



## **Instagram Captions by Berlian College Students: A Blend of Indonesian and English Code-Mixing**

**Lalu Isnaeni Rahman<sup>1)</sup>, Dedy Ahsan Muttaqin<sup>2)</sup>\***

<sup>1)</sup>Universitas Teknologi Mataram

<sup>2)</sup>STIT Al-Aziziyah Kapek Gunungsari

\*Correspondence: [dediahsan@gmail.com](mailto:dediahsan@gmail.com)

### **ABSTRACT**

This study delves into the vibrant phenomenon of code-mixing in Instagram captions created by students, exploring how they seamlessly blend Indonesian and English. This research provides fresh insights into bilingual expression in a digital context by focusing on the specific types of code-mixing used and the underlying factors driving its adoption. Using a descriptive qualitative approach, the study analyzed Instagram posts from Berlian Education Training College students aged 18 to 25, focusing on 11 participants with higher English proficiency. The data collection technique used in this study is the documentation technique. The researcher documented natural data obtained from utterances posted on Instagram. The findings reveal a distinct insertion pattern: English words are strategically placed at Indonesian sentences' beginning, middle, or end. Factors influencing this linguistic blend include bilingualism, social background, vocabulary range, context, and interaction dynamics. This research sheds light on how young bilingual speakers creatively navigate their linguistic repertoire to communicate and connect on social media.

**Keywords:** Bilingualism; Conversation; Code-Mixing; Instagram; Insertion; Caption

**Received:** 24 Des 2024; **Revised:** 27 Des 2024; **Accepted:** 30 Des 2024; **Available Online:** 31 Des 2024

*This is an open access article under the [CC - BY](https://creativecommons.org/licenses/by/4.0/) license.*



### **INTRODUCTION**

In the contemporary interconnected world, language functions as a potent instrument for communication, spanning cultural and societal divides. As individuals interact with other populations daily, proficiency in language usage becomes essential. Linguistics, the empirical examination of language, offers an understanding of this evolving medium. It is primarily categorized into two branches: micro-linguistics, which examines the internal structure of language (e.g., phonetics, syntax, semantics), and macro-linguistics, which investigates the interplay between language and other elements, including society, psychology, and neurology. Sociolinguistics, a branch of macro-linguistics, examines the functioning of language in social environments.

The contemporary world's growing dependence on global communication enhances the importance of multilingualism. Proficient communication in foreign languages is essential for commerce, education, digital interaction, travel, and cultural exchange. Among these languages, English has attained importance, becoming a unifying element across diverse industries. As a result, individuals are frequently obligated, directly or indirectly, to incorporate English into their everyday communications. A captivating linguistic phenomenon in multilingual circumstances is code-mixing, wherein speakers amalgamate components from other languages into a single phrase or writing.

Code-mixing encapsulates the interaction between linguistic diversity and social identity. It arises for multiple reasons: to bridge vocabulary gaps, convey emotions, demonstrate identity, or even adapt to situational requirements. Linguists categorize it into two types: internal code-mixing, involving related languages, and external code-mixing, incorporating parts from unrelated languages. Indonesians often amalgamate Bahasa Indonesia with English, demonstrating their bilingual or multilingual capabilities and social influences. Researchers have observed that the selection of code-mixing is affected by variables including bilingualism, social environment, speaker identity, and language competency.

Indonesia, a bilingual nation, illustrates the intricacies of code-mixing. Most Indonesians are proficient in their regional languages (e.g., Javanese, Sundanese, Minangkabau) and the national language, Bahasa Indonesia. Moreover, numerous folks learn foreign languages such as English, Arabic, or Japanese. This multilingual environment inherently promotes code-mixing, particularly in casual communication and digital platforms such as social media. Researchers have observed that Indonesians frequently use English terminology in their talks or written communication to elevate prestige, align with trends, or practice the language.

Code-mixing on platforms like Instagram is a prevalent linguistic phenomenon that reflects the dynamic interplay of languages among users. This phenomenon is influenced by various sociolinguistic factors, including users' backgrounds, the context of their interactions, and their intended audience. Research indicates that code-mixing can serve multiple functions, such as expressing identity, establishing group membership, and enhancing emotional expression (Kamariah & Ambalegin, 2019; Miriam & Ofodu G. O., 2023; Situmorang et al., 2023). The motivations behind code-mixing on Instagram can be traced to users' social environments and personal experiences. Individuals often mix languages to articulate emotions or cultural references that resonate more deeply in one language than another (Lee & Wang, 2015; Situmorang et al., 2023). This is particularly evident in communities where bilingualism or multilingualism is the norm, as users navigate their identities through their language choices. (Angel et al., 2020; El Nahal, 2023) Moreover, social media's informal nature encourages users to adopt a more relaxed linguistic style, which often includes code-mixing to connect with peers and convey authenticity (Devikasari & Markhamah, 2023; Kamariah & Ambalegin, 2019). Furthermore, the types of code-mixing observed on Instagram can be categorized into various forms, such as tag-switching, intersentential, and intrasentential code-switching (Kamariah & Ambalegin, 2019; Miriam & Ofodu G. O., 2023).

Tag-switching involves inserting a word or phrase from one language into a sentence predominantly in another language, while intersentential code-switching occurs at the sentence boundary. Intrasentential code-switching, on the other hand, happens within a single sentence. Each form serves different communicative purposes, allowing users to emphasize particular points or align themselves with cultural references (Kamariah & Ambalegin, 2019; Miriam & Ofodu G. O., 2023; Tanduk et al., 2024).

The implications of code-mixing extend beyond mere communication; they also play a crucial role in shaping social interactions and community dynamics on platforms like Instagram. Users often employ code-mixing to signal belonging to a particular group or to engage with cultural trends that resonate within their social circles (Pradina, 2021; Wahab & Putra, 2020). This linguistic behavior reflects individual identity and contributes to the broader cultural tapestry of online interactions, where language becomes a tool for personal expression and social cohesion (Hidayatullah et al., 2022; Ulya et al., 2021). Code-mixing on Instagram is a multifaceted phenomenon influenced by social, cultural, and emotional factors. It serves as a means for users to navigate their identities and relationships within a diverse linguistic landscape. Understanding the nuances of code-mixing can provide valuable insights into the evolving nature of communication in the digital age.

Code-mixing is not exclusively limited to spoken exchanges. It is becoming more apparent in textual formats, including social media posts, marketing, and digital dialogues. Instagram, a widely used medium for creative expression, offers a rich context for examining code-mixing. Young bilingual individuals frequently amalgamate languages in captions, demonstrating their cultural identity, linguistic proficiency, and social ambitions. (Pablos et al., 2021) "Code-mixing exemplifies the simultaneous activation of two languages in bilingual production." This concurrent activation highlights the creative process of merging languages while maintaining meaning and intent.

This research examines the code-mixing activities of students at Berlian Education Training College, a Central Lombok school founded in 2016. The college educates disadvantaged students, especially in hospitality, to equip them for professional positions. English language instruction is essential to their curriculum, allowing students to serve foreign clients. This research examines the code-mixing tendencies of 11 students with the most remarkable English competence among the 90 students enrolled this year. The study seeks to elucidate the patterns of Indonesian-English code-mixing by analyzing Instagram captions and determining the underlying variables that motivate its usage.

This study elucidates how young Indonesians ingeniously manipulate multilingualism to articulate themselves within a globalized digital environment. It provides significant insights into the convergence of

language, identity, and social trends from a sociolinguistic perspective. This study examines the capacity of learners with English proficiency to engage in code-mixing during verbal interactions on Instagram.

## METHODS

This study employs a descriptive qualitative methodology, a non-numerical approach aimed at providing comprehensive and insightful analysis. Qualitative research predominantly depends on the researcher as the principal tool (Utomo & Khasanah, 2023). The researcher is essential in establishing the research focus, recruiting informants, collecting data, assessing its quality, analyzing it, and interpreting findings to derive significant conclusions. This approach prioritizes the depth and quality of analysis rather than the volume of data, facilitating a nuanced comprehension of the topic. A meticulous approach in qualitative research produces more profound and comprehensive results (Guetterman et al., 2019), which asserts that qualitative research commences with fundamental assumptions and an interpretive framework that directs the study's emphasis on a particular social or human issue. This research examines the issue of code-mixing, precisely the types and patterns students employ in their Instagram captions. The descriptive qualitative technique is ideal for reviewing this language occurrence, as it offers an in-depth comprehension of the mechanisms and reasons behind code-mixing in this context.

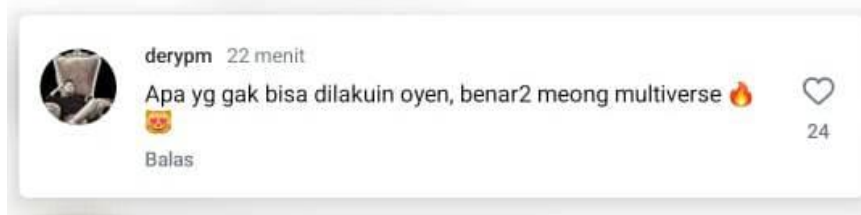
The research utilizes observation, documentation, and interviews as the principal approaches for data collection. Observation entails analyzing students' Instagram captions to discern instances of code-mixing. Documentation entails collecting and analyzing screenshots from Instagram chats as the primary data sources. Simultaneously, informal conversations with the students offer supplementary context and insights regarding their motivations for code-mixing. This study integrates these methodologies to elucidate both linguistic patterns and the underlying motivations for code-mixing, ensuring a thorough comprehension of the phenomenon.

The research participants are students from Berlian Education Training College, aged 18 to 25, majoring in hospitality. Of the 90 students in the program, 11 were chosen due to their superior English skills. The hospitality curriculum at Berlian Education Training College emphasizes developing practical skills in hotel management, tourism, and business. The curriculum's essential components encompass exceptional customer service, the promotion of local culture, the assurance of economic advantages for the community, and the enhancement of staff wellbeing. English language instruction is fundamental to their education, equipping students to interact with international tourists.

The students utilize an Instagram group for communication and information dissemination, rendering it an optimal data source for the research. Instagram is a visually oriented social network that has gained significant popularity among the youth (Aznar-Díaz et al., 2021). The study examines Indonesian-English code-mixing through an analysis of Instagram interactions, focussing on the types employed and the factors influencing linguistic choices. The researcher undertook multiple steps to analyze the data. Initially, occurrences of code-mixing in the gathered Instagram dialogues were discerned. Subsequently, these instances were categorized based on code-mixing, including insertion, alternation, or congruent lexicalization. Ultimately, the data was analyzed to comprehend the rationale and motivations for code-mixing. This method thoroughly examines code-mixing, illuminating how language mirrors sociolinguistic and cultural dynamics in a multilingual society.

## RESULTS AND DISCUSSION

This research analyses code mixing used on the Student's Instagram group. The researcher classified the data based on the type of each code and the reasons for using them. The researcher found code-mixing to be a single type. Based on the data analysis, the researcher found one type of code-mixing in the Student's Instagram group. Insertion occurs when speakers begin to make a sentence in Indonesian and then insert an English word at its beginning, middle, and end. The researcher found some data on insertion in the Student's Instagram group. The data below highlight insertion:



**Picture 1.** Pattern of code-mixing

Student 1 said, “apa yang gk bisa dilakukan oyen, bener2 multiverse.” The Student used Indonesian and then mixed the English word “multiverse” at the end of the sentence. This is included for insertion because she mixed a foreign language with an Indonesian language.



**Picture 2.** Pattern of code-mixing

Student 2 said, “Keren parahh,,, standing applause.” The student used Indonesian and then mixed the English word “standing applause” at the end of the sentence. It is included for insertion because he mixed a foreign language with an Indonesian language.



**Picture 3.** Pattern of code-mixing

Student 3 said, “Coba sound ganti srengeng muncul muncul yang horor gitu beda lagi.” The Student used Indonesian and then mixed the English word “sound” in the middle of the sentence. This is included for insertion because he mixed a foreign language with Indonesian.



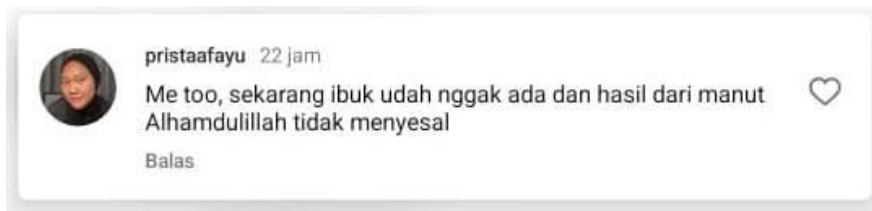
**Picture 4.** Pattern of code-mixing

Student 4 said, “Positive thinking aja mungkin bapaknya pengen seperti Gus Miftah Juga.” The Student used Indonesian and then mixed the English word “positive thinking” at the beginning of the sentence. It is included for insertion because he mixed a foreign language with Indonesian.



**Picture 5.** Pattern of code-mixing

Student 5 said, “Manggarai akhir2 ini sering notice Lambe Torah.” The Student used Indonesian and then mixed the English word “notice” in the middle of the sentence. It is included for insertion because he mixed a foreign language with Indonesian.



**Picture 6. Pattern of code-mixing**

Student 6 said “*Me too, sekarang ibuk udah nggak ada dan hasil dari manut Alhamdulillah tidak menyesal*” Student used Indonesian language then he mixed to English word “*Me too*” in the beginning of the sentence. It is included for insertion because he mixed a foreign language with Indonesian.



**Picture 7. Pattern of code-mixing**

Student 7 said, “*Rasanya langsung flashback ke tahun 1990an.*” The student used Indonesian and then mixed the English word “*flashback*” in the middle of the sentence. This is included for insertion because he mixed a foreign language with an Indonesian language.



**Picture 8. Pattern of code-mixing**

Student 8 said, “*Need tunjang.*” The Student used Indonesian and then mixed the English word “*need*” at the beginning of the sentence. It is included for insertion because he mixed a foreign language with Indonesian.



**Picture 9. Pattern of code-mixing**

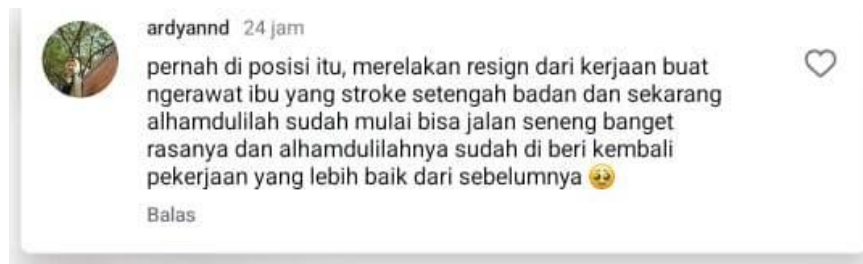
Student 9 said “*Anak 90an relate banget sama lagu hymne guru, wajib di nyanyikan waktu perpisahan*” Student used Indonesian language then he mixed to English word “*relate*” in the middle of the sentence. It is included for insertion because he mixed a foreign language with Indonesian.



**Picture 10. Pattern of code-mixing**

Student 10 said “*trus salon2 kecantikan yang ada treatment begini itu dilarang ya?walaupun yang bersnagkutan punya sertifikat pernah kursus itu misalnya*” Student used Indonesian language then he

mixed to English word “*treatment*” in the middle of the sentence. It is included for insertion because he mixed a foreign language with Indonesian.



**Picture 11.** Pattern of code-mixing

Student 11 said “*pernah di posisi itu, merelakan resign dari kerjaan buat ngerawat ibu yang stroke setengah badan dan sekarang alhamdulillah sudah mulai bisa jalan seneng banget rasanya dan alhamdulillahnya sudah di beri kembali pekerjaan yang lebih baik dari sebelumnya*” Student used Indonesian language then he mixed to English word “*resign & stroke*” in the middle of the sentence. It is included for insertion, because he mixed foreign language to Indonesian language.

## Discussion

This research reveals a complex and dynamic application of code-mixing, primarily through incorporating English parts into Indonesian dialogues among students. This practice is not incidental; it is a calculated language decision shaped by the intricate interaction of linguistic proficiency, social identity, and contextual requirements. The prevalence of insertion as a code-mixing approach highlights the students' multilingual proficiency and capacity to utilize two languages cohesively and meaningfully.

Insertion, as articulated by (Mulyati et al., 2021), entails incorporating lexical or phrasal components from one language into the syntactic framework of another. In contrast to alternation or congruent lexicalization, insertion emphasizes integrating certain elements—such as nouns, verbs, or phrases—within the prevailing linguistic framework. This study presents examples such as “standing applause,” “positive thinking,” “notice,” and “flashback” to demonstrate how students effortlessly incorporate English terms into Indonesian phrases while maintaining grammatical coherence.

This process transcends superficial linguistic characteristics; it reflects a profound comprehension of both languages' syntactic and semantic principles. The capacity to incorporate English features while preserving Indonesian grammatical integrity indicates multilingual competence and heightened linguistic awareness. This underscores the idea that code-mixing is not a random phenomenon but a refined communicative tactic multilingual individuals utilize (Kamariah & Ambalegin, 2019).

The foundation of code-mixing is the students' bilingual proficiency, which is prevalent in bilingual communities (Kremin et al., 2022). Their proficiency in Indonesian and English enables them to transition between the two languages easily. This skill is not only functional but also expressive. Students exhibit linguistic adaptability and a global perspective through English features. Bilingualism serves as a means of communication and an indicator of identity and cultural capital in a world where English is more esteemed as the language of opportunity.

The contact between the speaker and their interlocutor profoundly influences the utilization of code-mixing. Students modify their language according to their audience, considering their interlocutors' linguistic preferences and competencies. This adaptability demonstrates an understanding of social dynamics and the necessity of cultivating rapport or solidarity, expressing their membership in community engagement (Pradina, 2021). Code-mixing may serve as a way to overcome linguistic barriers, foster a sense of belonging, or express shared experiences within a bilingual or multilingual group.

The extensive social framework in these kids' functions significantly influences their linguistic behavior. Participation in a group that regards English as a global lingua franca demonstrates their alignment with contemporary, cosmopolitan identities through using English in discourse (AlAfnan, 2021). This phenomenon is especially evident in Indonesia, where English is frequently linked to education, social status, and career advancement. Consequently, code-mixing serves as an instrument for indicating upward mobility, cultural refinement, and global interconnectedness.

A significant factor contributing to code-mixing is the necessity to address lexical deficiencies (Aguilar-Mediavilla et al., 2024). Some notions or ideas may be articulated more precisely or efficiently in English than in Indonesian. For instance, expressions such as “positive thinking” or “flashback” possess cultural and semantic subtleties that may lack exact counterparts in Indonesian. This need for English to express particular concepts underscores the practical aspect of code-mixing, wherein speakers utilize the advantages of both languages to improve communicative precision.

The contextual circumstances of the dialogue also affect the frequency of code-mixing. Students frequently resort to code-mixing as a customary practice in casual, daily encounters. This indicates the normalization of multilingual communication within their social networks. Strict linguistic standards do not limit this usage but are flexible, adaptable, and influenced by circumstance. This consistent blending of languages illustrates how code-mixing becomes an integral aspect of their linguistic repertoire, influenced by individual and communal forces.

The phenomenon of code-mixing among students transcends mere linguistic convenience; it embodies their sociolinguistic realities and aspirations. Through amalgamating Indonesian and English, students traverse several dimensions of identity, reconciling their local history with global ambitions. This dichotomy is especially pertinent in a nation such as Indonesia, where multilingualism is both a cultural standard and a requisite.

Code-mixing functions as an indicator of social differentiation. The utilization of English, especially in casual settings, is frequently regarded as an emblem of education, refinement, and modernity. This association highlights the socio-economic aspects of language use, wherein English proficiency correlates with access, opportunity, and mobility. By integrating English into their dialogues, pupils convey messages and exhibit an aura of proficiency and global preparedness.

The normalization of code-mixing in digital platforms such as Instagram illustrates broader sociolinguistic trends in the era of globalization. Social media platforms offer a distinctive environment that fosters linguistic creativity, enabling users to manipulate language in ways that express their identities and ambitions. For these kids, code-mixing transcends mere communication; it embodies their mixed identities as participants in both local and global societies.

This research indicates that code-mixing, especially by insertion, is a complex linguistic and sociocultural behavior among students. It demonstrates their bilingual proficiency, societal factors, and the necessity to maneuver through several linguistic frameworks. Code-mixing transcends essential linguistic amalgamation; it functions as a mechanism for identity negotiation, social connectivity, and cultural expression.

This debate analyses the factors influencing this phenomenon—bilingualism, interpersonal dynamics, sociocultural context, lexical gaps, and situational use—to enhance comprehension of language as a communicative and symbolic resource. This study illustrates that code-mixing reflects linguistic adaptability and reveals the dynamic identities of young, multilingual speakers in a globalized context.

## CONCLUSIONS

Communication, fundamental to human contact, flourishes through exchanging ideas among individuals. In multilingual communities, interaction frequently manifests as code-mixing—a linguistic phenomenon in which speakers amalgamate components from various languages to express meaning. Code-mixing is an effective and innovative remedy for persons facing deficiencies in their home language, allowing them to leverage the advantages of several languages. This amalgamation signifies a linguistic requirement and social impact, as communities substantially influence individual language utilization.

The frequency of code-mixing in informal circumstances underscores its incorporation into regular communication, rendering it a typical and habitual aspect of daily discourse. By effortlessly integrating languages, speakers bridge linguistic gaps while articulating their cultural identity, creativity, and adaptability. This study highlights the importance of code-mixing as a linguistic convenience and evidence of the growing dynamics of human communication in a progressively networked and multilingual environment.

## References

- Aguilar-Mediavilla, E., Sánchez-Pedroche, A., Buil-Legaz, L., Pérez-Castelló, J. A., & Adrover-Roig, D. (2024). Code-switching and code-mixing in bilingual Spanish-Catalan children with and without Developmental Language Disorder. *Bilingual Processing and Acquisition*, 18, 283–305. <https://doi.org/10.1075/bpa.18.12san>
- AlAfnan, M. A. (2021). Diglossic features of the Arabic-speaking community in Australia: The influences of age, education, and prestige. *Journal of Language and Linguistic Studies*, 17(1), 462–470. <https://doi.org/10.52462/jlls.29>
- Angel, J., Aroyehun, S. T., Tamayo, A., & Gelbukh, A. (2020). NLP-CIC at SemEval-2020 Task 9: Analysing sentiment in code-switching language using a simple deep-learning classifier. *14th International Workshops on Semantic Evaluation, SemEval 2020 - Co-Located 28th International Conference on Computational Linguistics, COLING 2020, Proceedings*, 957–962. <https://doi.org/10.18653/v1/2020.semeval-1.123>
- Aznar-Díaz, I., Kopecký, K., Szotkowski, R., & Romero-Rodríguez, J. M. (2021). Self-expression and addiction: Instagram use by Czech and Spanish university students. *Plaridel*, 18(2), 119–140. <https://doi.org/10.52518/2020-07azkaro>
- Devikasari, F., & Markhamah. (2023). Analysis of Code Switching and Code Mixing in Twitter Social Media. 733–739. [https://doi.org/10.2991/978-2-38476-086-2\\_64](https://doi.org/10.2991/978-2-38476-086-2_64)
- El Nahal, S. (2023). Motivation of Code-switching by Arabic-English Bilinguals in Social Media Influencers' Short Videos. *Textual Turnings: An International Peer-Reviewed Journal in English Studies*, 5(1), 150–165. <https://doi.org/10.21608/taip.2023.331324>
- Guetterman, T. C., Sakakibara, R. V., Plano Clark, V. L., Luborsky, M., Murray, S. M., Castro, F. G., Creswell, J. W., Deutsch, C., & Gallo, J. J. (2019). Mixed methods grant applications in the health sciences: An analysis of reviewer comments. *PLoS ONE*, 14(11). <https://doi.org/10.1371/journal.pone.0225308>
- Hidayatullah, A. F., Qazi, A., Lai, D. T. C., & Apong, R. A. (2022). A Systematic Review on Language Identification of Code-Mixed Text: Techniques, Data Availability, Challenges, and Framework Development. *IEEE Access*, 10, 122812–122831. <https://doi.org/10.1109/ACCESS.2022.3223703>
- Kamariah, K., & Ambalegin, A. (2019). An Analysis of Using Code Switching in Instagram. *Jurnal Basis*, 6(2), 259. <https://doi.org/10.33884/basisupb.v6i2.1431>
- Kremin, L. V., Alves, J., Orena, A. J., Polka, L., & Byers-Heinlein, K. (2022). Code-switching in parents' everyday speech to bilingual infants. *Journal of Child Language*, 49(4), 714–740. <https://doi.org/10.1017/S0305000921000118>
- Lee, S., & Wang, Z. (2015). Emotion in Code-Switching Texts: Corpus Construction and Analysis. <https://doi.org/10.18653/v1/w15-3116>
- Miriam, O. O., & Ofodu G. O. (2023). Code Switching and Code Mixing on Social Media Writing Skills among University Undergraduates in Ekiti State, Nigeria. *Asian Journal of Education and Social Studies*, 49(1), 53–67. <https://doi.org/10.9734/ajess/2023/v49i11100>
- Mulyati, S., Astuti, P. I., Arianti, A., & Noviana, A. (2021). Code Mixing Strategies in BLACKPINK's Album. *Asels\_2021*. <https://doi.org/10.51773/asels2021.v1i1.46>
- Pablos, L., Parafita Couto, M. C., Boutonnet, B., de Jong, A., Perquin, M., de Haan, A., & Schiller, N. O. (2021). Adjective-noun order in Papiamentu-Dutch code-switching. 211–236. <https://doi.org/10.1075/bct.117.09pab>
- Pradina, F. A. (2021). Code-Switching As Media Speech: an Evidence in Indonesian Podcast. *Haluan Sastra Budaya*, 5(1), 1. <https://doi.org/10.20961/hsb.v5i1.44701>
- Situmorang, K. E., Pasaribu, T. K., & Sembiring, R. A. (2023). An Analysis Of Code Mixing And Code Switching On Najwa Shihab Podcast "Susahnya Jadi Perempuan" (Catatan Najwa). *ELT Worldwide: Journal of English Language Teaching*, 10(2), 356. <https://doi.org/10.26858/eltww.v10i2.53616>
- Tanduk, R., Arniati, F., Palimbong, D. R., Mangera, E., & Kalua, F. (2024). Mixcode Usage Analysis in a



Conversation on Social Media Facebook UKI Toraja Group. 589–595. [https://doi.org/10.2991/978-2-38476-108-1\\_57](https://doi.org/10.2991/978-2-38476-108-1_57)

Ulya, C., Rohmadi, M., Putri, U., Wulansari, K., & Sudaryanto, M. (2021). Jawanesia and Javenglish Phenomenon in Tweet on Twitter Social Media. <https://doi.org/10.4108/eai.28-9-2020.2307508>

Utomo, K. F., & Khasanah, I. (2023). The Use of Code Mixing in the Japanese Viral Song Entitled “Shinunoga E-Wa.” *Journal of Japanese Language Education and Linguistics*, 7(2), 160–173. <https://doi.org/10.18196/jjlel.v7i2.19091>

Wahab, L. A., & Putra, A. T. A. P. (2020). Arabic Dialects of Lamomea and Pudahoa at Students in Gontor 4 and 7 Southeast Sulawesi. *Script Journal: Journal of Linguistics and English Teaching*, 5(2), 89–108. <https://doi.org/10.24903/sj.v5i2.495>.