



## The code-mixing of Chinese-Indonesian-English (Chindolish) at Hang Kesturi School Medan

(Pencampuran kode Cina-Indonesia-Inggris (Chindolish) di Sekolah Hang Kesturi Medan)

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**Abstract:** Indonesia has high linguistic and cultural diversity, where multilingualism is common, especially in the Chinese community. In Medan, the use of mixed language between Chinese (Hokkien), Indonesian, and English, known as Chindolish, is often encountered daily, including in the school environment. At Hang Kesturi School Medan, English teachers usually use Chindolish as a communication strategy to help students understand the subject matter more quickly. This study aims to find out the types of Chindolish code mix used by teachers and the reasons behind its use in the context of language teaching. This study used a qualitative descriptive approach, and data were collected through observation and interviews with five teachers from September to December 2023. The results showed 120 code-mixed utterances, with 30 of them being Chindolish classified based on Hoffman and Musyken's theory. The findings revealed that intra-lexical and intra-sentential code-mixing were the most frequently used types. In addition, the interviews identified that the teachers' main motivations in using code-mixing were to facilitate students' understanding, overcome language barriers, and create closeness between teachers and students. This study provides insights into multilingual practices in educational contexts in multicultural environments and their implications for language teaching.

**Keywords** Chindolish, Multicultural, Code-mixing, Language teaching, Sociolinguistics

**Abstrak:** Indonesia merupakan negara dengan keberagaman bahasa dan budaya yang tinggi, di mana fenomena multibahasa menjadi hal yang umum, terutama di komunitas Tionghoa. Di Medan, penggunaan bahasa campuran antara Tionghoa (Hokkien), Bahasa Indonesia, dan Bahasa Inggris atau yang dikenal sebagai Chindolish, sering ditemui dalam kehidupan sehari-hari, termasuk di lingkungan sekolah. Di Sekolah Hang Kesturi Medan, guru bahasa Inggris kerap menggunakan Chindolish sebagai strategi komunikasi untuk membantu siswa memahami materi pelajaran dengan lebih mudah. Penelitian ini bertujuan untuk mengetahui jenis-jenis campur kode Chindolish yang digunakan oleh guru dan alasan di balik penggunaannya dalam konteks pengajaran bahasa. Penelitian ini menggunakan pendekatan deskriptif kualitatif, data dikumpulkan melalui observasi dan wawancara terhadap lima guru selama periode September hingga Desember 2023. Hasil penelitian menunjukkan bahwa terdapat 120 ujaran campur kode, dengan 30 di antaranya berupa Chindolish yang diklasifikasikan berdasarkan teori Hoffman dan Musyken. Temuan ini mengungkapkan bahwa campur kode intra-leksikal dan intra-sentensial adalah jenis yang paling sering digunakan. Selain itu, wawancara mengidentifikasi bahwa motivasi utama guru dalam menggunakan campur kode adalah untuk mempermudah pemahaman siswa, mengatasi kendala bahasa, serta menciptakan kedekatan antara guru dan siswa. Penelitian ini memberikan wawasan tentang praktik multibahasa dalam konteks pendidikan di lingkungan multikultural dan implikasinya terhadap pengajaran bahasa.

**Kata Kunci** Campur kode, *Chindolish*, Multikultural, Pengajaran bahasa, Sociolinguistik

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## INTRODUCTION

Globalization has removed many barriers between countries, making communication between individuals easier and increasing multilingualism in many parts of the world. The ability to use two or

more languages, or multilingualism, has become a defining feature of modern society, including in Indonesia. Linguists often distinguish between bilingualism, which refers to using two languages, and multilingualism refers to the use of more than two languages (Cenoz & Gorter, 2011). Kress and Van Leeuwen define multilingualism as language use that transcends ethnic and geographic boundaries within a community (Moyer, 2011). Indonesia, one of the largest multilingual countries, features diverse cultures and histories integrated into daily life.

In the context of accelerated globalization, the capacity to communicate in a range of languages has assumed greater significance. The term 'multilingualism' encompasses not only the ability to master more than one language but also the capacity of individuals to navigate and adapt to diverse social and cultural contexts (Martín-Laguna & Alcón-Soler, 2018; Silva, 2020). This is particularly pertinent in Indonesia, given the population's significant linguistic and cultural diversity. Given over 718 regional languages and many ethnic groups, utilizing multiple languages in everyday interactions is prevalent, particularly in regions such as Medan, characterized by a high degree of ethnic diversity.

Following this development, multilingual education is pivotal in equipping young people with the requisite skills to navigate an increasingly interconnected world (Mamta & Ekbal, 2024; Sengupta et al., 2024). Since introducing English into the national education curriculum, the Indonesian government has improved students' English proficiency, aiming to better prepare them for global challenges. Teachers teach English at almost all educational levels, from elementary school to university, with the aim of enhancing the competitiveness of Indonesia's younger generation in the global arena. However, the implementation of English language learning in various regions often faces obstacles, particularly in areas where local communities firmly adhere to their native languages and cultures, as demonstrated by the case of Medan.

This phenomenon manifests as distinctive language adaptations in Medan, particularly at Hang Kesturi School. This educational establishment teaches the English language as a foreign language, but frequently adapts it with Hokkien and Indonesian to ensure the students can comprehend the material effectively. Consequently, the teacher's utilization of Chindolish manifested as an organic adaptation, facilitating comprehension between the students and the English-language curriculum. Chindolish, a combination of Hokkien, Indonesian and English, represents a communicative strategy facilitating knowledge transfer within the classroom.

The utilization of Chindolish serves not only to facilitate the teaching and learning process but also to reflect the broader social and cultural dynamics that characterize the city of Medan. The Chinese community in the city has a long history of maintaining their language and culture, including using Hokkien in daily life. As Medan develops into an economic and cultural hub for North Sumatra, the Chinese community is compelled to adapt to a multicultural environment that requires proficiency in Indonesian and English. This has resulted in frequent interlanguage interaction, manifested as Chindolish in the school environment.

From a sociolinguistic perspective, this phenomenon serves as a means of communication and a marker of social and cultural identity (Chanda et al., 2024; Mabule, 2015; Muskar et al., 2021). At Hang Kesturi School, English teachers frequently employ Chindolish to elucidate intricate concepts and foster a more inclusive classroom environment. Chindolish enables educators to elucidate intricate concepts in the English language with supplementary explanations in Hokkien or Indonesian, which are more readily comprehensible to students. This not only facilitates students' comprehension of the subject matter but also helps them to maintain a connection with their cultural heritage in the context of the demands of modern education.

This study employs the theoretical frameworks Hoffmann (2014) and Muysken (2000) put forth to examine the phenomenon of Chindolish code-mixing. Code-mixing can be defined as a linguistic phenomenon whereby an individual incorporates elements of two or more languages into a single utterance. The inserted elements are no longer functional within the context of the original language (Kelutur et al., 2023; Khoirurrohman & Anny, 2020; Nurpadillah, 2018). Code mixing can be defined as a linguistic phenomenon whereby individuals insert and combine elements of one

language with another, thereby reducing and replacing the original function of the language in question (Kultsum & Afnita, 2023). This is consistent with the previous understanding that elements from one language no longer operate independently in code-mixing but create more dynamic communication in a multilingual context. Hoffmann's theory identifies three principal types of code-mixing that frequently occur in bilingual or multilingual societies. These are intra-sentential and intra-lexical and involve pronunciation changes (Poplack & Walker, 2000). These categories assist in the classification and comprehension of the utilization of linguistic elements from three languages, namely Chinese (Hokkien), Indonesian, and English, in a syntactical context. Concurrently, Musyken's theory introduces an additional layer of complexity by categorizing code-mixing into three primary patterns: insertion, alternation, and congruent lexicalization (Faidah, 2022; Fatawi, 2019). Applying these theories will enable a profound analysis of the Chindolish phenomenon in an educational context and accurately describe the dynamics of language use in the teaching-learning process at Hang Kesturi School in Medan.

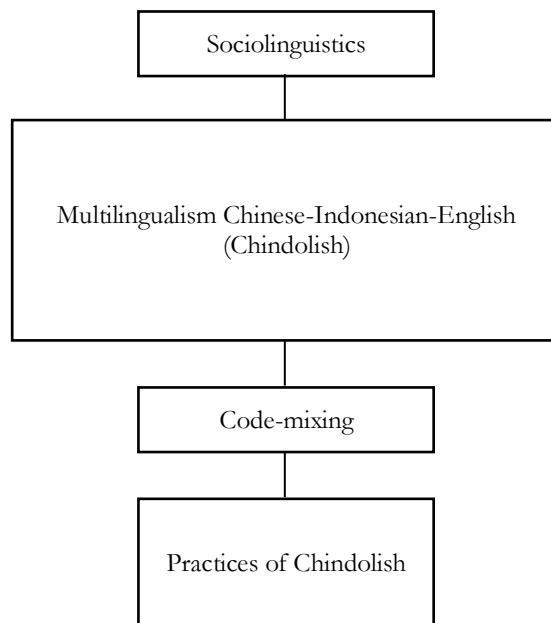
The phenomenon of code-mixing in educational contexts has been the subject of extensive research, with various foci and approaches. In his research, Ansar (2017) drew attention to code-switching and code-mixing in the context of bilingual education. The study revealed that educators frequently employ code-mixing to facilitate comprehension of challenging material, mainly when the students' English vocabulary is not fully understandable. This study underscores the significance of code-mixing as a pedagogical instrument in the classroom. Moreover, Harya (2018) conducted a sociolinguistic investigation into code-switching and code-mixing in everyday interaction. The research demonstrates that the utilization of code-mixing by educators is not solely attributable to deficiencies in linguistic proficiency. However, adapting to the classroom's communicative context and learning environment is also a consequence.

In a further study, Doko et al., (2021) examined code-mixing in the interactions of the Savunese community in Fatufeto. This research is more concerned with the community context than with education. It illustrates how people use code-mixing to preserve their cultural identity and adjust to different languages in their daily lives. Meanwhile, research by Situmorang et al., (2023) discusses language production in multilingual children, focusing on using code-mixing as a form of linguistic adaptation in a multilingual environment. Situmorang (2023) observed that children frequently employ code-mixing to bridge lexical gaps and convey their meanings in specific contexts.

Despite a substantial body of research on code-mixing in bilingualism, trilingual code-mixing has received less attention, especially in Indonesian education. This research addresses the gap mentioned in the literature by analyzing the types of code-mixing employed by English language teachers who interact with students using Chinese, Indonesian and English. Furthermore, this study delves into the motivations behind code-mixing, a topic rarely explored in existing literature. This study aims to identify the types of Chindolish code mix used by English teachers at Hang Kesturi School in Medan and to analyze the reasons behind their use in the English teaching and learning process. Furthermore, this study aims to provide a more nuanced understanding of the dynamics of language use in multilingual educational contexts to inform the development of more effective learning strategies in such environments.

This research expands the conceptual framework of multilingual practices in Indonesian education, focusing on using Chindolish in the classroom. The findings of this study can inform educators on how to utilize code-mixing as an effective learning strategy in a multilingual context. Furthermore, this study provides a novel contribution to sociolinguistics, offering insights into the interaction of three languages used concurrently in an educational context. Its findings can inform and guide future research in this area.

In order to facilitate comprehension of the entirety of the research project, a conceptual framework is provided below for the reader's convenience.



**Figure 1. Conceptual Framework**

**METHOD**

This research employs a descriptive qualitative methodology to examine the phenomenon of Chindolish code-mixing at Hang Kesturi School in Medan. This type of research aims to describe how teachers utilize Chinese (Hokkien), Indonesian and English in the teaching process. Qualitative research enabled the researcher to analyze the informants' practice use of the three languages. The informants spontaneously employed the languages in question. This enables an understanding of the informants' lived experiences and the meanings they ascribe to them (Darlington & Scott, 2002). Qualitative research is a methodology for conducting research in naturalistic settings (Denzin & Lincoln, 2005).

The data set comprises utterances extracted from audio recordings and transcripts of interviews with five teachers of Chinese ethnicity (two males and three females). The data sources are teachers who use Hokkien as their mother tongue and function as speakers in various educational contexts. A total of 120 utterances were extracted from the data set.

**Table 1**  
**The Number of Code-mixing Made by Teachers**

Teachers	Code-mixing
Teacher 1	Ten utterances
Teacher 2	Four utterances
Teacher 3	Three utterances
Teacher 4	Three utterances
Teacher 5	Ten utterances
<b>Total</b>	<b>30 utterances</b>

Furthermore, the appendix contains five interview transcripts, which present teachers' responses to questions regarding using code-mixing in the classroom.

The data collection techniques employed were classroom observations and semi-structured interviews. The observations were conducted without prior notification to the teachers to allow for natural interaction and language use. These observations aimed to record the language used in the classroom. The languages observed were Hokkien, Bahasa Indonesia, and English. The observation sessions were conducted at Hang Kesturi School in Medan, North Sumatra, between September and December 2023. During the observation, the speech of the English teacher was recorded during the

teaching and learning process to identify the most dominant types of code-mixing practised by the teacher. Subsequently, semi-structured interviews were conducted to gain insight into the rationale behind the teachers' utilization of code-mixing. The interviews allowed the researcher to gain insight into the teachers' perspectives and experiences regarding using Chindolish in pedagogical contexts.

The data gathered from observations and interviews were analyzed using the interactive analysis model proposed by [Miles & Huberman \(1994\)](#). The analysis process comprises three principal stages.

1. The process of data reduction is outlined as follows: The data obtained from the recordings and interview transcripts were organized and selected based on their relevance to the phenomenon of code-mixing under study.
2. The data were then presented in a suitable format for analysis. The data were presented in tabular form, with narrative descriptions and direct teacher quotations. This presentation facilitates the visualization and comprehension of the context of Chindolish usage.

Inference drawing is a process whereby the researcher makes deductions based on the data presented. Following the presentation of the data, the researcher proceeded to interpret the findings with the theories mentioned above, namely Hoffman's theory of types of code-mixing and Muysken's theory of code-mixing patterns. Furthermore, the researcher drew comparisons with previous research to provide a broader context for the findings.

## RESULTS AND DISCUSSION

This study focuses on code-mixing involving three languages: Chinese (Hokkien), Indonesian, and English. This code-mixing is known as Chindolish. This phenomenon is noteworthy for its particular application by educators in the teaching process at Hang Kesturi School in Medan. The teachers' use of Chindolish demonstrates the multifaceted role of language as a communication tool and a means of conveying meaning more effectively in a multicultural environment. This is particularly relevant in light of the complexity of students' linguistic backgrounds, which necessitates the integration of languages with which students are already familiar in the learning process. This analysis elucidates the types of code-mixing employed and the rationale behind its utilization, which collectively exemplifies the sociolinguistic dynamics within the classroom.

The initial study of sociolinguistics presented by Holmes and further developed by [Trudgill \(2010\)](#) establishes sociolinguistics as a social phenomenon closely related to social psychology, anthropology, human geography, and sociology. The latter field of study focuses on the relationship between language and society. Sociolinguistics is a scientific discipline that studies language variation, its functions, and the relationship between language users in society. It combines "sociology," which refers to society, and "linguistics," which focuses on studying language. Therefore, sociolinguistics shares a close relationship with both fields ([Anjayani et al., 2022](#)). In this context, the study identified the presence of code-mixing in three languages, Hokkien, Indonesian, and English, used by teachers at Hang Kesturi School in Medan. The school is located in Medan, a predominantly Chinese area where community members still primarily communicate in Hokkien.

As technology advances, Medan's population, including the Chinese community, must become proficient in English to build their personal and professional capacities. A government policy to promote education in Indonesia led to the introduction of English as a foreign language in the curriculum at Hang Kesturi School. Consequently, the teachers naturally incorporate Chindolish into the teaching and learning process, especially when they utilize English teaching materials. Such code-mixing reflects the dynamics of a diverse language and a teaching strategy that integrates local and global elements.

Furthermore, Hokkien greetings such as "wa," "wa lang," and "lu lang," which signify "me," "we," and "you," are frequently utilized at Hang Kesturi School. These observations demonstrate how educators utilize Hokkien greetings to foster a sense of closeness and reinforce their ethnic identity within the classroom setting. Children first learn literacy and numeracy skills in their mother tongue to understand them well without interference from other languages, which influences the use of

Hokkien. Then, the concepts learned in the mother tongue are applied when learning a second language (Purdie, 2019). Numerous languages are spoken in Indonesia, serving as the national language utilized by all levels of society. For individuals with strong cultural identities, regional languages often become the primary language, while in urban areas such as the capital city, Indonesian is frequently the dominant language, with foreign languages becoming the second language (Ifitah et al., 2022).

While most teachers are of Chinese ethnicity and speak Hokkien as their mother tongue, the dominant language combination is Indonesian and English. This reflects the influence of Indonesian as the national language and lingua franca among the Chinese community in Medan. The code-mixing demonstrates that the language patterns observed at Hang Kesturi School are not characterized by formal structure. Instead, they are dynamic and shaped by sociolinguistic factors and the specific context of the teaching environment. This highlights the flexible and adaptive nature of Chindolish as a communication tool, enriching multilingual interaction within the teaching and learning process.

The findings of this study demonstrate that English teachers at Hang Kesturi School in Medan employ a Chindolish code-mix extensively in the learning process. Of the 120 recorded utterances, the two most prevalent forms of code-mixing are intra-sentential and intra-lexical. Intra-sentential code-mixing refers to combining elements from Chinese, Indonesian, and English within a single sentence. In contrast, intra-lexical code-mixing involves integrating elements from different languages into a single word or phrase.

In their observations and interviews, the teachers frequently employed a multilingual approach, combining Chinese (Hokkien), Indonesian, and English elements in a single utterance. This strategy was utilized as a means of facilitating students' comprehension. One instance of intra-sentential code-mixing was observed when a teacher explained economic concepts as follows:

*(U1) \*\*\*Equity, it will occurs when a society distributes its resources fairly. So the core for equity is?  
\*\*Apa? \*\*\*Fairly. So \*\*bila bisa didistribusikan secara adil maka \*wa lang e kong i \*\*\*equity.*

The utterance (U1) illustrates an intra-sentential code mix that combines English, Indonesian, and Hokkien. The instructor interjects the English terms "equity" and "fairly" with the Indonesian phrase "What?" as well as the Hokkien word "wa lang e kong i," which translates to "we call that." This demonstrates the effective use of three languages to convey complex concepts that may be challenging to express in a single language. Hoffmann's (2014) theory of intra-sentential code-mixing posits that it involves using multiple languages in a single sentence without a break, with each element complementing the other's meaning. In this instance, English is employed to convey technical terminology, while Bahasa Indonesia and Hokkien reinforce comprehension within the context of localized knowledge that is more readily accessible to students. According Muysken's (2000) theory, the incorporation of English elements into the Indonesian and Hokkien structures in (U1) exemplifies an insertion pattern, which reinforces students' understanding through familiar terminology.

Using code-mixing fosters a sense of social intimacy through the medium of Hokkien, thereby reflecting and reinforcing the local cultural identity. It can be argued that the utilization of Chindolish in (U1) enhances comprehension of concepts and reinforces social bonds in alignment with the sociolinguistic function of Chindolish in multicultural contexts. The instructor reiterates the explanation in Indonesian and English to reinforce the preceding argument, subsequently employing Hokkien and integrating the three languages into a single sentence.

*(U2) \*\*\*What are the basic needs. \*\*Bahkan makan nasi sehari sekali saja susah. \*\*\*That's called as absolute poverty. \*Tio boh?*

The utterance (U2) demonstrates a combination of English, Indonesian, and Hokkien within a single sentence. The teacher starts this sentence in English, asking, "What are the basic needs?" and adding, "That's known as absolute poverty." The teacher then inserts Indonesian, stating, "Even eating rice once a day is difficult," to illustrate the challenges of daily life. The sentence concludes with the

Hokkien interrogative phrase "Tio boh?" (which means "right, right?"). Using these three languages demonstrates linguistic adaptation, which facilitates comprehension of absolute poverty in a context that is more familiar to students. Intra-sentential code-mixing enables the integration of linguistic elements from disparate languages within a single sentence, whereby each language enhances the overall meaning. In (U2), English terminology is employed to elucidate complex concepts, while Indonesian provides illustrative examples that students can readily comprehend, and Hokkien is utilized to foster rapport through the everyday language with which they are intimately familiar. In (U2), the integration of English elements into an Indonesian-dominated structure is evident. Incorporating Hokkien elements enables educators to elucidate concepts while engaging students emotionally, fostering a more interactive and pertinent learning environment. This demonstrates that the utilization of Chindolish facilitates the explanation of complex concepts in a manner that is both accessible and efficacious within a multicultural context. The educator employs an alternative linguistic pattern in the subsequent dialogue, as evidenced by the following utterance.

*(U3) \*Yi lang \*\*yang terkena dampak \*be sai wu \*\*manfaat dari \*\*\*economic growth \*\*dan \*\*\*rising living standard.*

An additional perspective for analyzing Utterance (U3) is pragmatics and communication function. In this utterance, the teacher employs English to convey more formal and technical economic terminology while utilizing Indonesian and Hokkien to adapt the meaning to a more familiar context for the students. From a pragmatic standpoint, this code-mix illustrates the teacher's capacity to tailor the communication style to the audience, namely students who may possess limited comprehension of economic terminology in English (Martín-Laguna & Alcón-Soler, 2018). The teacher employed Hokkien and Indonesian to elucidate and facilitate students' comprehension of "economic growth" and "rising living standards." Hokkien phrases like "Yi lang" and "Be sai wu" cultivate a feeling of familiarity and inclusivity in the classroom, utilizing the local language to strengthen the unity of the learning community.

Using English for the terms "economic growth" and "rising living standards" also illustrates the referential function of language in providing words that may not have direct equivalents in Indonesian or Hokkien. This underscores the concepts that are considered universal or academic. By employing a multilingual approach, the instructor facilitates cognitive understanding and sociolinguistic comprehension, thereby acknowledging the students' multilingual identity within the academic context. The teacher's discourse consistently uses three languages to explain the following sentence.

*(U4) Umm, \*wa lang \*\*\*trying to find out the proportion within the rich and poor \*\*di Hong Kong.*

The utterance (U4) exhibits a consistent pattern of code-mixing between Hokkien, Indonesian, and English, a phenomenon that has also been observed in the preceding data. As in (U1), (U2), and (U3), the teacher employs English to convey the technical or academic aspects of the lesson, such as "trying to find out the proportion within the rich and poor," while Hokkien and Indonesian serve as a conduit to the students' local and social context.

The data indicates that English conveys academic concepts or terminology that are not comprehensible in Indonesian or Hokkien. This serves to reinforce the referential function of these languages. In contrast, the use of Hokkien, such as "wa lang," and Bahasa Indonesia, such as "in Hong Kong," indicates the teacher's attempt to simplify and contextualize the concept to facilitate comprehension by students while maintaining cultural proximity and the convenience of communication. Similarly, Suresh & Damotharan (2024) study of the Kannada-English phenomenon in speech synthesis mirrors the use of Chindolish at Hang Kesturi School. Code-mixing facilitates more natural communication and is aligned with the sociolinguistic reality of integrating two or more languages to enhance cross-cultural understanding and foster effective interactions in the classroom.

One hundred twenty recorded utterances were analyzed to identify the most frequent types of code-mixing. Hoffman and Muysken proposed a typology to group the resulting data. The analysis revealed that the use of Chindolish in the classroom encompassed three principal categories of code-mixing:

1. The term "intra-sentential code mix" describes instances where a single sentence comprises elements from multiple languages. A total of 15 utterances can be classified within this category, where the teacher combines elements from all three languages within a single sentence. To illustrate, in the utterance "What are the basic needs?" The statement, "Even eating rice once a day is difficult," demonstrates how the use of English and then Indonesian clarifies the context.
2. Intra-lexical code mixing refers to the use of words from one language within the structure of another language. The utilization of lexical items from one language within the syntactic structure of another language. To demonstrate the borrowing of a specific lexical item, consider the utterance "Money be sai to buy books," which derives the word "be sai" (cannot) from Hokkien.
3. Pronunciation alterations: Some educators also demonstrate pronunciation alterations when incorporating elements from Hokkien or Indonesian, facilitating seamless integration into English sentences. The utterance, "Umm, I'm trying to ascertain the ratio of the wealthy to the impoverished in Hong Kong," exemplifies this phenomenon.

The table presented in the research methods section also demonstrates the frequency of utilization of disparate types of code-mixing by each teacher at Hang Kesturi School. Of the 30 identified instances of code-mixing, the teachers who utilized Chindolish with the most significant frequency were Teacher 1 and Teacher 5. This indicates that the frequency of code-mixing use varies among teachers, potentially influenced by personal habits or teaching context.

This strategy also demonstrates the function of Chindolish as a means of establishing a conducive learning environment, wherein code-mixing serves not only to facilitate comprehension of the material but also to cultivate an inclusive and interactive atmosphere. Using Hokkien as the local language throughout the data provides a sense of familiarity and encourages student participation. The use of Bahasa Indonesia facilitated the integration of foreign concepts into a more familiar cultural framework, while English remained the language of instruction for technical terms, thereby adding an academic dimension to the teaching. A data review reveals a consistent pattern in how teachers use Chindolish. They combine technical language for academic purposes with the local language to address sociocultural issues. Chindolish serves as an adaptive learning tool in a multicultural context, enabling students to understand complex concepts in a meaningful and relevant way.

Teachers at Hang Kesturi School effectively incorporate Chindolish into their speech, exhibiting proficiency in integrating elements from Hokkien, Bahasa Indonesia, and English into sentences and lexical items. Additionally, they modified pronunciation to facilitate linguistic cohesion within the communicative context. Intra-sentential and intralexical code-mixing enables the integration of different languages at varying levels of linguistic structure. Pronunciation changes reflect the flexibility and adaptability of language use in a multilingual environment. Incorporating words or phrases from other languages demonstrates a seamless approach to enhancing communication, whereas code-switching reflects the dynamic nature of language interaction within the classroom setting. This phenomenon gives rise to the term "bilingualism," a two-way communication tool everyone uses. It arises due to the diversity of ethnic groups with their respective languages and the necessity of using Indonesian as the national language (Etik et al., 2022; Saputra, 2023). This phenomenon is exemplified in Indonesia, where Indonesian serves as the national language, uniting a society that speaks many regional languages. This context underscores the importance of bilingualism for intercultural interaction.

The interviews with the teachers revealed three primary reasons for using code-mixing in the learning environment. These include (1) the provision of straightforward explanations of technical



concepts, (2) the facilitation of comprehension of the subject matter, and (3) the strengthening of the relationship between teachers and students. Using code-mixing in learning contexts suggests that students exhibit heightened confidence in their English language abilities and provide more comprehensible feedback (Fort et al., 2024; Poeste et al., 2019; Vinh, 2024).

This finding is consistent with previous research results, which indicate that code-mixing is an effective pedagogical strategy in multilingual educational settings. Ansar (2017) discovered that using code-mixing facilitates students' comprehension of challenging material, whereas Harya (2018) underscored that code-mixing reflects the necessity to adapt to disparate communication contexts. However, this study makes a novel contribution by demonstrating how the coexistence of three languages—Hokkien, Indonesian, and English—can be utilized in the pedagogical process.

The findings of this study demonstrate the significance of employing Chindolish as a communication strategy in the English language teaching curriculum at Hang Kesturi School. The findings provide educators with the rationale for employing code-mixing as a pedagogical tool to enhance students' comprehension of the subject matter and foster an inclusive learning environment. By grasping the nuances of language use in these three languages, educators can devise pedagogical approaches that are more efficacious and responsive to students' needs in a multilingual learning environment.

## CONCLUSION

The findings indicate that code-mixing is prevalent among all five teachers at Hang Kesturi School. The identified forms of code-mixing, as outlined by Hoffman, encompass intra-sentential, intra-lexical code-mixing, and pronunciation alterations. Code-mixing within sentences is more prevalent among teachers, manifesting as words, phrases, and clauses. On the other hand, prefixes and suffixes exhibit intra-lexical code-mixing. Furthermore, an analysis employing Musyken's theory indicated that the three code-mixing types, insertion, alternation, and congruent lexicalization, occurred sequentially within the teacher's discourse. Notably, insertion and alternation exhibited a greater prevalence than congruent lexicalization.

The factors that influence the use of code-mixing include the participants, the topic, and the social context. Of these, the topic is the most frequently occurring factor. This suggests that the use of code-mixing does not signify deficiencies in English language acquisition, but rather serves as a pedagogical strategy to enhance students' comprehension of the lesson. The collective narratives of the five participants illustrate the significance of multilingualism in Medan, where Hokkien, Bahasa Indonesia, and English play pivotal roles in daily life, education, and work.

Considering these findings, this study puts forth two recommendations. Firstly, for researchers interested in investigating code-mixing in an educational setting, the findings of this study can serve as a valuable reference point, particularly in the analysis of the various forms of code-mixing and the motivations behind their use by educators. Second, this study offers valuable insights into the sociolinguistic phenomenon of code-mixing from the teacher's perspective, making it a valuable resource for language study. It is recommended that future research investigate code-mixing practices in different contexts or media, such as magazines, radio, discussion forums, or daily conversations, to expand the understanding of language use in diverse situations.

## DECLARATIONS

<b>Author contribution</b>	: Karunia Devi Frida, as the main author, and Syahron Lubis, as the second author, are responsible for writing the article, collecting data, analyzing data, then revising according to reviewer suggestions and acting as the sender of the manuscript.
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**Ethics Approval** : The authors agree to have this article published in KEMBARA in 2024.

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