

CODE-MIXING FOUND IN BOY WILLIAM PODCAST: A SOCIOLINGUISTICS STUDY

Muhammad Ilham Ramadhan¹, Ervina CM Simatupang²

^{1,2} English Department, Faculty of Humanities, Universitas Widyatama, Bandung, Indonesia
ajengyayuwidiya@gmail.com, ervina.simatupang@widyatama.ac.id

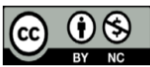
Corresponding author: Muhammad Ilham Ramadhan, Universitas Widyatama

Email: ilham.1906@widyatama.ac.id

Volume 10
No. 1
March 2026
Page 13-24

Abstract

Code-mixing is a linguistic phenomenon frequently found in Indonesian communication, particularly in entertainment media. This study focuses on identifying the types of code-mixing and the reasons behind their use by celebrities. The aim of this research is to classify the forms of code-mixing and analyze the underlying factors. The analysis refers to Muysken's (2000) typology of Insertion, Alternation, and Congruent Lexicalization, as well as Hoffman's (1991) framework of code-mixing motivations. This study employs a descriptive qualitative method with the research object consisting of two podcast videos by Boy William on YouTube featuring Angie and Fuji. The findings reveal that out of 40 instances of code-mixing, insertion dominates with 32 occurrences (80%), followed by alternation with 7 occurrences (17%), and congruent lexicalization with only 1 occurrence (3%). These results indicate that insertion is more frequently used because it allows speakers to maintain the grammatical structure of Indonesian while inserting English words or phrases that are perceived as more expressive and familiar in casual communication. In addition, several motivations for using code-mixing were identified. The most dominant reason is talking about a particular topic (48%), followed by showing empathy (20%), repetition for clarification (12%), and expressing group identity (12%). Other functions include the use of interjections (5%) and clarifying speech content (3%). This study shows that code-mixing in entertainment media is not only a linguistic variation but also an effective communication strategy within socio-cultural contexts.



Keyword: Code-mixing; Podcast; Types of Code-mixing

Cite this as: Ramadhan, Muhammad ilham., Simatupang, Ervina CM. (2026). Code-Mixing Found in Boy William Podcast: A Sociolinguistics Study. English Journal Literacy Utama.

<https://doi.org/10.33197/ejlitutama.vol10.iss1.2026.2655.455>

Article History:

Received: 9 January 2026; Revised: 6 February 2026; Accepted: 7 March 2026

INTRODUCTION

Indonesia is known as a multicultural country consisting of various ethnic groups with different languages and cultural backgrounds. These linguistic differences make Indonesian society highly multilingual, where people often use more than one language in their daily communication. In sociolinguistic studies, the relationship between language and society becomes an important focus because language use is influenced by social context and interaction among speakers (Whardaugh, 2006).

Sociolinguistics examines how individuals use language in different social situations and how language reflects social identity and relationships within a community (Holmes, 2013). Examining how individuals interact in their everyday lives, whether in formal or informal situations, and how their speech patterns shift according to social context helps reveal the relationship between language and society (Lidyawati & Supri, 2023).

Bilingualism is the habit of using two languages when interacting with others (Rahman, 2024). Several other scholars have also provided different definitions of bilingualism (Nababan, 1986). Bilingualism can be caused by several factors, such as migration, imperialism, federation, and border regions. Based on these views, it can be concluded that bilingualism is a phenomenon in which members of a society use two languages in their daily lives (Fasold, 1984). The multilingual condition in Indonesian society leads to the phenomenon of bilingualism. Bilingualism refers to the ability of individuals to use two or more languages in communication (Whardaugh, 2006). In bilingual communities, speakers frequently switch or mix languages depending on the situation, topic, and interlocutor (Myers-Scotton, 2006).

Sociolinguistics refers to the field of study that examines the relationship between language and society and explores how different languages are used in various social contexts (Aina & Simatupang, 2024). Studying language use in different social situations can provide important insights into how language works, how relationships between communities are formed, and how individuals express and construct their social identities through language (Saragih et al., 2025). Based on these definitions, it can be concluded that sociolinguistics explains the connection between language and social behavior and how both influence each other. Therefore, understanding language and social behavior is important.

One of the linguistic phenomena that often appears in bilingual communication is code-mixing (Newmark, 1988). Code can describe a language, dialect, or communication style used by a particular group of speakers in a specific context or situation (Chaer & Agustina, 2010). Different languages can be seen as different codes, each having its own rules for language structure, vocabulary, pronunciation, and other aspects of language use (Amalia & Heryono, 2024). Code-mixing occurs when speakers combine elements from different languages within a single utterance (Holmes, 2013; Whardaugh, 2006). Code-mixing also can be categorized into three types: insertion, alternation, and congruent lexicalization (Muysken, 2000).

In addition to identifying the forms of code-mixing, several scholars have examined the motivations behind this phenomenon. There are several reasons why bilingual speakers engage in code-mixing, including talking about a particular topic, quoting somebody else, showing empathy, inserting interjections, repetition for clarification, clarifying speech content, and expressing group identity (Hoffmann, 1991). These reasons indicate that code-mixing is not merely a linguistic habit but also a communicative strategy used by speakers to convey meaning, emotion, and social identity within interactions.

In recent years, code-mixing has become increasingly visible in digital communication, particularly on social media platforms such as YouTube, Instagram, and Twitter (X). Many Indonesian content creators and celebrities frequently mix Indonesian and English in their spoken and written communication. This linguistic practice is commonly found in YouTube videos, including interviews, podcasts, and

entertainment content. As public figures, celebrities often influence the language style of their audiences, and their communication patterns may encourage viewers to adopt similar language practices in everyday interactions (Hymes, 2010).

Several studies have discussed code-mixing in different contexts of communication, such as social media interaction and daily conversation (Aina & Simatupang, 2024; Langit et al., 2022; Y. P. Saragih et al., 2025). However, research focusing on code-mixing used by Indonesian celebrities in podcast conversations remains limited. Podcast conversations provide a natural setting of spontaneous interaction where speakers may freely switch or mix languages during communication. Therefore, analyzing code-mixing in podcast discourse can provide deeper insights into how bilingual speakers use multiple languages in informal media communication.

Based on this background, this study aims to identify the types of code-mixing used in Boy William's podcast with Angie and Fuji and to examine the reasons behind the use of code-mixing in their conversation.

METHODS

This study employed a qualitative descriptive approach to analyze the phenomenon of code-mixing in podcast conversations. Qualitative research focuses on understanding and interpreting social phenomena as experienced by individuals in natural contexts (Creswell, 2014). This approach was chosen because the study aims to describe the types of code-mixing and the reasons behind their use in everyday communication (Sugiyono, 2019). The data for this study were obtained from two episodes of Boy William's podcast uploaded on his official YouTube channel, featuring conversations with Angie and Fuji. These episodes were selected because they contain frequent bilingual interactions between Indonesian and English, which potentially produce instances of code-mixing.

The researcher served as the primary instrument in collecting and analyzing the data. The data were collected using a documentation technique by watching the selected podcast videos and transcribing the conversations (Gay et al., 2012). After the transcription process, the researcher identified utterances containing code-mixing and marked the relevant words, phrases, or clauses. The identified data were then organized and classified according to the categories of code-mixing.

The data analysis was conducted by applying the theory of code-mixing proposed by Muysken (2000), which classifies code-mixing into three types: insertion, alternation, and congruent lexicalization. Furthermore, the reasons for the use of code-mixing were analyzed using Hoffman's (1991) framework, which explains several motivations for code-mixing in bilingual communication. The findings were presented descriptively and supported by examples taken from the podcast conversations.

RESULTS AND DISCUSSION

This section presents the findings of the study based on the research questions. The analysis focuses on the types of code-mixing used in the podcast and the reasons behind the use of code-mixing by the speakers. From the two podcast episodes analyzed, the researcher identified 40 instances of code-mixing. Based on Muysken's (2000) classification, three types of code-mixing were found: Insertion, Alternation, and Congruent Lexicalization. In addition, several reasons for using code-mixing were identified based on Hoffman's (1991) theory.

Table 1. *Types of Code Mixing Found in Boy William Podcast*

No	Types of Code Mixing	Frequency	Percentage
1	Insertion	32	80%
2	Alternation	7	17%
3	Congruent Lexicalization	1	3%
Total		40	100%

The table shows that Insertion is the most dominant type, appearing 32 times in the conversations. Alternation appears 7 times, while Congruent Lexicalization appears only once. This finding indicates that speakers in the podcast tend to insert English words or phrases into Indonesian sentences rather than switching entire sentence structures.

Table 2. *Reasons of Code Mixing Used in Boy William Podcast*

No	Reasons of Why Code Mixing Used	Frequency	Percentage
1	Talking about a particular topic	20	48%
2	Quoting somebody else	-	-%
3	Showing empathy	9	20%
4	Interjection	2	5%
5	Repetition for clarification	5	12%
6	Clarifying speech content	1	3%
7	Expressing group identity	5	12%
Total		40	100%

The table shows that the most dominant reason for code-mixing is talking about a particular topic, which occurs 20 times. This indicates that English words are often used when discussing specific topics, especially those related to entertainment, social media, or modern lifestyle.

1. Insertion

Insertion occurs when a speaker inserts words or phrases from another language into the grammatical structure of the main language without changing the sentence structure (Muysken, 2000). This type is commonly found in informal conversations where certain terms from a foreign language are considered more familiar or expressive. Holmes (2013) also states that insertion often appears when speakers feel that foreign terms better represent the intended meaning than their native language equivalents.

Data 1

Boy: “*Ngie aku sebel deh, ngie. Tapi jujur, di top five ini aku bakal sebel setiap minggunya. Siapa pun yang keluar, aku bakal kesel.*”

(*PERFECT! ANGIE BUKTIIN KALAU DIA LAYAK DI INDONESIA IDOL!* |
#nebengboynewera #nebengboy)

The phrase top five is inserted into an Indonesian sentence without altering the grammatical structure. Although the Indonesian equivalent *lima besar* exists, the speaker prefers the English term because it is more commonly used in entertainment competitions. In this context, Boy William refers to the top five contestants in the Indonesian Idol competition and expresses that he would feel disappointed regardless of who gets eliminated because all contestants perform well.

The reason for using code-mixing in this case is talking about a particular topic. The phrase top five has become a familiar term in international competition contexts, making it sound more natural and relevant for audiences familiar with entertainment industry terminology.

Data 2

Angie: “*Nggak pernah. Ini first time.*”

(*PERFECT! ANGIE BUKTIIN KALAU DIA LAYAK DI INDONESIA IDOL!* |
#nebengboynewera #nebengboy)

In this utterance, the phrase first time is inserted into an Indonesian sentence. The English phrase replaces the Indonesian equivalent *pertama kali*, which could have been used but may sound less expressive in casual conversation. Angie uses the phrase to describe her first experience participating in a singing competition such as Indonesian Idol.

The reason for this code-mixing is also talking about a particular topic, specifically to emphasize a personal experience spontaneously. The phrase first time is shorter and more natural in informal conversation, allowing the speaker to emphasize the novelty of the experience more effectively.

Data 3

Boy: “*Ini sumpah ya ini off the record aja ini. NebengBoy paling gedebak-gedebuk dalam sejarah anjay. Aku literally ya woi lagi enak leha-leha di sofa aku iseng wa kamu.*”

(*VIRAL! FUJI SPILL SEMUANYA DI SINI!*” | #nebengboynewera #nebengboy)

This utterance is categorized as insertion because the English phrase off the record and the word literally are embedded within an Indonesian sentence structure. The grammatical pattern of the sentence remains Indonesian, while English lexical items are inserted to support the expression.

The reason for this code-mixing is talking about a particular topic. The phrase off the record is widely used in informal communication to refer to statements that are not meant for official or public discussion. Meanwhile, the word literally functions as an expressive emphasis that strengthens the speaker’s statement and conveys spontaneity.

Data 4

Fuji: “*Tapi aku fast respond, ya? Tapi aku fast respond, kan? Justru kalo udah fast respond harus disikat langsung, Kak.*”

(*VIRAL! FUJI SPILL SEMUANYA DI SINI!*) | #nebengboynewera #nebengboy)

This example is also classified as insertion because the English phrase *fast respond* is inserted into an Indonesian sentence without changing its grammatical structure.

The use of code-mixing here is related to talking about a particular topic, specifically communication in digital contexts. The phrase *fast respond* is commonly used in online interactions and messaging culture, making it more natural and familiar for the speaker than its Indonesian equivalent.

Data 5

Fuji: “*Soalnya aku feeling guilty kan waktu itu kita pernah janji terus enggak jadi.*”

(*VIRAL! FUJI SPILL SEMUANYA DI SINI!*) | #nebengboynewera #nebengboy)

The phrase *feeling guilty* is inserted into an Indonesian sentence, which makes this utterance an example of insertion. The structure of the sentence remains Indonesian while incorporating English lexical items. The reason for this code-mixing is showing empathy or emotional expression. The phrase *feeling guilty* conveys a personal sense of regret or guilt and is often perceived as more expressive in English within informal conversation.

Data 6

Fuji: “*Aduh, aku enggak enak nih nanti dipotong-potong dibilang lebih murah lebih murah enggak gitu ya, guys. Enggak apple to apple kalau dibilang murah. Tapi kalau dibandingin sama adalah rate yang lain aku lebih murah.*”

(*VIRAL! FUJI SPILL SEMUANYA DI SINI!*) | #nebengboynewera #nebengboy)

This example is classified as insertion because several English lexical items such as *guys*, *apple to apple*, and *rate* are inserted into an Indonesian sentence without changing the grammatical structure of the base language. The English elements function only as lexical additions within the Indonesian sentence.

The reason for using code-mixing here is talking about a particular topic. The terms *apple to apple* and *rate* are commonly used in discussions related to price comparison and endorsement rates, making the explanation more precise in the context of social media business.

Data 7

Boy: “*Iya. Tapi ya Fuji ya nih kalau cuma mau bilang ya awal-awal kan kamu viral-viral banget itu viral as a final sensation lah.*”

(*VIRAL! FUJI SPILL SEMUANYA DI SINI!*) | #nebengboynewera #nebengboy)

This utterance is categorized as insertion because the English phrase *as a final sensation* is inserted into an Indonesian sentence structure. The phrase does not form

a full English clause and only functions as an additional lexical element within the Indonesian sentence.

The reason for using code-mixing here is talking about a particular topic, specifically the discussion about Fuji's viral popularity. The English phrase adds emphasis to the idea that Fuji became a major sensation in the entertainment and social media industry.

Data 8

Fuji: "As a content creator *ya bukan* artist."

(*VIRAL! FUJI SPILL SEMUANYA DI SINI!*) | #nebengboynewera #nebengboy)

This example is classified as insertion because the English phrase as a content creator is embedded within the Indonesian sentence structure. The phrase functions as a lexical insertion that describes the speaker's role without altering the grammatical pattern of the sentence.

The reason for this code-mixing is showing group identity. The term content creator is widely used in digital and social media communities, and using the English term helps the speaker clearly position herself within that professional identity.

Data 9

Angie: "*Iya lanjut nangis dulu kita, terus yaudah happy-happy lagi.*"

(*PERFECT! ANGIE BUKTIIN KALAU DIA LAYAK DI INDONESIA IDOL!*) | #nebengboynewera #nebengboy)

This example is classified as insertion because the English word happy is inserted into an Indonesian sentence. In this case, the word happy is repeated following the Indonesian reduplication pattern, resulting in the expression happy-happy. This makes the expression sound more natural in Indonesian conversation while still maintaining its English element.

The reason for this code-mixing is showing empathy. By saying happy-happy lagi, Angie describes the emotional change from crying to feeling happy again. The use of the English word happy creates a more expressive and cheerful tone, helping her convey a positive feeling in a casual conversation.

Data 10

Angie: "*Serius, Kak Boy. Kita uda capek banget sama Kak Mesa. Karena dia tau semua lagu. Literally, semua lagu dia hafal.*"

(*PERFECT! ANGIE BUKTIIN KALAU DIA LAYAK DI INDONESIA IDOL!*) | #nebengboynewera #nebengboy)

This utterance is categorized as insertion because the English word literally is inserted into the Indonesian sentence. The word functions as an emphasis marker and does not change the grammatical structure of the main language.

The reason for this code-mixing is clarifying speech content by adding emphasis. Angie uses the word literally to strengthen her statement that Kak Mesa truly memorizes every song. In casual conversation, this expression creates a more dramatic and expressive tone, helping the speaker convey admiration more effectively.

Data 11

Angie: “*Iya, Angie suka banget lagu itu. Karena waktu itu Angie nyanyiin buat mamay sama papay terus Angie first time juga ngeliatin papay nangis ngeliat Angie tampil itu... jadi kayak so sweet banget.*”

(*PERFECT! ANGIE BUKTIIN KALAU DIA LAYAK DI INDONESIA IDOL! | #nebengboynewera #nebengboy*)

This example is classified as insertion because the English phrase *so sweet* is inserted into an Indonesian sentence. The phrase is combined with the Indonesian intensifier *banget*, which strengthens the emotional expression in the sentence.

The reason for this code-mixing is showing empathy. Angie uses the phrase *so sweet* to describe an emotional moment when her father cried while watching her perform. The English phrase allows her to express the emotional feeling more briefly and naturally in casual conversation compared to using a longer Indonesian expression.

2. Alternation

Alternation occurs when speakers switch from one language to another in the form of a clause or complete expression while maintaining the grammatical structure of each language (Muysken, 2000). Unlike insertion, which only involves lexical items, alternation involves larger linguistic units such as phrases or clauses. Holmes (2013) explains that alternation is often used as a communication strategy to emphasize meaning or clarify messages.

Data 12

Boy: “*Pengalaman buat kalian kayak gimana sih di dalemnya? Jadi nih, kita kan nontonnya pas kalian nyanyi, tapi seminggu itu what do you do? Kalian ngapain gitu?*”

(*PERFECT! ANGIE BUKTIIN KALAU DIA LAYAK DI INDONESIA IDOL! | #nebengboynewera #nebengboy*)

In this data, Boy William uses the English clause “*what do you do?*” and then continues with the Indonesian clause “*Kalian ngapain gitu?*”. Both clauses are grammatically independent and clearly separated, which fits the definition of alternation.

The reason for this code-mixing is repetition for clarification. After asking the question in English, Boy repeats it in Indonesian to ensure that the listener clearly understands the intended meaning. This strategy helps reinforce the message, especially when discussing the contestants’ daily routines during the competition.

Data 13

Boy: “*Fajar, we love you, boy!*”

(*PERFECT! ANGIE BUKTIIN KALAU DIA LAYAK DI INDONESIA IDOL! | #nebengboynewera #nebengboy*)

In this utterance, the English expression “*we love you*” is used within the conversation to express support and encouragement toward Fajar. The phrase appears as a complete expression in English, making it an example of alternation.

The reason for code-mixing in this case is showing empathy. The phrase we love you conveys emotional support in a way that feels natural and familiar within popular culture. Boy William uses this expression to comfort Fajar and maintain a friendly and supportive atmosphere in the conversation.

Data 14

Boy: “*Di antara semua penampilan kamu yang ada di situ, which one was your penampilan yang kamu paling suka?*”

(*PERFECT! ANGIE BUKTIIN KALAU DIA LAYAK DI INDONESIA IDOL! | #nebengboynewera #nebengboy*)

This utterance demonstrates alternation because Boy William switches from Indonesian to the English clause which one was your, and then continues the sentence in Indonesian. Each part maintains its own grammatical structure, indicating a clear shift between the two languages.

The reason for this code-mixing is talking about a particular topic while maintaining a casual conversational tone. Beginning the question in English creates a relaxed and modern atmosphere, while continuing it in Indonesian ensures clarity for the listener.

Data 15

Boy: “*Bahwa Angie itu sebenarnya bisa loh nggak kesengklak. Let’s go!*”

(*PERFECT! ANGIE BUKTIIN KALAU DIA LAYAK DI INDONESIA IDOL! | #nebengboynewera #nebengboy*)

This utterance is categorized as alternation because the English expression Let’s go! appears as a complete and independent clause separate from the Indonesian sentence.

The reason for this code-mixing is inserting an interjection. The phrase Let’s go! functions as an encouraging expression to motivate Angie and create a more energetic atmosphere during the conversation.

Data 16

Boy: “*Sekarang kamu udah kayak punya nama sendiri di Indonesia bahwa you are one of the biggest names here.*”

(*VIRAL! FUJI SPILL SEMUANYA DI SINI!* | #nebengboynewera #nebengboy)

This example is classified as alternation because the speaker shifts from Indonesian to the English clause you are one of the biggest names here, which has its own grammatical structure.

The reason for using code-mixing here is expressing admiration. The English clause emphasizes Fuji’s popularity and strengthens the compliment given by the speaker.

Data 17

Fuji: “*It’s kind of tricky sih sebenarnya...*”

(*VIRAL! FUJI SPILL SEMUANYA DI SINI!* | #nebengboynewera #nebengboy)

This utterance is categorized as alternation because the English clause It's kind of tricky appears before the speaker continues explaining the situation in Indonesian.

The reason for this code-mixing is repetition for clarification. Fuji first summarizes the situation in English and then elaborates on it in Indonesian to ensure the message is clearly understood.

Data 18

Fuji: “*Enggak ada yang menarik di hidup aku.*”

Boy: “That’s what you think.”

(*VIRAL! FUJI SPILL SEMUANYA DI SINI!*) | #nebengboynewera #nebengboy)

This dialogue illustrates alternation because Boy William responds with the complete English sentence That’s what you think, which functions independently within the conversation.

The use of code-mixing here reflects showing empathy, as the response is used to reassure Fuji and challenge her negative self-perception in a supportive manner.

3. Congruent Lexicalization

Congruent lexicalization occurs when elements from two languages share similar grammatical structures and can be combined within the same sentence (Muysken, 2000). Holmes (2013) explains that this type usually appears among bilingual speakers who frequently use both languages in daily communication.

Data 19

Boy: “*Kita kan uda hafal sama versi Angie yang ini. Kamu sekarang coba mainin dengan improve baru, ya.*”

(*PERFECT! ANGIE BUKTIIN KALAU DIA LAYAK DI INDONESIA IDOL!*) | #nebengboynewera #nebengboy)

The word improve is inserted into an Indonesian sentence structure that follows Indonesian syntax. In English, the word improve usually requires an object, such as improve your voice. However, in this utterance, it follows the Indonesian structure “*mainin dengan improve baru.*” This demonstrates how English vocabulary adapts to Indonesian grammatical patterns. The reason for this code-mixing is talking about a particular topic. The term improve is commonly used in music practice contexts to refer to improving or developing performance skills. Using this English term makes the statement sound more natural within the professional context of music training and performance.

CONCLUSION

This study examined the types of code-mixing and the reasons for their use in two episodes of Boy William’s podcast. Based on the analysis of 40 instances of code-mixing found in approximately 28 minutes of conversation, three types of code-mixing were identified: insertion, alternation, and congruent lexicalization. Among these types, insertion appeared as the most dominant, occurring 32 times (80%). This indicates that the speakers tend to maintain the grammatical structure of Indonesian

while inserting English words or phrases into their utterances. Such a pattern reflects the most common and simple form of code-mixing in informal conversations, particularly in podcast settings that emphasize spontaneous and casual interaction. Alternation was found in 7 instances (17%), showing that speakers sometimes shift between Indonesian and English at the clause level to emphasize meaning or clarify their statements. Meanwhile, congruent lexicalization appeared only once (3%), suggesting that more complex structural mixing of the two languages is relatively rare in this context. Regarding the reasons for code-mixing, the findings show that it is mainly used to discuss specific topics, express emotions, clarify meaning, and adopt familiar terms from popular culture. Overall, the use of code-mixing in Boy William's podcast functions as a natural communication strategy that helps create a more expressive, engaging, and relatable conversation for the audience.

REFERENCES

- Aina, C., & Simatupang, E. C. (2024). Code Switching in Boy William's YouTube Video "#NebengBoyNewGeneration Eps. 42": Sociolinguistics Study. *JURNALISTRENDI: JURNAL LINGUISTIK, SASTRA, DAN PENDIDIKAN*, 9(1), 181–187. <https://doi.org/10.51673/jurnalistrendi.v9i1.1941>
- Amalia, A., & Heryono, H. (2024). The Use Of Code-mixing by Nathalie Kezia in Indonesia's Next Top model cycle 3. *JURNALISTRENDI: JURNAL LINGUISTIK, SASTRA, DAN PENDIDIKAN*, 9(1), 209–217. <https://doi.org/10.51673/jurnalistrendi.v9i1.2103>
- Chaer, A., & Agustina, L. (2010). *Sosiolinguistik: Perkenalan Awal*. Rineka Cipta.
- Creswell, J. W. (2014). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. Sage Publications.
- Fasold, R. W. (1984). *The social linguistic of society*. Basil Blackwell.
- Gay, L. R., Mills, G. E., & Airasian, P. (2012). *Educational research: Competencies for analysis and application* (10th ed.). MacMillan.
- Hoffmann, C. (1991). *Introduction to bilingualism*. Longman.
- Holmes, J. (2013). *An Introduction to Sociolinguistics* (4th ed.). Routledge.
- Hymes, D. (2010). *Foundation in Sociolinguistic*. The University of Pennsylvania Press.
- Langit, A. N. S., Hikmah, I., & Surwanti, D. (2022). Code Switching and Code Mixing on "Ngobrol Sore Semaunya" Podcast. *International Journal of English Learning and Applied Linguistics(IJELAL)*, 3(1), 1–11. <https://doi.org/10.21111/ijelal.v3i1.7410>
- Lidyawati, D., & Supri, I. Z. (2023). Swear Words in the Movie TED: A Sociolinguistics Study. *Jurnal Sinestesia: Pendidikan, Bahasa, Sastra, & Budaya*, 13(2), 903–923.
- Muysken, P. (2000). *Bilingual speech: A typology of code-mixing*. Cambridge University Press.
- Myers-Scotton, C. (2006). *Multi voices: An introduction to Bilingualism*. Blackwell Publishing.
- Nababan, P. W. J. (1986). *Sosiolinguistik: Suatu Pengantar*. Gramedia Pustaka Utama.
- Newmark, P. (1988). *A textbook of translation*. Prentice Hall.
- Rahman, M. A. (2024). Navigating Bilingualism: Exploring Language Dynamics in Indonesian Children Reluctant to Speak with Parents Using Foreign Language. *Study of Applied Linguistics and English Education*, 5(2), 379–396. <https://doi.org/10.35961/salee.v5i2.1202>

- Saragih, E., Pasaribu, T. K., & Sihite, J. E. (2025). An Analysis of Maudy Ayunda's Code-Mixing and Code-Switching on The Merry Riana's Podcast. *PROJECT (Professional Journal of English Education)*, 8(2), 368–378.
- Saragih, Y. P., Angreni, N. A., Siagian, F. A., Malay, N. A., Limbong, S. J., Simbolon, Y., & Meisuri, W. (2025). Code-Switching and Language Choice in the Multilingual Content of Fiki Naki on Tik-Tok. *International Journal of Advanced Technology and Social Sciences*, 3(12), 1595–1602. <https://doi.org/10.59890/ijatss.v3i12.145>
- Sugiyono. (2019). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Alfabeta.
- Whardaugh, R. (2006). *An Introduction to Sociolinguistics* (5th ed.). Blackwell.