250 times, whereas alternation appeared only 29 times. The analysis further revealed six social factors contributing to code-mixing in the selected vlogs: multilingualism, speaker-partner interaction, special community and background, situation, vocabulary, and prestige. These findings illustrate a key sociolinguistic phenomenon, demonstrating that a multilingual individual engages in code-mixing in a manner that is systematic and socially motivated rather than arbitrary. The prevalence of insertion suggests that English lexical borrowing has become normalized in Indonesian digital speech, particularly among educated youth, and that social media platforms such as YouTube foster hybrid linguistic environments where multilingual practices are both welcomed and expected.

Due to time and corpus limitations, this study focused solely on two types of code-mixing and six social factors. Future research should expand the corpus to statistically test for genre-based differences and employ more empirically substantiated methodologies to better understand the dynamics and impacts of code-mixing in digital environments. Specifically, subsequent studies could compare code-mixing patterns among Indonesian YouTubers with varying levels of English proficiency to determine how linguistic competence shapes mixing strategies. Experimental techniques, such as eye-tracking or comprehension assessments, should also be utilized to assess whether insertional code-mixing facilitates or inhibits viewer comprehension. Beyond production, audience reception warrants further investigation; analyzing comment sections may reveal whether viewers reflect or adjust to creators' code-mixing methods, thereby uncovering patterns of linguistic alignment and community norms. Finally, longitudinal designs are essential to examine how code-mixing evolves over time, particularly as platforms expand and creators target increasingly diverse or global audiences.

Declaration on the use of AI

The authors acknowledge the use of AI-assisted applications, including Grammarly, Quillbot, and ChatGPT, exclusively for language enhancement purposes. Specifically, Grammarly and Quillbot were used for grammar correction and stylistic refinement, while ChatGPT assisted in rephrasing and clarifying sentence structures to improve readability. These AI tools were not involved in data collection, data analysis, interpretation of findings, or conclusion formulation. All intellectual ideas, substantive content, and final decisions presented in this manuscript are the original work and sole responsibility of the authors.

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