

## **CODE SWITCHING AND CODE MIXING ON “NGOBROL SORE SEMAUNYA” PODCAST**

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### **Abstract**

This study focused on finding the types and the reasons behind the use of code switching and code mixing on “Ngobrol Sore Semaunya” podcast. This study is aimed to answer these following questions (1) What are the types of code switching and code mixing found on “Ngobrol Sore Semaunya” podcast? (2) What are the reasons for the use of code switching and code mixing during the “Ngobrol Sore Semaunya” podcast? It is qualitative study through document analysis to analyze the data by describing findings. The source of data was from “Ngobrol Sore Semaunya” podcast episode 2 and 13. While, the data were taken from the utterances of the host and the guests that contain code switching and code mixing. The result showed that there are 177 utterances on “Ngobrol Sore Semaunya” podcast indicating code switching; 53 data are considered as intra-sentential, 4 data are classified as tag switching, and 120 data belong to inter-sentential. Furthermore, the researcher found 59 data of code mixing include 45 insertion and 14 alternations. In both data 1 and data 2, the speakers did not utter congruent lexicalization type of code mixing. The speakers in “Ngobrol Sore Semaunya” podcast used code switching include talking about a particular topic, quoting somebody else, being emphatic about something, interjection, and repetition used for clarification. However, the speakers did not do code switching to express group identity. Last, the reasons that generated the speakers to utter code mixing are the social roles and relationship of the participants, situational factors, message-intrinsic consideration, and language attitude including social dominance and security. To sum up, there were three types of code switching and two types of code mixing appeared on “Ngobrol Sore Semaunya” podcast with varied reasons that lead the host and the guests uttered the code switching and the code mixing.

**Keywords:** Code mixing; code switching; ngobrol semaunya podcast.

### **INTRODUCTION**

These days, many people are able to speak more than one language. People who can speak more than one language can be called as bilingual and people who speak more than two languages can be called as polyglot. Due to the ability to speak more than one language, people often change the languages when they are talking. For some reasons, people mix and switch two or more languages in one conversation. Bhatti, Shamsudin, and Said (2018) stated that in bilingual communities, speakers often switch and mix two languages with the aim of meeting the communication needs (p. 93). For example, people who are non-English native speakers speak English and then they change the language into their mother tongue. One of the reasons for this situation is the incapability of people explain their ideas using English so they tend to switch or mix in the middle of the conversation into their mother tongue or vice versa to express their idea. Nevertheless, all the parties should understand the languages that are being used.

The phenomenon of people who switch or mix the languages at the same time while they are speaking can be studied in sociolinguistics. Adi (2018) emphasized that sociolinguistics means a study about the differences various languages among of group in the social environment (p. 40). The different gender, identity, education background, religion, status, or age in every single person leads them to use different language style from one to another. Meanwhile, Barnali (2017) stated that sociolinguistics is a study of language that influenced by social relation and cultural factors (p. 111). This implies that society has great impact of language that people used. Furthermore, sociolinguistics covers a study about bilingual or multilingual community who frequently use more than one language in their utterance. In certain ways, the interaction between languages that is being used at the same time will influence each other. This interaction can be called as language contact. Gardner-chloros (2009) explained the possibly consequence that happen due to language contact include borrowing, convergence, pidginizing, code-switching and code mixing (p. 4).

The phenomenon of switching and mixing languages in sociolinguistics is called as code switching and code mixing. Wibowo, Yuniasih, and Nelfianti (2017) argued that code means the way of using certain dialect, style, register, or variety of language to express something through language (p. 14). Once people speak, they will automatically use variety of language or code to convey their ideas. Indeed, people cannot prevent from using code. On some occasions, people not only use one code, but they will change from one code to another. Wardhaugh (2006) indicated that people rarely use only one code or system, most people employ several varieties of any language they speak (p. 88). It means that switching and mixing languages often happened in the society, especially among people who speak more than one language. This phenomenon also happened on “*Ngobrol Sore Semaunya*” podcast. It is a podcast hosted by Putri Tanjung and aired every Thursday evening. This podcast can be found on Spotify and YouTube channel of CXO Media. “*Ngobrol Sore Semaunya*” podcast mainly talks about some random topics such as happiness, love life, career, quarterlife crisis, gender equality, childhood memory, education, and many more.

The phenomenon of code switching and code mixing found in “*Ngobrol Sore Semaunya*” podcast leads the researchers to analyze it. This podcast is amusing yet so informative and it makes this podcast is different from other podcasts. Besides, the contents of this podcast are inspiring that may lead the listeners to have brighter perspective on life. The speakers also motivate the listeners to create positive environment and to stay eager to catch up their dreams. However, in this podcast, the host and her guests did a lot of code switching and code mixing. They frequently change their language from Bahasa Indonesia into English. Consequently, this study uses “*Ngobrol Sore Semaunya*” podcast as the source of data, and it focuses on identifying the type of code switching and code mixing that are used on the podcasts and the reasons behind it.

## **METHOD**

The method used in this study covers two main parts namely method of data collection and analysis. The first method is data collection. The data were collected using observation technique. Barrett and Twycross (2018) mentioned that participant and non-participant observation are powerful tools for collecting qualitative data (p. 63). It involves observing the way the participants do communication, how they act, and how

the environmental have an impact on the participants' action. Furthermore, the observation technique was used to observe the languages used by the speakers on "Ngobrol Sore Semaunya" podcast. The data were listed in the form of transcript taken from *Ngobrol Sore Semaunya* podcast episode 2 and episode 13.

The second method is data analysis namely document analysis. Bowen (2009) described document analysis as a systematic procedure for reviewing or evaluating documents material (p. 27). It referred to a technique data analysis that require reading in-depth the written document in order to measure the data. The data analysis in this study was conducted by analyzing the transcripts of "Ngobrol Sore Semaunya" podcast episode 2 and episode 13 using the four theories proposed by Poplack (1980), Hoffman (as cited in Cakrawarti, 2011), Muysken (Muysken, 2000), and Ritchie and Bhatia (2004). Thus, the data would be analyzed with the following steps; 1) Observing "Ngobrol Sore Semaunya" podcast; 2) Transcribing the "Ngobrol Sore Semaunya" podcast to get the transcription of the conversation; 3) Marking the code switching and code mixing on the transcript; 4) Classifying the types and the reasons of code mixing and code switching; and the last is 5) Analyzing the types and the reasons of code mixing and code switching.

## FINDINGS AND DISCUSSION

The discussion section is divided into two parts specifically (1) code switching and (2) code mixing. In each part, it reveals the questions of this study provided in the introduction about the types of code switching and code mixing found on "Ngobrol Sore Semaunya" podcast and the reasons for the use of code switching and code mixing during the "Ngobrol Sore Semaunya" podcast.

### Code Switching

There are 112 data of code switching uttered by the host and the guests in the first episode and 65 data of code switching in the second episode. The detail data can be seen in the table 1. below.

**Table 1. Type of Code Switching**

No	Data	Type of Code Switching	Frequency
1.	Data 1: "Ngobrol sore semaunya" Eps. 2: Boy William: Ngomongin Pernikahan sampai Mantan	Intra-sentential	38
		Tag switching	4
		Inter-sentential	70
		Total data 1	112
2	Data 2: "Ngobrol Sore Semaunya" Eps. 13: Cinta Laura: Melarikan Diri ke Amerika Serikat Sampai Takut Pulang ke Indonesia	Intra-sentential	15
		Tag switching	-
		Inter-sentential	50
		Total data 2	65

Each of data has been analyzed to find out which type of code switching that can be found in "Ngobrol Sore Semaunya" podcast. Each of type of code switching is explained as follows:

### ***Intra-sentential***

Intra-sentential involves switching within clause or sentence boundary. This implies that intra-sentential appears when there is a word, phrase, or clause of other language in a sentence of dominant language. Based on the findings, there are 53 data which are categorized as intra-sentential code switching. The researchers provide two examples to be discussed.

Putri : *Gue juga semakin sibuk sih, gue merasa pandemi ini jadi bikin malah semakin sibuk karena kan **of course**, lo bisa **meeting** dimanapun, kapanpun, ngga ada jeda kan, dan menurut gue **so much opportunity** ya yang bisa kita **capture**.*

Boy : That's so true.

The conversation above came out in “*Ngobrol Sore Semaunya*” podcast episode 2 at 1:59 minutes. Putri said that during the lockdown she became busier since there were so many opportunities that can be captured. The base language that Putri used was Indonesian, but then Putri inserted some English words within her utterance, such as “**of course**,” “**meeting**,” “**so much opportunity**,” and “**capture**.” Based on the theory, this kind of code switching belongs to intra-sentential code switching because Putri switched her language in the sentence boundary.

Boy : *Thailand gue belajar*

Putri : Korea?

Boy : *Korea gue belajar, dan gara-gara korea lagi **hype** yaudah gue semakin **into it** lagi aja.*

The datum above appeared in “*Ngobrol Sore Semaunya*” podcast episode 2 at 3:28 – 3:30 minutes. Boy said that he learnt other language such as Korean. Since Korean were hype at time, he became more serious about it. The dominant language that Boy used was Indonesian, then he inserted some English words such as “**hype**” and “**into it**” in his utterance. Based on the theory, the code switching uttered by Boy is classified as intra-sentential because the switch appeared within sentence boundary.

### ***Tag switching***

Tag switching occurs when the speaker inserts tags from other language into a sentence in the base language. Based on the findings, there are four data that are classified as tag switching. The examples are explained as follows:

Boy : *Lo pasti anak SF demen lagu rap, dong?*

Putri : *Iya.*

Boy : *Kaya anak Indo sana tuh, di mobil kita kalau lagi kemana-mana pasti drake, **you know**.*

The bold word performed tag switching and it appeared in episode 2 at 9:52 – 9:57 minutes. “**You know**” is a phrase with little meaning; it is also referred as an interjection. He said that almost all of Indonesian who live in SF love drake’s songs in base language, Indonesian, and then he inserted English phrase “**you know**” at the end of his sentence. Boy used interjection to point out his thought. Furthermore, it can be classified as tag switching, he intended to emphasize what he said before.

### ***Inter-sentential***

Inter-sentential is the type of code switching that exists at clause or sentence boundary. From the findings, the researchers found 109 data of inter-sentential code switching from all the data. Some examples are discussed as follows.

- Boy : *Tapi, lo tau gak, pasti disangka sombong tau gak.*  
Putri : *Oh, karena kan, lo gak isa denger kalo lo nggak...*  
Boy : *Karena misalkan orang duduk di sini gue, ya kan, terus misalkan gue lagi ngelamun, ngeliat ke depan gitu. Terus dia manggil-manggil gue, gue ga nengok. Dia ga tau gue budeg kan, dia ga tau gue budeg. Yaudah, jadi gue disangka sombong. **And then I get words out there saying that way a little arrogant, you know. Mungkin satu, my jawline is an arrogant jawline.***

In the datum above, Boy told Putri about his single-sided hearing loss. He spoke Indonesian at first and then he switched into English when he said that people started labelling him as an arrogant guy because of that. He, then, switched back into Indonesian to say “*Mungkin satu*” (maybe one thing) and to finish his sentence, he switched into English again by saying that his jawline is an arrogant jawline. It can be seen that the switched occurred between sentence and clause boundaries. Therefore, the datum 8 that appeared in episode 2 at 31:32 – 31:51 minutes belongs to inter-sentential code switching.

- Putri : *13 tuh SD?*  
Boy : *SD kelas 6. Eh? **No, thirteen is almost going to high school.***  
Putri : *Sebentar, sebentar. 13 itu SMP kelas satu.*

Boy’s utterance above came out in episode 2 at 32:48 – 32:53 minutes. He used Indonesian as his dominant language, but then he changed his language into English when he said that thirteen is almost going to high school. This datum belongs to inter-sentential code switching because the switch happened between the sentences. There were two sentences in one utterance, one sentence was in Indonesian and the other was in English.

### **Reason of Code Switching**

Each of reason behind the host and the guests do code switching in “*Ngobrol Sore Semaunya*” podcast is explained as follow:

#### ***Talking about a particular topic***

People sometimes feel like it is easier and more convenient to talk about a particular topic using a certain language rather than another. The researchers found 148 data code switching that belong to talking about a particular topic. In this case, the host and the guests feel free and more comfortable to explain and to express their ideas in English rather than Indonesian. The whole analysis of each finding is presented in appendix, while the examples are as follow:

- Putri : *Iya. Tapi gue ya lagi-lagi kita harus bersyukur ga sih boy, kaya pasti ada hikmahnya juga dari semuanya.*

Boy : *Iya kita bersyukur aja, maksudnya, ternyata **once you feel it**, ya gue ngomong bukan karena gue **top or whatever**, gue mah rakyat jelata cuy, tapi **once you feel it, it's not everything. It is not everything that makes you happy, you know. Sebenarnya sama aja, as a human, ada apa lagi ya. They just don't stop**, apalagi orang-orang kaya kita yang ga bisa berenti **to do something next level, next level, next level. Jadi yaudah ngerasain sedikit kaya gini oke, rasain dicicip dikit tapi what's next?***

Boy's utterance appeared in episode 2 at 14:45 – 15:15 minutes. Boy was explaining his ideas about living in entertainment industry that made him wanted to explore more and more. He conveyed his ideas in English rather than in Indonesian because he wanted to emphasize his ideas.

### ***Being emphatic about something***

For some people who speak more than one language, they often switched her language from one to another because somehow, they feel more comfortable to express their emphatic. On other hands, there are some people who switched their language deliberately or accidentally when they wanted to be emphatic about something. The researchers found 7 data of code switching used for being emphatic about something in “*Ngobrol Sore Semaunya*”. The researchers provide some examples, meanwhile the other analysis can be seen in appendix. The examples are as follows:

Putri : *Eh... **Thank you** ya, gue tau banget lo sibuk banget jadi **thank you** buat waktunya.*  
Boy : *Sok sibuk sebenarnya.*

The datum above appeared in episode 2 at 0:38 – 0:40 seconds. Putri said “**thank you**” instead of “*terima kasih*” to express her gratitude to Boy. She tried to show her gratitude or empathy to have Boy in her show by doing the code switching.

### ***Repetition used for clarification***

Sometime people repeat their speech using two different languages if they want to clarify so that the other people will be more understood. This case also exists in “*Ngobrol Sore Semaunya*” podcast. The researchers found 5 data of code switching used for repetition to clarify the message. The entire finding is presented in appendix, while the examples are as follows:

Putri : *Nyuci baju sendiri, nyuci piring sendiri, I learnt to cook there.*  
Boy : *Bohong lo? **Are you lying?***

The datum above appeared in episode 2 at 5:36 minutes. He started his sentence using Indonesian and then he repeated his sentence using English. He was repeating his words “*bohong lo?*” in English by using phrase “**are you lying?**” to get a clarification whether what Putri said was true.

### ***Quoting somebody else***

People usually do code switching because they want to quote a famous expression or certain people's words which are said by people in other language. For example, an Indonesian want to quote English expression. This case occurred in the podcast as well. The researchers found 2 cases and the explanation are below:

Putri : *Jadi please ya, don't judge the book from its cover.*  
 Boy : *Okay.*

Putri's utterance above considered as code switching for quoting somebody else. The utterance appeared in episode 2 at 31:57 – 31:00. She switched her language from Indonesian to English when she said a famous quote “**don't judge a book from its cover.**”

### ***Interjection***

Bilinguals or multilinguals sometimes unintentionally or unintentionally mark an interjection or sentence fillers in different language. There are 4 interjections that had been found in “Ngobrol Sore Semaunya” podcast. All the data analysis is presented in appendix. The researchers provide two examples to be discussed, they are as follows:

Boy : *Lo music people juga ya orangnya?*  
 Putri : *Iya. **By the way**, gue suka banget nonton musikal.*

The datum above appeared in episode 2 at 55:01 – 55:04 minutes. Putri's utterance is considered as code switching for interjection because she inserted an English phrase “**by the way**” in the middle of her sentence as an interjection. She used it to introducing a new topic.

### ***Expressing group identity***

Code switching can be used to express group identity. For some people in multilingual community, they purposely or accidentally do code switching to show that they belong to certain community or group. In this case, the speakers in “Ngobrol Sore Semaunya” podcast did not utter code switching to express their group identity.

### **Code Mixing**

There are 44 code mixing uttered by the host and the guests in data 1 and 15 code mixing in data 2. The detail data can be seen in table 2 below.

**Table 2. The Total Data of Code Mixing**

No	Data	Type of Code Switching	Frequency
1.	Data 1: “Ngobrol sore semaunya” Eps. 2: Boy William: Ngomongin Pernikahan sampai Mantan	Insertion	36
		Alternation	8
		Congruent Lexicalization	-
Total data 1			44

No	Data	Type of Code Switching	Frequency
2	Data 2: “Ngobrol Sore Semaunya” Eps. 13: Cinta	Insertion	9
	Laura: <i>Melarikan Diri ke Amerika Serikat Sampai Takut Pulang ke Indonesia</i>	Alternation	6
		Congruent Lexicalization	-
Total data 2			15

Each of type of code mixing that found in “Ngobrol Sore Semaunya” podcast is explained as follows:

### *Insertion*

This type of code mixing happened when there is a lexical item or entire constituents from one language inserted into a structure from the other language. Based on the findings, 45 data were found, and it belonged to insertion. Each of data analysis is presented in the appendix, while the examples are explained below:

Putri : *Gue tuh baru tau kalo lo itu ternyata **grow up-nya** di New Zealand.*  
 Boy : *Iya, iya.*

The bold word performed insertion. The datum came out in episode 2 at 3:48 – 3:54 minutes. Putri used Indonesian as her dominant language and mixed it with English. It is considered as insertion because Putri added Indonesian suffix (**-nya**) in English phrase “**grow up**”. Furthermore, the code mixing happened in word boundary.

Putri : *Ini **fun fact**. Gue setiap tujuh belas Agustus ya, gue selalu nunggu-nunggu tuh kan kita kaya nyanyi lagu kebangsaan kita kan, nangis lho gue, selalu lho.*  
 Boy : *Serius?*

On “Ngobrol Sore Semaunya” podcast episode 2, the datum above appeared in Putri’s utterance at 10:20 – 10:26 minutes. The bold word is classified as insertion because there was a noun phrase that is inserted into an Indonesian sentence. Putri’s dominant language was Indonesian and then she inserted “**fun fact**” in her utterance.

### *Alternation*

This type of code mixing occurred between structure from languages. In other words, code mixing happened when a structure from a certain language is followed by a structure from other language. Based on findings, there are 14 code mixing that belong to alternation. The analysis of each finding can be seen in appendix. However, the researchers took five samples that will be discussed below:

Putri : *Nah total lo udah interview berapa orang, Boy?*  
 Boy : *Udah gatau lah put, **that’s a lot**.*

This utterance is classified as alternation because there is a combination of element from Indonesian and English, however, the elements are not structurally related. Boy was answering Putri’s question about how many people he had been



interviewed so far as the topic. He started his sentence with Indonesian as the base language by saying “udah gatau lah, Put.” Then he mixed it for the intention of clarifying his words by saying “**that’s a lot.**” The datum appeared in episode 2 at 20:27 – 20:28 minutes.

### ***Congruent Lexicalization***

This type of code mixing happened when the grammatical structures are shared by two different languages. Based on the findings, the host, and the guests in “*Ngobrol Sore Semaunya*” podcast did not utter this kind of code mixing.

### **Reason of Code Switching**

Each of reason behind the host and the guests do code mixing in “*Ngobrol Sore Semaunya*” podcast is explained as follow:

#### ***The social roles and relationship of the participants***

The participant roles and relationship are one of the reasons which make code mixing occurred. Bilinguals and multilinguals may intentionally or unintentionally produce code mixing depending on whom they are talking to. Based on the findings, the researchers found 6 data of code switching that happened because of the social roles and relationship of the participants. The analysis of each data can be seen in appendix. However, the researchers provide the examples as follows:

Boy : *Dan lo mandiri, **man.***  
Putri : *Jadi mandiri.*

From the datum above, it can be seen that the base language that was used by Boy is Indonesian. However, Boy put “**man**” in the end of his sentence. He used code mixing to show his relationship with Putri. The word “man” can identify their intimacy. People barely called other people “man” if they are not close or at least know each other.

#### ***Situational factors***

Situation also influenced the occurrence of code mixing. People may utter code mixing depending on the situation, topic, or setting. The following are examples of the used of code mixing of situational factors, meanwhile the other analysis is presented in appendix

Boy : *Yang pertama harus bisa nyambung sama keluarga. Harus family mind dan bisa berbaur dengan family, I think that’s important. Kedua adalah you gotta support husband’s carrier. Ada perempuan-perempuan yang malah... bukan memblokir, tapi meng-hold back. I don’t want to meeting with this person. I don’t like it, you know like it’s the work related and then you have personal problem, ga bisa kaya gitu.*  
Putri : *Jadi **toxic** juga kalau gitu.*

The word “**toxic**” in the datum above performed code mixing for situational factors. Putri used it to response Boy’s utterance. She tried to explain the situation in Boy’s story by saying that word. Hence, the reason behind Putri used code mixing is situational factors.

### **Message-intrinsic consideration**

The message that carried by the speakers generate code mixing. Message-intrinsic consideration include quotation, reiteration, topic-comment/relative clauses, hedging, interjection, idioms, and deep-rooted cultural wisdom. Code mixing that happened because of message-intrinsic consideration also found in “*Ngobrol Sore Semaunya*” podcast. The researchers provide 2 examples to be discussed and the other analysis can be seen in appendix.

Boy : *Engga, gue mau search dia di Instagram. Gue ga tau...*  
Putri : *Ga ketemu?*

The reason for code mixing was message-intrinsic consideration. The base language that was used by Boy is Indonesian. Code mixing happened when he inserted a single verb (English) in Indonesian structure. Boy tried to utter his message that he wanted to look for his ex-girlfriend’s Instagram account by saying “**search**”.

### **Language attitudes including social dominance and security**

The last reason that motivates bilingual and multilingual community to do code mixing is language attitudes. Language attitudes involve the frequency of the used of code mixing in a certain community. People also secure their selves by using code mixing to defend their opinion and to avoid the disunion. Furthermore, people’s security also leads people to generate code mixing. The researchers provide 2 examples to be discussed and the other analysis can be seen in appendix.

Putri : *Dan ga banyak fakeness, ya?*  
Boy : *Apa adanya, man. Dan lo ada masalah I got your back. Lo ada masalah sini gue pasang badan you know like brotherhood yang gue suka.*

In Putri’s utterance above, code switching happened when she said “**fakeness**”. He put single English noun in her overall Indonesian sentence. Language attitudes including social dominance and security was the reason for code mixing as it was used to show that their security is safe for being friends with street kids who are genuinely sincere.

## **CONCLUSION**

This study focused on the utterance of the host and the guests on “*Ngobrol Sore Semaunya*” podcast episode 2 and episode 13 which contain code switching and code mixing. There are 177 utterances on “*Ngobrol Sore Semaunya*” podcast that contain code switching that consist of; 53 data as intra-sentential, 4 data as tag switching and 120 data as inter-sentential. Meanwhile, the researchers found 59 data of code mixing, include insertion that appeared 45 times and alternation appeared for 14 times. Neither in data 1 nor data 2 the speakers uttered congruent lexicalization type of code mixing. Besides, there are varied reasons that lead the speakers in “*Ngobrol Sore Semaunya*” podcast used code switching including talking about a particular topic, quoting somebody else, being emphatic about something, interjection, and repetition used for clarification. However, the speakers did not do code switching to express group identity. Then, the reasons that generate the speakers to utter code mixing include the social roles and relationship of the participants, situational factors, message-intrinsic consideration, and language attitude including social dominance and security.

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